

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 26, 1899.

NUMBER 47.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.  
(INCORPORATED.)

OFFICE,

643 Fourth Ave., Opposite the New Postoffice

One copy one year (in advance), \$1 00  
After three months, 75  
After six months, 50

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Good humor is the health of the soul; sadness its poison.—Stanislaus.

There is no more dangerous error than losing sight of the malignancy of sin. There is reason to fear this error is more wide-spread than we realize.

Rev. C. S. HORN said: "Drawing nearer to Christ is better for a church than getting a new organ or a brilliant preacher." But it is not so easy. Getting nearer to Christ means more obedience to God and less love of worldly things.

JOHN McNEIL understands the power which belief has over the heart, and does not think it makes no difference what a man believes. He says, "All right conduct must be rooted in a living creed, in faith in the living God of salvation. Your life will not be right if your creed be wrong."

Dr. HYDE's words have truth and force: "The fashion now-a-days to decry and depreciate dogma is the most silly and foolish of the many fads of the hour." He quotes from a layman in a Congregational church: "What is actually put out in our churches is debris floating in dish-water."

A SCOTCH-LAIRD woman, one hundred and two years old, sustained a serious injury by falling down the stairs in her home. Her comment upon her accident was, "Well, I know that this was appointed for me before I was born; and why should I rebel against the Lord when it comes to me?"

In his address to the Congregational Council, Dr. Selbie, of London, spoke of warning to the young people's societies. He said there seemed danger of their exaggerating the merely social and sentimental aspects, and added: "Perhaps it is not too much to say that the type of religion they mainly represent is not of the most robust kind."

WHATEVER false doctrine, anent the higher life or the "Spirit-filled" life, or whatever may be the latest name for the second-blessing heresy, which has been taught at Northfield, until this summer Mr. D. L. Moody stood true to having no teaching there which attacked the inspiration of Scripture. But this summer he had Prof. Geo. Adam Smith, a notorious higher critic, to teach those who went to Northfield his views of inspiration. To the honour of Dr. A. T. Pierson he is said that he entered an indignant protest.

## MULLER'S HISTORY OF THE ANABAPTISTS OF BERN.

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

Ernst Muller's "History of the Bernese Baptists" (1895), did not come into my hands until the chapter of my "Anti-Pedobaptism," dealing with the Swiss Anti-pedobaptist movement was passing through the press. I inserted in the proofs a paragraph or two calling attention to the author's main contention, that the "Bernese Baptists" (*Täufer*), as he calls them, grew directly out of the Swiss Waldensian movement that had been in progress for centuries and represented precisely the same type of doctrine and life modified, as might have been expected, by the changed circumstances of the early years of the Protestant Revolution. It has long been in my mind to give to the readers of this journal a fuller account of this remarkable book.

In his preface the author defines the word "Baptist" (*Täufer*), as he uses it. This word rather than "Anabaptist" is used "in the acts (records of the public proceedings against the Anti-pedobaptists) and in popular parlance to designate the old-evangelical, non-resisting, Baptist communion." It was first applied to them by their opponents, but afterwards freely used by themselves. This term was frequently employed by Zwingli and the other Swiss Reformers, and was less distinctively opprobrious than Anabaptist or Catabaptist, which came into more general use as the controversy regarding infant baptism and regenerate church membership became more embittered. The term *Täufer* is the precise equivalent of the English "Baptist," and it is somewhat remarkable that the latter term does not occur in any known writing until about 1644.

Muller begins with a "General Survey," in which he gives a highly appreciative account of the evangelical and devoted character of the Anabaptist movement as a whole, and laments the terrible sufferings that these earnest Christians endured at the hands of the Protestants and Catholics of the time. I do not know where to look for so good a brief general account of the movement as is contained in the author's first nineteen pages. He does not confine himself in this chapter to Switzerland, but discusses the movement as a whole. He freely admits that the Protestant leaders advanced only so far in the direction of liberty of conscience as to demand it for themselves, and that they had no thought of granting it to others.

While he deprecates the cruelties practiced by the Protestants, he is of the opinion that the general prevalence of the "Baptist" teaching would have been disastrous to the Reformation. This was undoubtedly the conviction that underlay most of the persecution, and it enables us to reconcile, in some measure the atrocious proceedings of men like Luther, Zwingli, Melancthon, Bucer and others, with their general earnestness and devoutness as Christians. When men are convinced that a great cause is imperilled by the proceedings of a small but determined minority, it is easy for them to persuade themselves that the latter are self-willed and blame-worthy, and when all peaceable measures have failed to bring about a cessation of the perilous proceedings, persecution naturally follows. It is sure to occur under such circumstances, unless the doctrine of absolute liberty of conscience has come to be a fundamental principle in the minds of the dominant party. It is far easier to be eloquent in advocating liberty of conscience when one is in the minority and

his own freedom is imperilled, than to bestow it upon a weak and despised party that is seemingly endangering civil and religious order and everything regarded as precious when one has the power to suppress it. It is probable that most of the Protestant leaders regarded the Anabaptist movement as far more dangerous than we of to-day regard Mormonism. They not only strongly disapproved of the principles and aims of the party, but they were convinced that to tolerate it meant the defeat of Protestantism in the conflict with Rome. Its growth for awhile was so rapid that it looked as if the masses everywhere would be arrayed under this banner against the classes, and that the social fabric would be destroyed. They had not before them the great demonstrations of the practicability of liberty of conscience that during the past century have so greatly modified the Christian consciousness of the world. If Christianity was to be allied to the secular powers, if State-Church Christianity was to be perpetuated, persecution might well have been felt to be necessary. The alternative that suggests itself to us is non-persecuting State-Church Protestantism, but evangelical Christianity quietly doing its work without reference to the State or to any established form of Christianity. The evangelical sects of the Middle Ages leavened the religious thought of Europe. It is not conceivable that, with the new light introduced by the Renaissance, the quietly working evangelical forces might have wrought, in a century or two more, a better type of Christianity than was attained by the methods of Luther and Zwingli and Calvin? These thoughts are my own rather than Muller's.

The second chapter treats of the Bernese Anabaptists up to 1632. The author quotes freely from the public records of proceedings against these simple, pious people from 1525 onward. It is to be observed that hardly any eminent Anabaptist leaders arose in Bern. Most of the able workers came from without, as Jacob Gross, of Waldshut, Hubmaier's disciple; Hochreitner, from Zurich; Seckler, from Basle. But in steadfastness they probably surpassed all others; for they have survived almost continuous persecution till the present century, and are still carrying on their work under severe restrictions.

Nothing in the record shows that any peculiar features were developed among the Bernese Anabaptists. They represent the moderate type of old-evangelical teaching embodied in the teachings of Grebel, Manz, Hubmaier and Gross. They seem to have kept free from millenarian fanaticism, and to have borne their sufferings in a spirit of meekness, well content if they would be allowed to worship God according to the dictates of their consciences.

The author is at much pains to show the historical connection of the Bernese "Baptists" with the old-evangelical Christians that had long inhabited these regions. He shows that the doctrines and the modes of thought and life of the two parties are identical, apart from the greater stress laid by the "Baptists" on believers' baptism. As I have on many occasions given my reasons for regarding the Anabaptist movement as a continuation of the older evangelical movements of the medieval time, it will not be useful for me to give the details of Muller's argument. I do not think that Ludemann, who has sharply called Muller's position in question, and who is said to have led Muller to modify his view, has succeeded in making it at all improbable that the Bernese Anabaptists were historically connected with the Bernese

Waldenses.

Chapter 5 continues the history to the end of the sixteenth century. The history is one of perpetual harassment and of steadfast endurance. The authorities are continually passing new orders and devising new methods for their extermination; but they are obliged to acknowledge their failure. It is recognized from time to time that the immorality and worthlessness of the parish clergy is a chief reason for the continued activity of the Anabaptists, and measures are adopted from time to time for the reformation of abuses. But the evils continue, and the Anabaptists still find willing bearers and zealous adherents.

An account of Bernese "Baptists" in Moravia and Russia follows (chapter 6). The history of the party during the seventeenth century occupies chapter 7. There was little change in the attitude of the authorities or in the character of the work of the "Baptists" during this period. In 1693 a fresh mandate was issued against them by the government, accompanied by a comprehensive enumeration and discussion of the "Causes of the Continued Increase of the Baptist Sect." This Muller has reproduced in full (pp. 146-158). This document was evidently prepared with very great care, and involved a comprehensive study of the entire situation. It attempts to distribute the responsibility among officials, ministers and citizens, and points out in detail the means that are to be employed for the suppression of the party. The discussion of this interesting document must be deferred to some subsequent occasion.

About this time the Mennonites of the Netherlands took up the cause of the persecuted Bernese, and their influence was such as enabled them to enlist the services of the Dutch government in behalf of their brethren. The correspondence between the Dutch and Swiss authorities in regard to the toleration of the Bernese "Baptists" has been preserved and is imparted by Muller. A further consideration of this important correspondence must also be deferred for a subsequent article. The utter refusal of the Bernese authorities to tolerate these inoffensive people, even under the pressure of the Dutch Republic, in which the Reformed religion prevailed, and their attempt to justify persecution even as late as the eighteenth century, is full of interest to the student of history.

Large numbers of the Bernese "Baptists" were banished during the last years of the seventeenth century and the early years of the eighteenth. Some settled in the Palatinate of the Rhine, some in the Netherlands, some in Prussia and Neuenberg, and some were on the point of coming to America (1710). The author gives a large amount of interesting documentary material regarding this matter. The wealthy Mennonites deserve great credit for their efforts to ameliorate their condition in Switzerland, and for the assistance rendered to such as went into exile.

In 1717 the "Baptists" who had settled in the Palatinate found themselves sorely oppressed, and a considerable number of them settled in America by permission of King George of England. A colony that settled in Virginia suffered greatly from the Indians and removed to Pennsylvania, where a still larger colony had been planted. Others migrated directly from Switzerland to Pennsylvania. The large Mennonite community in Lancaster county, Penn., was made up chiefly of Bernese "Baptists." From Pennsylvania they spread into Ohio, Indiana, and into Canada.

But a remnant has survived in the canton of Berne, and the nineteenth century has brought them a measure of relief.

WHAT BAPTISTS STAND FOR.

BY H. E. WHARTON, D.D., PASTOR BRANTLEY BAPTIST CHURCH, BALTIMORE, MD.

(Address delivered at the Walnut-street Baptist Church Jubilee.)

Baptists stand for many things in common with other evangelical denominations. In all matters pertaining to faith, piety, consecration, liberality, Christian education, and the dissemination of the Gospel, we are willing to accord equal merit to our Pedobaptist brethren, for whom we cherish the greatest love and respect, and with whom we march under a banner on whose broad folds is inscribed the motto, "In essentials unity, in non-essentials liberty, in all things charity."

But there are some things for which Baptists stand peculiarly and distinctively. They stand for the Bible as the only rule of faith and practice. They believe that "all Scripture is given by inspiration from God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good work." They believe that the divine authenticity and inspiration of the Scriptures are settled questions, that the Book has been thrown into the furnace of criticism heated seven times hotter than it was wont, and has come out without the smell of fire upon its pages; every line marked with the seal of high divinity and with the eternal heraldry and signature of God Almighty stamped from first to last. They have no use therefore, for infidels, all of whose blows have recoiled upon themselves; and they have no use for the destructive higher critics who are only lower infidels attacking piecemeal and clandestinely what others have done openly and aboveboard.

But, more to the point, they regard the Bible as the only rule of faith and practice. I know that others, and perhaps all, claim this, but they accept for their guidance creeds, confessions of faith, the decrees of councils, the edicts of churches, while Baptists recognize no authority but the Bible and give to all the right of private judgment. They regard the New Testament as the Constitution of the Churches, and the Magna Charta of their privileges and liberties, formulating no creeds, framing no confessions, canons or rites, and recognizing no association, conference, synod, convention, congress or parliament as competent to prescribe what they must believe, and what they must practice.

(2) Baptists stand for New Testament or Gospel order in the organization and administration of churches; hence for a converted membership. They maintain that there is no instance mentioned in the New Testament of admission into a church unless it is stated or implied that the candidate had been previously converted—that is, he had "believed," or "received the word" or "repented," or some such word was used as expressed the fact that he was prepared for union with God's people. They discover that when the apostles and evangelists addressed members of the early churches, they invariably called them "saints," "sons of God," "faithful brethren," or those "sanctified in Christ Jesus." Hence they receive into their membership only those professing to be converted.

Dr. Wm. R. Williams well says there are two different and opposite ideas of the nature and functions of the church, upon one or the other of which every church organization must practically proceed. One is that which conceives of the church as occupying a mediating position between us and God, and connection with which by baptism is therefore necessary to place us in the channel of grace and in the way of salvation. This is the Romish idea of a church, out of which naturally grows a hierarchy, infant baptism, and a mixed membership. The other idea is that which conceives of the church as a society of believers in Jesus: first, believers in order to become members of the church—not members of the church in order to become believers. This is the principle which chiefly differentiates Baptists from the other denominations. They find in the New Testament no hierarchy. Ministers are

called bishops, elders, pastors, but never priests, and "priest" was the term with which they were most familiar from their connection with the Jews, and hence the word becomes conspicuous by its absence as improper to be used in the Christian church. There was no hierarchy and there was no infant baptism. Dr. Jacob, of the Church of England, says: "Notwithstanding all that has been written by learned men on this subject, it remains indisputable that infant baptism is not mentioned in the New Testament; no instance of it is recorded there; no directions are given for its administration. It ought to be distinctly acknowledged that it is not an Apostolic ordinance." Why, then, did he practice it? He tells us, "On Church Authority." So said Henry Ward Beecher. Many years ago when the Southern Baptist Convention met in Baltimore, many of the ministers went to New York to hear the great preacher. That day he sprinkled thirty-five babies, so I was told, and he said at the time, "I hope none of you will think that we got this practice from the Bible; it is not taught there, but it is required by the church."

With these I might mention a hundred other illustrious men who unite with the Baptists in saying that infant baptism is not taught in God's Word. If there was no infant baptism, there was no mixed membership, for there is no difference between Baptists and other denominations (except Roman Catholics) as to adults—all requiring conversion, or what they deem its equivalent in adults.

Baptists stand, secondly, under this head for keeping the ordinances as they were delivered to us. They can see nothing in the first of the two simple ordinances of Christianity but immersion. Is it strange, when you look at the meaning of the word pronounced in their favor by all great scholars; when you consider the two instances in the New Testament where the particulars are given—the baptism of Christ and the Ethiopian nobleman—when you look at those passages where the act is mentioned but particulars not given, all teaching immersion; when you consider the symbolism of baptism representing our faith in a buried and risen Saviour, and our own death to sin, and resurrection to a new life; according to the saying of Paul, "We are buried with him by baptism into death," and when you consider the vast amount of testimony of learned men of other faith in their favor, is it strange that Baptists stand for immersion? I, for one, was not surprised, when on asking the great and good Bishop Beckwith of Georgia, once, what he thought of our baptism. He replied: "I have no more doubt that our Saviour was immersed than that the sun shines." We not only stand for the true baptism, but for its dignity, and for giving it its proper place in the Christian system. Not as a saving ordinance—perish the thought; it is only the blood of Christ that can wash away sin—but as an expressive act of obedience to the plain requirements of our Lord Jesus Christ. Not as Dr. H. H. Tucker so strikingly and truly said, a mere form—"Let the lip tremble and quiver that calls it so!" Can that be a mere form which called forth the first utterance of Jesus when he began his work, and his last utterance when he left the world, beginning with, "Thus it becometh us to fulfill all righteousness," and closing with, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned?" Can that be a mere form which introduces a poor mortal into the name of the Triune God? Can that be a mere form which was commanded to be done once in a lifetime, and only once? Could that have been a mere form, which, when it was done, God the Father, God the Son, and God the Holy Ghost were present, the Son and the Spirit visibly, and the Father audibly? Can that be a mere form which Jesus mentions in such company (and, as a man, so a thing is known by the company it keeps) as "believing," "not believing," "salvation" and "damnation"—the fifth member of this great series of spiritual magnets being baptism?

We stand, then, for immersion as essential to baptism, and for baptism as essential to church membership; and we

stand for church membership as essential to the Lord's Supper. This is the Gospel order. The commission says first disciple or make converts; secondly, baptize them, then "teaching them to observe all things whatsoever I have commanded you," pre-eminently among which is the Supper. This was the practice of the early churches. "Then they that had received the Word were baptized, both men and women, and continued steadfastly in the apostles' doctrine, and in the breaking of bread, and in prayers." From this it is evident that only regularly baptized believers walking in the fellowship of the church are the proper subjects for this ordinance. We find nowhere in the New Testament that the ordinance was observed except under these conditions. Jesus so observed it at its institution. "He sat down," it is said "and His apostles with Him." Here was a very restricted communion. Neither His mother, nor His brethren, nor the many relatives and friends who followed Him, were invited to be present, but only the twelve apostles. He gave the bread and cup to them, and said, "Take this and divide it among yourselves"—not give it to others, or invite others to come. Surely He would be regarded, according to modern interpretations, a close communionist. But the word "close" is a misnomer and as Dr. T. G. Jones has well said, the word communion is the great misnomer. The Supper was never designed to show our love for each other, but to show forth the Lord's death, remembering which, we ought to forget everything, like Krishna Pal, the first Burmese convert, who, sitting down to the Lord's table, sang:

"Forget my soul, forget no more  
The Friend who all thy sorrows bore;  
Ever I'd love to forget,  
But, O! my soul, forget Him not."

So far as Christian communion is concerned, we do practice it with all God's children—praying, preaching, singing, counseling together, and we have houses and tables where we eat and drink together. But, when as His servants we set the Lord's table, we must let the Master say who the guests shall be. He has said baptized believers walking in church fellowship, and these only are the proper subjects. Of course I am aware that many calling themselves Baptists have taken the position following the eloquent Robert Hall, that baptism (and hence church membership) is not a prerequisite to the Lord's table. This is a most untenable position, contradicted not only by the New Testament, but the practice of centuries. The effect may be seen in England, where so-called Baptist churches may be found with Pedobaptist pastors, Pedobaptist deacons and general decedence. Some Pedobaptists have changed their time-honored position on this question, and the result may be seen in the account of the conversion of an Ex-Governor of Maryland, written by his pastor, and published in the *Baltimore Methodist*, from which I make the following extract:

"The next Sabbath was communion and reception of probationers. He sat on the front seat as usual, because of defective hearing. The communion progressed till the last altar full had come and there was much room. I chanced to look at the Governor as I said this will be the last invitation. He was sobbing and shaking like an aspen leaf, and I felt now was the time. I said, 'If there is one who, though not a member, feels he would like to confess Christ and dedicate himself to the Saviour to-day, and would esteem it a privilege to do it at this altar and in communion, let him not grieve the Spirit, but come.' In an instant he started, and, crying aloud in his great emotion, he fell across the altar rail, as if struck down. That moment more than one hundred men and women burst into tears and their heads fell on the backs of the pews as if smitten by invisible power. The power of God smote everywhere. The communion was given the Governor, and he rejoiced in instant conversion."

Here it was given before baptism, before conversion, and it seems as possessing some magical power to produce the change, for "when the communion was given the Governor, he rejoiced in instant conversion." This shows the ten-

ency of loose communion—first, give it to all professing Christians; secondly, to those who are not Christians, if they want it; thirdly, to all who are not Christians, to make them Christians.

There was an ancient Roman legend which read, "While the Colosseum stands, Rome shall stand; when the Colosseum falls, Rome shall fall, and when Rome falls, then falls the world." Restricted communion is the Baptist Colosseum. It has supplied the arena where we have had to meet the fiercest gladiators that could be brought against us, and sometimes wild beasts worse than those of Ephesus, but it is still true that while restricted communion stands, Baptists stand; when restricted communion falls, Baptists fall, for it carries with it baptism, church membership and church government—and, when Baptists fall, Rome stands, popery prevails and Gospel order retires from the world!

Fourth, Baptists stand in the next place for the independency of the churches. When our Saviour (in Matthew 18:16-17) for the first time, and with one exception the only time, speaks of the church, His recognition of it as the only source of ecclesiastical authority is complete. After all other methods have failed, He says: "Tell it to the church, and if he will not hear the church, let him be unto thee as a heathen man and a publican." He recognizes no hierarchy, no presbytery, no synod, no conference, no council. The apostles regarded and treated the churches as independent bodies having the right of self-government, without subjection to any other authority. They reported their doings to the churches, addressed their epistles to them as independent bodies. The apostles recognized their right to choose their own officers (which consisted only of pastors and deacons) to exercise discipline and exclude members.

The highest authorities in all denominations, including Mosheim, Schoff and Archbishop Whately, have declared that the early churches were little republics, being as Mr. Lincoln said of this country, "A government of the people, by the people and for the people," and it is said that Thomas Jefferson framed this great American republic after the model of a little Baptist church on the green slopes of Monticello, whose business meetings he regularly attended. For this independency Baptists have ever contended. Dr. David Benedict, one of the most venerable of our historians, says: "The doctrine of absolute church independency has always been a favorite one with our people," while Dr. Francis Wayland said: "The Baptists have ever believed in the entire and absolute independency of the churches."

Fifth. But while Baptists have been compelled to differ with many of their brethren as to creeds and Gospel order, they should have the credit of having been from the first the *unswerving advocates of religious or soul liberty*, claiming that every man has the right to worship God according to his own conscience, whether he be Baptist, Protestant, Catholic or Jew. As Dr. Burrows so well says, "Three hundred years ago there was no religious liberty. The Roman Catholic Church has never admitted the idea in creed, confession, canon or decree. The Reformers had similar views. They adopted the theory, and brought it into universal practice, that the State ought to legislate and prescribe by statute the religious creed and ceremonial for the people. The Greek, Lutherae, Reformed, Presbyterian, Congregational, Episcopalian and every other church organized previously to the 18th century, were organized and governed with this as a recognized and enforced principle, that State Governments ought to support and regulate the church, and enact and exact penalties against all who disobeyed the State creed, or neglected the State ritual; and this teaching, modified in form, prevails in every country on the globe, except this, to-day."

(Continued next week.)

STRENGTH alone knows conflict. Weakness is below even defeat, and is born vanquished.

Questions Answered.

BY SENEX.

"Is it right for church-members to play baseball on Sunday, and what influence will it have on the church?"

As to the influence it will have on the church, it ought to fill the hearts of the members with indignation.

It is to be hoped that this extreme defiance of all laws, even of propriety, for church-members will rouse the church and show them how they have been drifting.

The really converted men in the church will be startled and their consciences roused.

"Who was Sidney Rigdon? Was he a Baptist?"

Sidney Rigdon was a Baptist preacher, preached the first Mormon sermon, and I am inclined to think the founder of Mormonism.

Sidney Rigdon was a Baptist preacher, preached the first Mormon sermon, and I am inclined to think the founder of Mormonism.

As I said, he was born near Pittsburg. He spent much of his time in the city. He was very much engaged in the printing business.

Rev. Solomon Spaulding, a Presbyterian minister was living in Pittsburg in those days. He had written a novel which he called the "Manuscript Found."

In 1827 Spaulding was dead, and so was Patterson, his partner and his foreman, Engles, who died that year.

Alexander Campbell declared afterwards that two years before the professed finding of the book of Mormon written on gold leaves, Rigdon told him that such a book, the manuscript of which he recalled seeing translated from the Greek Testament of Erasmus.

Soon after, Sidney Rigdon went to Palmyra, examined the book, was "converted" to the Mormon faith and preached the first Mormon sermon ever preached.

When the Book of Mormon became known, quite a large number of persons recognized the passages which Mr. Spaulding had read to them out of his romance.

But to attempt to hold either the Baptists, the Campbellites or the Presbyterians responsible for Mormonism, is amusingly silly.

A SINGULAR METHOD OF SECURING A CONVERSION OF GREAT APPARENT DIFFICULTY.

BY WILLIAM WATKINSON.

When, in 1822, Isabella, Queen of Ferdinand of Aragon, according to Prescott, "gave way to the natural impulses of her own noble and generous heart, and declared, 'I am ready to pawn my jewels to defray the expenses of sending out Columbus to make his expected discoveries'."

Mary, who became queen of England in 1558, was the daughter of Catharine, of whom the poet says, "I have done and done such a series of cruelties that showed her will ingness to pawn her jewels and empty her treasury to earn for herself the largely historic title, 'Bloody Mary.'"

THE REMARKABLE CONVERSION OF HUGH LATIMER, SUBSEQUENTLY A Distinguished BISHOP AND MARTYR, BY THOMAS HILNEY.

Bilney was a little man, of great modesty, filled with Scripture knowledge and with love for Christ. He preached Jesus in pest-infested houses, in prisons and in hovels of want and despair.

Bilney heard his "oration" and observed his pride of opinion and his eagerness for conflict. Latimer desired his conversion for his own sake, and to increase the number of Christ's triumphant warriors.

Bilney's experience in the confessional. He would tell Priest Latimer that for years he had no love for Christ, that he resisted the pleadings of the Holy Spirit in his heart.

He would tell Priest Latimer that for years he had no love for Christ, that he resisted the pleadings of the Holy Spirit in his heart, that he made and broke any number of vows to God, and desired to hear him make his confession, which thing he willingly granted.

joy." While Bilney poured out his confession in gentle, solemn and earnest words, Latimer was written by his application to himself, by its divine truthfulness and power.

Latimer from that time loved Bilney dearly. "I thank Bilney," said Latimer, "for raising me up Bilney as the instrument by whom God called me to [divine] knowledge; I thank him next to God for the knowledge I have of the word of God."

There is not a true believer on earth who by earnest prayers and proper appeals might not overcome some rebel like Latimer to the Saviour.—Commonwealth.

ENCOURAGE THE BRETHREN.

A great deal is being said in the papers, secular and religious, about "the decline of the pulpit," and "the unpopularity of the people are not interested in church services," etc., etc.

What is needed is regular attendance upon the stated services of the house of God. Whether the preacher in the pulpit be eloquent and entertaining or not; whether the music be of the highest order or not; whether the official members discharge their duty wisely or not, the conscientious, sincere, consistent Christian will always be found in his place at public worship and the prayer-meeting, unless prevented by unavoidable hindrance.

This is one way to help the pastor. Nothing is more discouraging to a pastor than to note the unexplained absence of a large number of the members of his church from the regular services. Laymen may aid the pastor in his important and arduous work in many ways.

"This is one way to encourage the brethren. The least that can be expected of any church-member is that he will not add anything to the discouragements which confront his brethren. Satan and the world can furnish discouragements enough.

The offering of Cain was like a beautiful present, but there was no sorrow for sin in it—no asking for pardon—and so God would not receive it.

He would tell Priest Latimer that for years he had no love for Christ, that he resisted the pleadings of the Holy Spirit in his heart, that he made and broke any number of vows to God, and desired to hear him make his confession, which thing he willingly granted.

QUESTIONS OUR MISSION CHURCHES TO GIVE MORE than they do? There is unquestionably a feeling among the Presbyterians, and some of the other supporting the work in foreign lands; that while they may legitimately send and support missionaries, the local expenses of the churches and communities ought to be met by the people themselves.

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.

MAGAZINES. The contents of Park, a monthly magazine, for October are as follows: Bondage Redoubt (poem); Robert Muncaster Gray; The Mother of Napoleon, H. S. Turner; As the Angels May, Wingrove Bathon; The Hour of Death (poem); Folger McKinney; The First Theatre in America, Elihu S. Riley; Old Paris and Suburbs, Gordon Pike; Southern Potteries and Southern Clay, H. S. Turner; October (poem); Henry C. Hopkins; The Madness of Gabriel Jeanou, E. Carl Litey; Old Masters, John R. Tait; With Nine Reproductions from Paintings in the Reading Collection in Baltimore; The Door on the Stair, Claude M. Girardeau; The Loyalists of America, Viscount de Froussac.

It was a current newspaper report a few months ago that Mark Twain was writing an autobiography, and that it would not be published for a hundred years.

Flora's Magazine, Rochester, N. Y., has changed hands and come enlarged and improved. The frontispiece is a beautiful colored picture of the Chitlode Souper and the Pink Souper roses.

We never receive a number of the Preacher's Magazine that we do not find in it much we should have been sorry to have missed. That which we have enjoyed the most in the October number is the sermon of Thomas Spurgeon on the subject, "Is it selfish to be religious?"

STATISTICS of Welsh Baptists had been plentifully obtained showing their denominational number, but what was their power? They knew the amount of their collections towards various worthy causes, but what amount of sacrifice did they represent and involve?

They knew something of their social position and status, but what of the spiritual? Nothing was so desirable as statistics, even when most accurate, as they could only portray the outward, and they were in great danger lest they judged the inward life by the outward appearance. It was the day of storm and trial that would reveal the inward weakness.

It is a blessed thing to have fellow-travelers to the New Jerusalem. If you cannot find any, you must make them; for none can travel that road alone.—John Wesley.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 5.

NEHEMIAH'S PRAYER.

Nehemiah 1:1-11.

MORSE TAYLOR—"Prosper, I pray thee, thy servant this day."—Neh. 1:11.

There are few nobler characters mentioned in the Bible than fiery-hearted Nehemiah. He was very pious and God-fearing, as is shown by his life and his prayers. He was much given to prayer in all circumstances. He was as brave as men ever are, full of energy and zeal, and entirely free from all cant and sentimentalism. He was like Cromwell's men, equally ready to fight and to pray.

"The words of Nehemiah the son of Hachabiah."—Of the tribe of Judah. This is the only historical book which opens in this way, by telling, as the prophesies and the epistles do, who was the author. "In the month Chisleu, in the twentieth year."—Of the reign of Artaxerxes Longimanus. Chisleu is a Persian name, and is our December. Shushan, the palace, was at Susa, one of the most ancient cities. It was situated in a fertile plain near or on the river Choaspes, and was the principle residence of the Persian court. The ruins of the palace were discovered by Sir Fenwick Williams.

"That Hanani, one of my brethren, came, he and certain men of Judah."—Twelve years had passed since the dedication of the temple. Ezra and Zerubbable had done what they could in the impoverished country. But they had to be cautious, and do at first what would not excite the hostility of their vigilant enemies. Why as pious a man as Nehemiah had not gone to Judea instead of staying in the palace is not told us. He was probably too young at the time of the return, and, from that time till his brother's visit, had known little of the state of affairs in Judea. His eager questioning at the first opportunity is proof of his interest in his country.

"The remnant that are left of the captivity there in the province are in great affliction and reproach."—Some of their trouble can be easily known from the opposition which Nehemiah met with. They were the derision of their heathen neighbors.

"The wall of Jerusalem also is broken down."—This may refer to some recent trouble, but most probably to the destruction by Nebuchadnezzar, which Ezra had not been able to remedy, though it seems he made some effort in that direction.

"And it came to pass, when I heard these words, that I sat down and wept and mourned certain days."—Mourned with the loud abandonment to grief which is common to the Orientals. He mourned not only as a worshiper of God, but as a patriot. Indistinctly the saints of old be- took themselves to fasting as well as to prayer when they made confession of their sin. Who does it to-day? Nehemiah bent no knees and called on no one else to fast at the same time; he fasted by himself in secret, not letting others know he was fasting, as the Lord Jesus afterwards commanded.

Nehemiah's is a model prayer. It is evident that he had read Daniel's prayer in similar circumstances, and modeled his to some extent after it. It will be very profitable to study this prayer and Daniel's. These were acceptable prayers with God. They came from the hearts of godly men who loved God supremely and put him in the only place, whether in men's hearts or in the ruling of the world, which he has ever occupied or ever will.

"I beseech thee, O Lord God of heaven, the great and terrible God."—The old saints were not afraid of God's terribleness; they did not attempt to conceal it from others, nor from themselves. Outside of Christ, our God is a consuming fire. God is a terrible God—how then dare men to disobey his commandments? This great and terrible God, before whose presence his highest creatures veil their faces, is also a God who keepeth covenant and mercy for them that love him and observe his commandments. There is forgiveness with thee, that thou mayest be feared. Every true prayer should begin with an acknowledgement of what God is. In the Lord's prayer the first petitions are for God's glory. The great and terrible God is borrowed from Deut. 7:21. "The Pentateuch furnished much of the religious phraseology in all ages."

"Let thine ear now be attentive and thine eyes open."—That his prayer might be answered. He would have God look upon desolate Jerusalem and the helplessness of the covenant people. "O Lord hear," is the burden of many a prayer. "Which I pray before thee now, day and night."—Warm-hearted Nehemiah was in terrible earnest. His were no lip petitions. When the Holy Spirit gives to any one of his saints this spirit of continuous agonizing prayer, it is in earnest that he intends to grant the prayer. The prayer has no merit in itself, as such a man as Nehemiah would be the first to admit. It is all the gift of God—both the spirit of supplication and the answer.

"And confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned."—Confession of sin, humble and contrite confession, which attempts no excuse or justification is a characteristic of true repentance. There is not confession enough in many of our prayers. If we do not thank God we are so good, as did the Pharisee, our hearts are at least trying to excuse or palliate the offenses. Nehemiah was probably of the royal family, from his speaking thus of his father's house.

"We have dealt very corruptly against thee."—A sad and unexaggerated fact. The treatment God had received from his covenant people would be incredible were it not that we see evidences of it around us and in our own hearts every day of life. "And have not kept the commandments nor the statutes nor the judgments."—A sort of summing up in legal phrase which included the whole law. It is not possible to draw an accurate distinction between the meanings of the three words. Together they cover all the commandments given through Moses.

First Nehemiah confesses their sin and God's justice in their punishment. Now he turns to the promises. The promise of the penalty has been fulfilled. They did transgress, repeatedly, persistently, in spite of warnings and exhortations. And the pun-

ishment had befallen them. They had been scattered abroad. First the ten tribes, and then Judah, which went on in sin despite the proof which the fate of the ten tribes gave that God would keep his word.

Verse 9—From the very fact that God had fulfilled his threat literally, Nehemiah draws consolation. Had God's word failed when he threatened, what hope that it would not fail when he promised? It is strange that Universalists, who try to prove that God will not be as good as his word in sending the wicked away into everlasting punishment, do not see that they are endeavoring to undermine faith in his taking the redeemed into eternal life.

God had promised. Having pleaded by God's name and by his promises, Nehemiah goes on to plead his relationship with his people. "These are thy servants and thy people."—What comfort in those words "thy." "Whom thou hast redeemed by thy great power."—God cannot be balked in his purposes. That he has begun a work is a proof that he will finish it. The reference is to the redemption from Egypt. They were his people, and the arm of the Lord was not shortened. He had saved them from Egypt. If they would turn unto him and keep his commandments, he would save them from their enemies now.

"Who desire to fear thy Name."—This man, so dauntless and fiery before men, was very humble before his God. He recognized the imperfection of his fear of God, and, hence, says "Who desire to fear." There is nothing which needs a greater revival to-day than the fear of God. Can you and I say truthfully it is desire to fear God?

"And grant him mercy in the sight of this man. For I saw the king's cup bearer."—"This man" is King Artaxerxes. Nehemiah, desiring to obtain a favor from the king, went to God in whose hand are the hearts of princes. The position of cup-bearer was an exalted one. It gave Nehemiah continual access to the king's presence, a favor not enjoyed by many in oriental courts. That Nehemiah was chosen for this place argues that he was handsome in appearance or high in birth. Probably both.

PASTOR T. M. GREEN, of Greensburg, arrived in Louisville last Friday morning. Three years ago he took charge of the cause in Greensburg. He had seventy-four members. Now he has one hundred and fifty-nine. He has completed a nice house of worship, costing, outside of a beautiful lot, \$4,500, and it is all paid for. Besides the burden of building and paying for the house of worship, his church, this year, lead all the churches of Russell Creek Association in contributions to missions. We have never seen him look better. He reminds us of the man we read of in the Psalms of David, "The strong man ready to run a race." Bro. Ben Will Penick, one of the strong Baptist pillars of his church and the State, came as far as Louisville with him, and the writer will take charge of him and see him safely to Virginia. There he meets and captures one who will guard him back and stay with him; we hope, through life to share his joys and promote his usefulness. From all we hear, Virginia will be poorer and Kentucky richer as the result of his visit to his old home.

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THE STORY AND THE SONG OF THE LAMB.

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

The central figure and glory of the New Testament is the Lamb of God who taketh away the sin of the world. The story of the crucified Lamb was the burden of apostolic preaching; those first preachers set us a good example—they never lost sight of Calvary. In the closing chapters of the Bible we catch the magnificent strains of heaven's music; they are singing a new song, and the burden of it is, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and blessing!" The theme for Christmas is the Incarnation; the theme for Easter is the Resurrection; during Passion-week the hearts of Christ's redeemed people should be on the central theme of the whole Bible, which is the atoning sacrifice of our Redeemer. Over that whole week falls the shadow of the Cross.

When we think of our Saviour now we must think of him as a sufferer for us. No example that he could have set for us; no teaching that fell from his lips, however perfect or sublime, could save us sinners from our deserved retribution. As we are sinners, we must have suffered the punishment due to our guilt. But our adorable and beloved Lamb—all glory to his name!—took our place and "suffered for" us. He was bruised for our iniquities. The blood of that crucified Lamb can alone cleanse us from sin. As a sweet flower sendeth forth brightness, so our blessed Redeemer hath to us the most heavenly fragrance when we touch his wounded side and clasp the hand that was pierced for us.

Let us gratefully meditate on the satisfaction which our atoning Saviour made for the claims of God's violated law. He satisfied divine justice. He made it possible that our all-holy God might be just, and yet justify you and me when we lay our hands on the head of our atoning Lamb in penitence and faith. He made it certain that we can be saved when our sins are hidden in his wounds. In these days of loose and invertebrate theology, when the doctrine of vicarious atonement is sneered at as obsolete and barbarous, let us cling closer than ever to the old apostolic truth that the atoning death of the Son of God was a perfect satisfaction for sin, and of such infinite value that it was abundantly sufficient to expiate the sin of an universe of sinners. What a blessed satisfaction to preach such a truth in this world, and what an endless satisfaction to see our crowds at the feet of the atoning Lamb in yonder realms of glory!

A poor hovel or hut is my heart for him to reign in; but if I am a true Christian, then Jesus is my Sovereign. The seer of Patmos got a glimpse of heaven, and beheld there "the Lamb in the midst of the throne." Jesus sits to-day in the midst of the heart's throne of every honest, upright, generous man or woman whose life is made clean by his purity and whose footsteps are ordered by his commandments. As long as the Saviour who conquered me by his love is allowed to reign within me, then I am filled with light and joy and abounding peace. I can do all things through his strength; I can keep the door barred against Satan; in all my decisions I am sure to make no mistake while I give my Master the casting vote. If he were exiled from my heart it were a dungeon, and I the devil's captive. To be ruled by King Jesus is perfect liberty, and sin hath no more dominion over me. As long as I live, let him reign within me, and then in yonder paradise he permits his redeemed flock to "reign with him" in glory.

Whatever the occupations in heaven may be, there will be no Passion-week there; the head that was crowned with thorns will then wear the flashing diadem. All his servants shall serve him; but with such freedom from drudgery or fatigue that it is described as perfect rest. Praise will be one great and pervading element; of that celestial Oratorio John caught some entrancing strains. Those who heard the story of the Lamb in this world, and who loved to tell the story, will then help to swell the anthem of the Lamb upon his throne. And the richest strain in all that mighty choral song will be, "blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever!" May you and I be there! Augustine—in the fourth century—once said, "There are three things I wish I could have seen—Rome in her glory, Paul in the pulpit, and Jesus in the flesh." If we are faithful to the end we shall behold greater sights than Augustine longed for. We shall see an infinitely grander city than Rome in her splendors and Paul in a loftier place than any pulpit, and Jesus Christ no longer the Man of Sorrows but the enthroned Lamb surrounded by the mighty and magnificent hosts of the redeemed!—Evangelist.

In a letter from Bro. A. E. Glasgow, of Maryville, we are pleased to learn that Pastor Penick is conducting a meeting, assisted by Bro. Eld. Williams and the sweet singer, Bro. Brown, who accompanied him. Already fifty-two have united with the church.

# WATCHES BY MAIL.

Our Illustrated Catalogue for 1899, showing Watches, Chains, Charms, Silver-Ware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready and will be sent free on application. We also issue a special Watch Catalogue.

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## MINISTERIAL SUPPORT.

That any one in this day of enlightenment and open Bibles should oppose the paying of ministers of the Gospel salaries seems almost out of the question. That any one should cite you to the Bible for proof for his opposition is stranger still; yet such is the case. My work for the last eighteen months has sent me among all classes of our people, and, to my astonishment, I find that in the rural districts especially, many of our brethren are stoutly opposed to "airing" a preacher to preach.

It is in the hope of helping some one to "understand what the will of the Lord is" that I here offer these suggestions.

Of course the arguments these good brethren adduce are specious, and their objections are usually filed against imaginary conditions rather than real. They tell us that any body that can be *Aired* to preach can be *Aired* not to preach. That is true. But nobody believes in paying that sort of man for his preaching. It does not follow, however, that God's man, who is preaching because of his divine call to the work, ought not to be supported in that work.

It is a lamentable fact that some may be in the ministry for the "loaves and fishes" and would "leave the ministry if the pay were to stop." But when this objection is urged, I can't help but wonder if a good many who are not preachers would not give up their church-membership if it cost them anything to be members!

Then we are told how Paul "preached the Gospel freely," while he made his own support. But I hope to make it plain in this article that Paul did not intend to set us a precedent in that matter.

### Let us notice

I. The teaching of Jesus.—Matt. 10:9, 10. Two rules are here laid down for ministers.

1. They are to give themselves wholly to their ministry. "Provide neither gold," etc. The church that forces its pastor to provide the necessities of life for himself and family compels him to violate the fundamental law of his Master.

2. They are to depend upon those to whom they minister for a support.

"And in the same house remain, eating and drinking such things as they give." And they were to do this without feeling that they were beggars or paupers. Let his ministers might feel a delicacy in living off their beneficiaries, Jesus lays down the principle "the laborer is worthy of his hire." I hope no Baptist will ever slur the principle of ministerial support since our Lord has not only sanctioned it, but has dignified it as being "worthy."

II. Now hear Paul's plea.—1 Cor. 9:4-14.

Does smothering his right to a support from the church at Corinth, he proceeds to make a most forcible argument.

1. He argues from the common custom of mankind. "Who sows a warfare any time at his own charge?" etc. It is just as

unreasonable to expect and require a man to give his life to the service of his country without the government's providing for his necessities as it is to require a preacher to serve churches without pay. Just now a great complaint was made against Uncle Sam for neglecting his soldiers. Wonder what the Lord and the angels think, and will have to say about some churches for their neglect of the soldiers of the cross. The Lord designs that his husbandmen shall not work all day in his vineyard and then shift for their supplies, but shall eat of the fruit of his vineyard; nor shall his shepherds stop at feeding his sheep, but they shall *milk* them also! No doubt many a flock has "gone dry" for want of regular, clean "milking."

2. His second argument is from the Jewish law.

"Saith not the law the same also?" The law provided that while the oxen were serving men they should be fed. It is a hard master that would work his oxen or horses all day without feed and turn them out to graze at night. But this is the way some churches treat their pastors—after receiving their labors Saturday and Sunday they turn them out on the "range" Monday. These brethren wouldn't treat the sorriest mule on the place as shabbily as they do their pastors!

3. He further argues from common equity.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Gratitude and a common sense of equity would prompt any church to remunerate their pastor for his services. No honest man objects to paying his school teacher or lawyer or doctor or any other man that renders him a "casual" service. On the same principle that he pays these he ought to pay his pastor. Are not his pastor's services worth anything to him? The fact is, any other man's services could better be dispensed with than the pastor's. The preacher is the most needed man in every community.

Now, the Gospel ought to be given to the world "freely"—the churches ought not to depend on the world to pay for it; but it cannot be preached without cost to somebody. Ought all the cost and sacrifice to be borne by the preachers themselves? This seems to be the idea of some people. If the preachers are to bear the expenses of preaching the Gospel, what use have we for churches? Are they to "be carried to the skies on flowery beds of ease"? The highest conception of duty some church-members seem to have is to "warm a bench" while the preacher labors to break to him the bread of life.

4. He argues from the old Jewish custom.

"Do ye not know that they which minister about holy things live of the things of the temple? The Jewish priesthood ate the show-bread and edible parts of the sacrifices—they lived from their ministry. Hence the apostle

5. Asserts that the Lord has ordained that his ministers shall be supported.

"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." The teaching of both Jesus and Paul is that the minister is to regard his ministry as the means of his support. Although Paul preached the Gospel to the Corinthians without cost to them, he gives them to understand that he had a right to their support. Not only that, but he actually apologizes to them for not making them support him. He thinks he did "wrong" because (1) he "abased" himself by preaching to them for nought (2 Cor. 11:7). Any pastor who dissipates his energies by engaging in secular affairs wrongs his church and debases his ministerial office. (2) He made them "inferior to the rest of the churches" by not being burdensome to them (2 Cor. 12:18). To this day that is an "inferior church" that does not contribute to the support of its pastor. Paul said he had to "rob other churches, taking wages of them" in order to serve the Corinthians. No church can take the services of a man to-day without paying what they can without robbing somebody, either other churches, the preacher, or his family.

REV. GILES O. TAYLOR, Conway, Ark.

## THE CHURCH SUPPLANTED.

BY MARION HARLAND.

From Maine to California the press, secular and religious, is discussing the question, Why do not our young people go to church? The problem is serious. The outlook, in the lurid light of the growing evil, is more than serious. One editorial optimist affirms that in the city in which his religious weekly is published church-going is the rule, habitual absenteeism exceptional. The weight of testimony in every other district as yet heard from is overwhelming to the effect that from five-eighths to nine-tenths of every congregation in our cities and suburban towns are made up of people of mature age, with a fair admixture of younger women.

The great body of our young men is elsewhere. Their absence does not imply an increase of dissipation and disorderly habits. Nor does it signify that free thinking and downright infidelity are gaining hold upon the minds of educated youths. Well-behaved, intellectual moral believers in the cardinal truths of Christianity absent themselves from public worship with and without pretext and suffer no diminution of respectability thereby. When sisters and wives follow their example, no excuse is considered necessary. It is not acknowledged vice alone which we

Grown familiar with her face Endure, then pity, then embrace.

The surest way to make an innovation first common, then popular, is to keep on doing it until criticism dies away and imitation begins.

Press, pulpit and the public have exhausted invention in trying to account for the change in Sunday customs of respectable people from those of our forefathers. As an impartial laywoman, who has watched the course of church history for forty years with pain, but without wonder, may I sum up in one paragraph what I believe to be the root of the evil?

Our young people have not the habit of church-going, because it was not formed for them in child-

hood by their parents and guardians. They have not lost it, for they never had it.

At a recent Sunday-school Convention in New York City an Episcopal clergyman of ability and experience tossed a dynamite cartridge into the camp by arraigning the Sunday-school as a mischievous agency, or, rather as an agency excellent in itself but so grossly misapplied as to be a positive drawback to the best interests of the church it should subserve. While few of those who heard the attack or read the published reports of it are prepared to go all lengths with the bold assailant, it cannot be denied that many of us are sadly conscious of the wrong he would right.

The most threadbare of the platitudes that have tamely furnished for the addresses of the conventional Sabbath school visiting agent for the last fifty years is the whilom truism that "the Sabbath-school is the nursery of the church." The fact being that the nursery is fast usurping first, second and third floors of the earthly tabernacle, leaving the attic alone for other occupation. The duty of church-going is minimized by superintendent, teachers and the walking delegate aforesaid.

The dearest place on earth to me is the Sunday-school!

sings the child, along with scores of other jingles laudatory of the chief industry of the church. So far as he can judge, "the church adorned with grace" means the morning or afternoon session of teachers and scholars in chapel or lecture-room. There lessons are recited, hymns in honor of the Sunday-school—plenty of them, set to "catchy" tunes—are sung, speeches are made, urging punctual attendance, and prizes are offered to the child who shall bring in most scholars before Christmas. In connection with the Sunday-school are picnics by land and streams, Easter festivals and carols, June anniversaries and processions with banners, brass bands and banquets, and even cake-walks, to excite enthusiasm and to fill the treasury of the great institution, which nobody thinks of as a primary department—"the winding-stair" by which the redeemed of the Lord should go "into the middle chamber and out of the middle into the third."

It is inevitable that young minds should be permeated with a sense of the prime importance of the organization of which they are a part. It would be phenomenal were they to evolve from their inner consciousness the idea that they are on their promotion, that the Sunday-school is but the vestibule of the temple where they are to do real and lifelong service.

This is not guess work on my part. I affirm, upon the authority of long experience and observation, that while every conscientious teacher is solicitous that his and her charges shall attend Sunday-school regularly, the duty of church-going is seldom enforced, or even alluded to, except in vague and general terms by teacher or learner. The Sunday-school is made the goal, not the race course. Injudicious enthusiasts extol it as "the children's church," a luckless phrase that opens the deep sore from end to end.

Parents have yet more than teachers to do with the creation of a sentiment that threatens to swamp the church of God planted upon American soil. Children early comprehend that, whereas class loyalty, if not inclination,

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should make them constant in attendance upon the exercises of the Sunday-school, church-going is not obligatory. One service a day is supposed to be all they can digest profitably, and "of course they must be in their places in the Sabbath school." The session over, they take their way homeward with smiling faces and approving consciences, with none to say, "Why do ye so?"

By and by lads and lassies are too big to belong to classes, and take their place in bands formed for Bible study or become teachers, who, if much occupied during the week, honestly believe that they do God and his kingdom service by staying at home Sunday forenoon to prepare the Scripture lesson for the after part of the day. If they decidedly affect religious observance, the Young People's Association offers another substitute for the regular church service for those who desire to find excuses for not attending this last. From how many pulpits do we hear the notice, "Meeting of Young People's Association at 7:15 this evening, church service at 8." What attendant upon the "church service" will not witness with me to meeting three-fourths of the young people on their way from the sanctuary as we go toward it at evening? They have had their say and their hearing—more edifying, they will tell you, than the prayer, praise and sermon that are to follow. Church-going would be a new habit for them, the formation of a new taste.

The evil has crept upon the church insidiously, we say. As insidiously as saplings grow into trees, buds expand into flowers, children come to be men and women. From the day when organizations, admirable in themselves and in their proper places, began to encroach upon the ground consecrated to the church the growth has gone on. Distorted views of proportion, false values, the putting of great for small and small for great—these are the causes whose effect fills us with dismay.

The children of 1889 are the young men and maidens of 1899. The story is told in these words, —Congregationalist.

MY SLOW ASCENT.

Pain would my thoughts fly up to Thee, Thy peace, sweet Lord, to find; But when I offer still the world Lays close upon my mind. Sometimes I climb a little way, And thence look down below; How nothing, there, do all things seem. That have make such a show! Then round about I turn my eyes To feast my hungry sight; I meet with heaven in everything, In everything delight. When I have thus triumph'd awhile, And think to build my nest, Some cross conceits come fluttering by, And interrupt my rest. Then to the earth again I fall, And from my low dust cry, 'Twas not in my wing, Lord, but Thine, That I got up so high. And now, my God, whether I rise, Or still lie down in dust, Both I submit to Thy blast will; In both on Thee I trust. Guide Thou my way, who art Thyself My everlasting end, That every step, or swift or slow, Shall to thyself may tend! —John Austin.

OUR PULPIT.

IS IT SELFISH TO BE RELIGIOUS?

BY THE REV. THOMAS SPURGEON.

"And Satan answered the Lord and said, 'Dost thou fear God for nought? Hast not thou made a hedge about him, and about his house, and all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.'"—Job 1:9-11.

You, if something more than a nominal Christian, may be sure that Satan considers you. Even if you complain that no one cares for or takes notice of you, you may be certain of this—though I am afraid you will derive no comfort from it—that Satan has not overlooked you. If you are true to Jesus, loyal to his truth, faithful in his service, you are especially under Satan's eye, the coveted prize for which he longs, and you will probably realize, unpleasantly, that he has set his heart on you and long to drag you into his full possession. "Hast thou considered my servant Job," said God to Satan, "that there is none like him in the earth, a perfect and an upright man, and one that feareth God, and escheweth evil?" Yes, he had considered him over and over again, and said within himself, "Oh! if I could only get hold of Job, I would let many another one escape scot free!" It is an old saying, quaint, but I think wise, that when the devil plays chess he had rather take one bishop than all the pawns. If God has honored you by giving you a faithful heart and a prominent position in his cause, do not wonder if you are the butt for all the arrows of the evil one, the target for the shafts of temptation and trial. Count it all honor if you fall into divers temptations; if the devil and those who have his spirit are considering you, not with the consideration of sympathy and love, but with the desire to drag you down, to defeat God's purpose concerning you and the works you have in hand for him. This is rather a sign of grace and a token for good. The devil, as a roaring lion, walketh about seeking whom he may devour; be not surprised if your stillness is broken by the sound of his

roar; wonder not if you sometimes feel even his teeth upon your flesh.

Job did not escape the desire of Satan, and you and I must expect, if we are faithful to our Lord, to be hard put to it by the enemy of our souls. Satan employs a base insinuation against the servant of the Lord, "Dost Job fear God for nought?" Satan is the accuser of the brethren, the opposer of all that is good and godly, but he cannot find room to accuse Job. There is no foothold for him in Job's character; he cannot bring a railing accusation against him. He finds that his character is all that God can ask for. Well put forth and evenly balanced, he is good to men and right with God. Since he cannot bring a railing accusation, he imputes bad motives to the righteous servant of the Lord. He cannot dispute his piety, so he imputes unworthy motives. He found it impossible to point his finger at any flaw and say, "Ha! ha! that is your godly man," so he shrugged his shoulders—and there is a world of meaning in a shrug of the shoulders—and said, "Dost Job fear God for nought?—he does fear God; that is evident to every one; even I, whom am the father of lies, cannot deny that; but what is behind it, what is it that prompts him to this godly fear? It is cupboard love. The devotion of this rich land-owner and flock-owner to the Bountiful Giver is not hard to comprehend: if he fears God for what he gets out of him. Stretch forth thy hand, touch what he has, blight his prospects, blight his hopes, take away his dear ones, and he will renounce thee, and curse thee to thy face." The devil is the father of all such as rejoice, like him, in innuendoes, insinuations, vile aspersions of character. Maybe you have felt the smart and sting of such aspersions as these; thank God if your bitterest enemies can find no fault in you, except it be as regards the law of the Lord your God. Thank Heaven if they cannot put their finger on any overt ill, but have to fall back on this, "Well, yes, he is a Christian, but he does it for what it brings him." If you are conscious that this is altogether false, you can indignantly deny the charge, or perhaps, better still, treat it with the silent contempt that it so eminently deserves. The Lord have mercy on those who have learned from Satan to stab in the dark, to say evil things of their fellow-men, and to impute motives underlying their good actions which would spoil their character if they were true.

It is not to be wondered at that Satan employs such a weapon. God can pass Job in the examination; he stands at the top of the list; but I don't wonder that Satan will not pass him. The very fact that God approves him is sufficient to cause Satan to blackball him. If Satan had joined the chorus of approval it would have been a thing most wonderful. I expect to gather grapes of thorns and figs of thistles before I expect to hear Satan admiring holiness and imputing good motives to good men. Sooner may the midnight praise the sun, or the mid admire the snow, than Satan, the prince of darkness, revel and rejoice in the light of truth, purity and holiness. What is true of Satan is true of all his sons. Don't marvel if the world hate you, the wicked speak unkindly of you, if those who have not the Spirit of Christ sneer at you. Your devotion they will call cant, your sanctity

they will dub hypocrisy. Woe be to you if all men speak well of you. I had had my doubts of Job if Satan had praised him, but I am assured that he was all that he afterwards claimed to be. My assurance is based on God's verdict mainly, but Satan's verdict to the contrary only confirms my opinion of the holy man. He was a wise philosopher who in the olden times said, "What have I done amiss, that that villain praises me?" You may well ask what is wrong within if they begin to trumpet forth your praise who love not God and serve not the Lord Jesus Christ.

A treacherous heart accuses all of treachery. From Satan others have learned to measure the corn of their neighbors by their own bushels. One of his great sins was pride, a longing for more than he possessed, a serving of God for position, glory, honor; and here is Satan pretending to find in Job the very sin for which he himself was hurled out of heaven. It is always so. We are most prone to discover in our fellows the blemish that is most prominent in ourselves. "Art thou he that troubleth Israel?" said Ahab. The prophet very wisely and pointedly answered, "I am not he that troubleth Israel, but thou and thy father's house." You may be pretty sure that the crimes they charge you with may be laid at their own door; they would not be so apt in discovering these blemishes in you if they were not so well acquainted with them in themselves. Your motives will be impugned; perhaps the keenest slanders will be couched in apparently innocent inquiries, as in this case. But what matters it if you are innocent, if you are conscious that the heart that is all open to the God with whom you have to do is right with him? Let them heap their slanders on you; bear it bravely; rejoice in it, for so persecuted they the prophets which were before you, so slandered they the Christ who died for you, and for whom ye may well be content to live, even if it be a life of shame and misrepresentation.

Also that in too many instances THIS INSINUATION IS DESERVED.

In all ages there have been some, even in the ministry, who have served God only for what they could secure from him and his service. Eld and his sons served the sanctuary, but fed themselves with the meat that should be offered in sacrifice. Judas was content to sell his Lord for a few pieces of filthy lucre. Simon thought the gift of God could be bought with money. Even some

of Christ's disciples proved themselves to be place-hunters, wanting to sit on either side of him when he occupies his throne. I fear, too, that amongst the multitude there are all too many still who stick to Jesus only for the loaves and fishes, who would fain make a bread kfn of him that they might be supplied merely as to their bodies. Examine yourselves; see if these things be chargeable on you. Oh, it is a fearful thing that Satan should be able to point his finger with any measure of truth at any one of God's people, and say, 'Dost he serve God for nought? He is a Christian in the sunshine, but what about when the dark days come? He is hedged round on every side; but what if the hedge be broken down? I thank God for those of whom it is not true.

NOT TRUE OF THE GREAT MAJORITY.

The exceptions prove the rule. Job, for instance, signally refutes the slander. You know the story. Job was put to the test, trials came upon him thick as the falling leaves of autumn, messenger after messenger, each with a tale sufficient to break the brave man's heart, loss after loss, billow after billow. Yet when all had come he cried: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" and again, "Shall we receive good at the hand of God, and shall we not receive evil?" When all was over he was able to reach the highest peak of the mountain of victory and resignation, as he cried: "Though he slay me—he has slain my cattle and my sons—though he slay me, yet will I trust in him." I thank God that this spirit animates the hearts of not a few. Many Christians can indignantly deny the charge of serving God for what they get. Look at the missionaries; what do they get? They leave home, friends, in some instances family; their lives are daily in their hands. Carey was offered by the Government £1,000 per annum if he would turn interpreter. Ah, he had a nobler work than that. They raised the bribe—£5,000 in the service of his country. But, no; though he earned far less in the service of his king, to that service he was pledged. Yet Satan would probably have said even of that great missionary: "Dost Carey serve God for nought?" Think, too, of those who have suffered persecution and martyrdom for the cause of Jesus. Also that in this enlightened age there are so many who are subjected to the cruellest treatment. Remember those in distant lands who at this moment are standing up for God

and his truth. Pray for them, admire their spirit, and imitate them. So, also, with the bereaved and sorrowful. Hundreds in this church would be content, nay, glad, to quit all for Christ's sake, to whom no bribe would have any attraction if it meant the giving up of one item in their faith or one iota of their sanctity. We say not this to our own self-praise, but to the praise of God. We love him for what he is, what he has done for us, as well, but not that we may get still more from him, though we know the great reward is yet to come. Thank God, our motives are purer and higher than this. Satan here seems to cast a slight on God, as if he said, "Yes, Job fears thee, but it is because thou hast done this and that for him." We know that God has gotten us unto himself by an attractive power greater than that which appeals to purse, person and pocket. We love him because he first loved us. The marvellous attraction of his affection has drawn our hearts out to himself.

A BLESSED FACT.

He himself confesses, "Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." If you don't trace your blessings to God Satan does. Don't take to yourself the credit for your success when the outcast from heaven attributes them all to God. For once Satan tells the truth; he says, "Thou hast done this, thou hast done the other; all is due to thee." Give God the praise for all your blessings. It is gloriously true that we do not serve God for nought; he has done everything for us. Godliness with contentment is great gain. First, we have secured salvation through faith in the Lord Jesus Christ, and that is everything. Some there are who say it is quite a mercenary spirit to be seeking the salvation of one's soul, and that preachers ought not to appeal to the sentiment of terror or the instinct of self-preservation; they say we wear religion as a sort of life-preserver. The charge is groundless. In no other sphere are persons in peril of being branded as selfish because they take measures for their own safety. Is he selfish who, lying sick, sends for the doctor? Is he selfish who, with his business in a tight place, seeks financial help that his wife and family may be supported? Is he selfish who, having been years a slave, breaks his chains, flees away, and seeks deliverance? No; and we have every right to



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seek the salvation of the soul, the jewel inside the casket of the body. Nor is it safety only that we have gotten through faith in Christ. He has granted us sanctification through his Spirit and his Word, and the blessed privilege of serving him; how great that is they know who serve him best. Then numberless benefits have been meted out to us in this life.

### A REMINISCENCE OF C. H. SPOURDON.

I will remember your late pastor standing in this very place and saying how certain of the world were constantly casting it up in his teeth, as if to say, Does Spurgeon serve God for nought? And then in his own sweet way he ran through the list, or part of it, of the blessings, benefits and mercies, the joy, peace and grace, that he was constantly receiving from the hand of his Father, God. We do not serve God for nought. He is not a Master who forgets to care for his servants or treats his children ill. We thank him for the peace that keeps our hearts and the joy that floods our spirits, for the sweet communion into which he invites us and the hope he has set before us in the gospel. The poorest, meanest of God's saints would bear glad testimony to the unmistakable fact that it is good to serve God; it has the promise of this life as well as of that which is to come. Then there are joys untold to follow. This is but the beginning of good things. Our highest pleasures here are but as the swallows that tell us of the spring, or as the spring which ushers in the summer. Those who have pressed nearest to God and drunk deepest of the river of his pleasures are only standing in the vestibule as yet. He will ask you in ere long—in to the banqueting house, where love's banner floats forever above the heads of the happy guests. To-day we are but in our minority, we shall come into our possessions by and by; then shall we be rich indeed. We have much to rejoice in at the threshold and joys untold beyond the river. Therefore do we make our boast in the Lord. He has blessed us, he will bless us still. Unto his name be all the praise and glory evermore. Amen.—Preachers' Magazine.

### THE PASTOR IN ECCLESIASTICAL LIFE.

The primary sphere of the preacher is to teach truth. He is the voice of God. His everlasting business is to preach. Man said of the life of Samuel Rutherford at Ayrworth, that he was always writing and studying, always visiting the sick, always praying, always exhorting, always preaching. Rutherford had no narrow view of the pastor's relation to his pulpit, holding that every man should be

at his best there, and should persistently aspire to greater things. It was his exalted idea that a man should be a Milton, if he could, a Raphael, a Paul, or a John. There will be few to question that a minister's chief duty is to his pulpit.

But his relations to his people do not end with his public ministrations. Rowland Hill once began a sermon by shouting: "Matches," and in explanation said that he felt that he had not labored to save souls as assiduously as a match-seller under his study window had to sell matches. He was always eccentric, but he never forgot the real purpose of his ministry. You get the very heart of the man in his common saying, "The best of life is to live for others."

Dr. Tucker, in his Yale Lectures for 1898, says: "One of the most serious questions a preacher can ask himself is this: What am I doing when I am preaching? What are my thoughts, my plans, my imperative desires and longings? Towards what ends am I pushing with the constant energies of my nature?"

The distinctive power of a preacher is not so much what he says, important as that is, but what he is. Milton used to say that every poet must himself be a true poem. And the preacher must be a sermon, not only in his pulpit, but among the people. He is both priest and pastor. He cannot be a recluse and enjoy the affection of his people. There is a marked difference between the pastoral life and the monastic life, the former bringing the pastor in contact with the common experiences of men. The pastoral life differs also from the life of the evangelist, in that it does not touch men merely at one point, but enters into their homes and business. Yet it is not enough that a man shall study books in the morning and, to use Dr. Cuyler's expressive phrase, door bells in the afternoon. These must not be the limits of his vision. An actor, if he is playing a death scene, goes to the hospital day after day to watch the dying. Before Michael Angelo sketched a fish, he wandered among the stalls of the fishmarket. When Leonardo da Vinci thought to paint the fearful Medusa head, he collected a brood of venomous swelling toads, then, provoking them to rage, saturated his imagination with their writhings and their distorted hate. The pastor must know the field and the forces, life in its largeness and reality, the human heart and its sorrows, if he is to be most effective in his ministrations.

The preacher-pastor has many and varied duties. He is the ecclesiastic, having corporate obligations. His denomination demands something at his hands. He must share in the general interests of the church. He cannot consistently hold aloof from what Nathaniel J. Burton has characterized as extra-parishional obligations and privileges.

Yet there is grave peril, especially to the young minister, in this so-called "outside work." Almost before he is aware of it, he will find himself busy here and there to the hurt of his pulpit and pastoral influence. I was deeply impressed at the beginning of my ministry by the warning uttered by Austin Phelps in one of his printed lectures, that every young pastor must determine very early in his professional career whether his mission of usefulness to the church lies in seeking or accepting any large amount of what he calls clerical work, asserting that the best culture for success in the pastoral

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74c For Ladies' New Flannelette Wrappers, made full front, strapped back, trimmed with a fancy braid, tight-fitting, inside lining; worth \$1.

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## New Veilings.

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## Colored Dress Goods.

25c For your choice of new, bright Scotch Plaids, 36 inches wide, for children's dresses.

45c For new Covert Cloths, 36 in. wide, in grays, browns and castor shades.

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25c For Ladies' Black Cashmere Gloves, Kayser-tipped Fingers.

25c Ladies' Black Taffeta Gloves, a splendid wearing glove.

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office is not consistent with the appropriation of any large amount of time to the miscellaneous of the church.

A few years ago the fiftieth anniversary of the ministry of Alexander Maclaren was fittingly observed, and in a speech which he made at that time, he said, among other things: "The trouble with most of you young fellows is that you are pitchforked at once into prominent positions, having to spend your time attending meetings, anniversaries, even breakfasts, when you ought to be at home studying the Bible." Unless great care is exercised, the pulpit too often becomes a mere appendage to convocations and councils and conferences and ministers' meetings, and the opportunity which might have been a blessing, becomes a curse. The early years of a man's ministry must chiefly be used in getting himself and his work well in hand. To attempt to do much else will imperil both his present and future success. Yet every one ought to feel called to do his denominational duty. Localism is narrow. A man may be so much of

a parish minister as to be nothing else. And he who is only that loses the joy of an occasional mountain vision, and toils through the years without the buoyancy of spirit and courage which come when we walk about Zion, consider her palaces, observe her towers and battlements, and hear again that this God is our God for ever and ever.—N. Y. Observer.

God is not against man. He is a God of infinite love, compassion and mercy. He is more willing to save than we are to be saved.—Rev. John Mitchell.

## MOBILE & OHIO RAILROAD.

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Arrive Boston.	8:30pm
Arrive Richmond, Va.	8:30pm
Arrive Old Point Comfort.	8:30pm
Returning, arrives in Louisville.	11:30am

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Ar Mt. Sterling.	12:30pm	12:30pm



AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached in the morning on "Gladden's Band," and at night on "The Christian in Church," being the second of a series on "The Christian." Five received by letter and one for baptism.

Broadway.—Pastor Jones preached on "Where is the Lord God of Elijah?" and on "Lot pitched his tent toward Sodom." Pastor Jones lectured at Hartford Thursday night.

Chestnut-st.—Pastor Weaver preached on Rom. 3:1-3, "Bible the greatest blessing," and on "Lessons from the life of Joseph." Pastor Weaver was aided in a gracious meeting at Sulphur.

East.—Pastor Christian preached on "So run that ye may obtain," and on "The genealogy is not to be reckoned after the birthright." Three German classes.

McFarran Memorial.—Bro. A. T. Robertson preached in the morning and Bro. L. W. Doolan at night. Four received by letter, including Dr. and Mrs. J. W. Warder.

Twenty-second and Walnut.—Pastor Hunt preached and left Monday for Missouri to aid in a protracted meeting.

Franklin-st.—Pastor Jenkins preached on "Exhort them that are unready, etc.," and on "Him hath God anointed, etc." One received for baptism.

German.—Bro. Wall preached. Pastor Bittmann preached at Gosben and Glendean.

Highlands.—Pastor Daves preached on Rom. 1:1-17 in the morning and 18-23 at night. One joined by letter. Pastor Daves preaches every night this week.

Logan-st.—Bro. Canada preached. One profession of faith.

Parkland.—Pastor Gordon preached on "Grieve not the Holy Spirit" and on "This is a faithful saying, etc." One received by letter.

Portland-avenue.—Pastor Tralle preached: House underyoing repairs. Begin meeting Sunday. Pastor preached on "I know whom I have believed," and on "Prepare to meet thy God."

Southgate-st.—Pastor McFarland preached on "Weapons of our warfare not carnal," and on "When ye have passed over Jordan."

Third-ave.—Pastor Boyet preached on "The testimony of the Lord is sure," and "Will thou not revive us again." One joined by letter.

Twenty-sixth and Market.—Pastor Thompson preached on "What Jesus does for those he loves," and on "Wives." He preaches nightly this week.

Clinton.—Pastor Foster preached on "The Son of Man is Lord of the Sabbath," and on Ec. 9:2.

East Mead.—Pastor Cooper preached in the morning on "Follow me," and at night Bro. J. A. Mason preached on "What shall I do to be saved?"

Pastor Jenkins presented a paper on "The relation a mission station should sustain to the nearest church." The paper elicited a lively discussion. The prevailing sentiment was that the co-operation and approval of the church should be secured.

SEMINARY NOTES.

Two hundred and twenty-one is the reading of the Seminary thermometer—the matriculation book.

An extra table has been added to our dining-room furniture.

Bro. R. J. Degan preached Sunday morning and night at Lockport. One received for baptism.

Dr. Mallins took supper with us Thursday evening. He did not make us a special dinner, but he introduced in his pleasing way Mr. Mallins of the Inter-Seminary Student Movement, who addressed us concerning their meeting to be held in Cincinnati in the near future.

Mr. Mallins thought it well to give us a "talk" on "Alliance of Women of Men in Lord of the Sabbath," which has been daily chosen as our reading.

Dr. Weaver of Chestnut-street church, was with us Sunday night, and in the evening with all, paid for his support with a talk.

The late for the first time of the Recorder, and the arrival of a girl in the home of the



lin. The little Miss is not at all too young to have her name in the paper, but we are as yet ignorant of it.

The Gospel Wagon has been repaired, and is now being run at the expense of the students themselves. Much good is done in this work in our firm conviction. Three women with God-given souls beyond the guinea's value were taken to rescue homes the very first trip out.

Bro. S. W. Smith has been called at Mt. Pleasant for one-fourth his time.

Sunday supplies: J. A. Jones at Jeffersonville, L. W. Doolan, morning and evening, at McFarran Memorial, H. H. Hulten at Preston-street, L. R. Scarborough at Eminence, W. B. Wooten at Bethany Chapel, W. T. Amis at Eight Mile, D. F. Crossed at Beachland, J. A. Taylor at Giles, D. F. Lawrence at Culbertson-avenue, New Albany, W. I. Bartlett at North Vernon, Ind. J. E. Briggs, morning, and W. H. Cannada, evening at Logan-st., H. E. Gabley at Hamilton-st., M. E. Staley at Camden, J. W. Guy at Duncannon, and Shaly at 44.

7:30 P. M. A. C. Cree at Jefferson-town, H. N. Hildreth at Fourth Presbyterian, Cincinnati, Ohio, R. N. Lynch at Versailles and H. C. Smith at Park's Creek.

HAL F. BUCKNER.

THE STATE.

Pastor T. H. Coleman writes: "On my regular teaching day, July 16, in McKinney, I was greeted for baptism. July 21st we began a protracted meeting, J. A. Davis, of Georgetown, assisting. He preached twice each day for ten days, during which time 3 were received for baptism and 3 by letter. I continued to preach three days longer, and others were received for baptism. The congregations were large, and enjoyed the preaching of Bro. Davis very much.

August 3d, Bro. George Green began with me at Hintonville. We continued one week, and I was received for baptism. Bro. Green was more esteemed for his preaching ability and good social qualities. Our church home at Burgin has recently undergone extensive repairs, and is now a handsome structure. Bro. W. A. Borum was instrumental in the organization of this church six years since, while pastor at Harrodsburg. The membership was anxious to have him visit us again. He came Sept. 11, and continued twelve days, preaching twice each day to the delight of the people. Two were received by letter, and ten for baptism. Our cause is succeeding well at this place, and I have been recalled for the third year as pastor, preaching two Sundays in the month. I labored five days this week with the church at Calvary, Casey county. Three were restored and the church much encouraged. This is a wealthy numerically and financially."

Pastor W. T. Ellis writes: "We have just closed one of the best meetings in the history of Beach Grove church, Owen county. We secured the services of Bro. J. T. Stamper, of Georgetown, an able exponent of the Gospel. Our church was greatly revived and brought to a higher plane of Christian duty, and received 55 additions—by baptism 50, by letter 18, restored 7. We ask the prayers of the readers of the WESTERN RECORDER that the Lord will continue the blessing on our church."

Pastor J. I. Willis writes: "I have just closed a very precious meeting with Hopewell church, Monroe county, in connection with his pastor, Bro. J. M. Every. The meeting continued 12 days, which resulted in an extraordinary revival among the members, with 23 additions to the church, and many by experience and baptism 8 by letter. I greatly enjoyed being with the brethren at Hopewell, and especially with the pastor, who is now in his 70th year of age. Bro. Perry is still active in the ministry, serving two

churches at this time. He was ordained in May, 1848, and has been actively engaged in the ministry ever since, a little over 51 years. He attended Georgetown College from 1818 to '17, the last year a preparatory course, at which time he learned to read the New Testament in Greek. He has with him his wife and one daughter, both being in feeble health. Bro. Perry is surely a sheaf, ripening for the harvest of a better gathering.

Pastor W. T. Brongie writes from Elizabethtown: "I have accepted Bro. Barrow's call at Elizabethtown and Glendean churches and will locate at Elizabethtown. Please change my paper from Chicago, Ill., to this address.

Pastor W. H. Smith writes: "Have just closed a good meeting at Salem, assisted by Bro. R. H. Spillman, of Fountain Run, who becomes my successor in the care of Salem church. The church was greatly revived and there were seven professions of faith and seven approved for baptism, though only five were baptized, the other two being hindered by sickness. Our meeting at Cave City begins the second Sunday night in November. My son, Don Q. Smith, of Willette, Tenn., will assist in the meeting. Pray for us. Monday, Dec. 4, is set as the time of our departure for Mexico. Pray for the Lord's blessings on this priest-ridden land, and that we may be enabled by God's grace to lead many to Christ."

We ask the forbearance of our brethren in regard to the programmes of the Fifth Sunday meetings. We are always glad to publish them, but this year the paper has been so crowded that we have not been able to do so. The Seminary does not have an inauguration of a President every year, nor does Walnut-street church celebrate a Jubilee. Some of our papers do not publish these programmes because they require so much space so often, but we always do so when we can.

Pastor Fowler has been aided in a good meeting at Sulphur by Bro. J. M. Weaver. Eight additions.

Pastor Gwynn was helped in a meeting at Younger's Creek by Bro. A. F. Gordon.

Pastor Napier reports a good meeting at Beechland in which he was aided by Bro. Risher. The church was greatly helped. Four received for baptism at last accounts.

Pastor Conkey at Southampton is being assisted by Bro. Hultidge in a series of meetings.

Pastor Ryland Knight writes: "Last month the Dover Baptist church in Shelby county held a two-weeks' meeting. The pastor was assisted by Rev. G. S. Socaros, who has just been called to Versailles. The meeting without an effort to create excitement and reliance was placed in the simple proclamation of the old Gospel story, and in the blessing and help of the Holy Spirit. As the result of the meeting the church was greatly revived and strengthened and 17 were added to the membership. 12 of these the Lord hath done great things for us, whereof we are glad."

Pastor B. T. Maybough writes: "Closed an interesting series of meetings at Union church, Butler county, aided by Elder F. M. Welborn, of Auburn, Ky., who did excellent preaching. Results, 7 professions, 6 additions, 1 by letter, 8 by experience, and baptism. May the Lord lead that good people to a higher plane of usefulness."

Pastor J. T. Hall writes: "I have just closed a meeting of 15 days with Muldrough's Hill church, at the close of which 34 stood approved for baptism, 18 restored, 3 under watch-care and 32 baptized. I was aided by Bro. W. M. Stallings of Springfield."

OTHER STATES.

Bro. Jos. N. Barbee writes: "I have been called to the mission work of the West Fork Association in Northwest Missouri, and will enter upon my duties November 12. I will leave my family at Louisiana, my home for the present. Am now in a meeting with Pastor G. W. Humphrey at Rock Creek church, Knox county, having a good meeting. The dear old Rock-creek goes better to me all the time. God bless you."

Pastor John E. Barnard writes from Ames, Ark.: "Have had 25 additions to my church the past four months."

Bro. E. C. Franklin, late pastor at Eldorado, Arkansas, has been called to Monticello, same state.

Bro. Francis Bessiman, of Fayetteville, Ark., has been called to Jonesboro, Ark. It is not known whether he will accept or not.

Bro. A. J. Fawcett, pastor of the First Baptist church of Hot Springs,

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Ark., has resigned, the resignation to take effect Dec. 31st, 1899. This is the church with which the Southern Baptist Convention is to meet. It is therefore necessary that a wise, strong and judicious man be chosen at once to take the place of the retiring pastor.

A meeting in the Sweetwater church, Texas, resulted in 16 additions to the fellowship of the church, with more to follow.

The Princeton church, Missouri, has set apart Bro. J. P. Thomas to the full work of the Gospel ministry.

A church has been constituted five miles west of Lumberton, Miss.

The Huntington church, Tennessee, has set apart Bro. W. T. House to the full work of the Gospel ministry.

Elder D. F. Manly held a meeting in the Lenoir City church, Tennessee, during which 9 were added to its fellowship and 6 were received after the close of the meeting.

A church has been constituted at Spring Hill, Jefferson county, Ark., which takes the name of Harmony church.

Bro. C. C. Green writes from Cairo, Texas: "Rejoice with Texas Baptists! We have secured the first \$100,000 Educational Commission started out to raise. We are rejoiced. I would love to have been at old Walnut-street church in her 50th anniversary."

Elder G. W. Moore held a meeting at Cedar Grove, W. Va., which resulted in 10 professions of religion and the organization of a church of 50 members.

The Blue Creek church, W. Va., has set apart its new house for the worship of God.

The Queen-street church, Hampton, Va., has set apart its new house for the worship of God.

A week's meeting in the Oella church, Ga., resulted in 48 additions to the fellowship of the church.

The Prattville church, Ala., has set apart its new house for the worship of God.

A meeting in the Stephenville church, Texas, closed with 13 additions to the fellowship of the church.

The Butler church, Ga., has set apart Bro. A. S. Dix to the full work of the Gospel ministry.

The Second church, Union, S. C., has set apart its new house for the worship of God.

Eld. William Brown held a meeting in the Second church, Factory Hill, S. C., which closed with 40 additions to the fellowship of the church. The work of grace began in a prayer-meeting of the young men.

A four-days' meeting in the Bethel church, S. C., closed with 12 additions to the fellowship of the church.

Eld. Carlyle Branyon held a meeting in the Carnesville church, Ga., of which he is pastor. Seventy were baptized into the fellowship of the church.

A meeting in the Whitefield church, S. C., closed with 17 additions to the fellowship of the church.

The Richwood church, Ga., has set apart its new house for the worship of God.

The Young Peoples' Convention at Twenty-second and Walnut-street last week was held according to the programme published. Persons were present from about forty churches. We hear more echoes from the address of Prof. Wood on the sort of churches now needed. The dominant idea of the meeting was that Bible study should be specially urged.

We are pained to hear of the death of Mrs. Levi Collins at Perce Valley. We tender our condolences to the bereaved husband and family.

DEAR RECORDER—I think when Christ said, "On this rock I will build my church, etc.," he spoke of the local church at Jerusalem to which the 3,000 were added on the day of Pentecost and which has and will grow not by adding to the same, but by multiplying churches of the same faith and order as those gathered by Paul and other apostles, as well as all true Baptist churches whose membership, ordinances, government and order of ministry are the same as was the first church at Jerusalem. I think the trouble with Christians, as well as Graves and Hallim, is in confounding the terms church and kingdom. I think Ekklesia and Basileia, as used in the New Testament, with proper exegesis of the context, are never synonymous or interchangeable.

An Ekklesia is a congregation, or assembly of people; hence to say a universal spiritual church is to say a universal spiritual assembly—which can only be in heaven.

Basileia, in most cases in the New Testament, should be translated reign. The reign of Christ, reign in heaven, and instead of kingdom of Christ, the kingdom or reign of Christ on earth is his influence or the effect of his gospel among men as illustrated in the parables of the few which parables or illustrations will apply to a church.

In Christ's kingdom, or under his reign on earth, are subjects loyal and disloyal. All who hear the Gospel are in the kingdom in the sense that Christ will judge them by the Gospel. Such become subjects of the kingdom by virtue of hearing the Gospel. See the parable of net and fishes, also of tares in the wheat. The Gospel, as a net, takes in good and bad and brings them to judgment.

The loyal subjects of the kingdom or reign of Christ are those who hear the Gospel and accept Christ as Saviour and King and have the spiritual of obedience. While there are loyal and disloyal subjects in the kingdom, it is only the loyal that are beneficiaries.

The churches are Christ's executives in his kingdom on earth, and should be composed of only the loyal and obedient subjects of his kingdom.

The kingdom is universal and spiritual; the church is local and visible; none outside the kingdom can be saved. Some out of a church will be saved because loyal to Christ in heart, but, from many causes, may be out of the line of duty. They will be saved, but many of their works will be burned up. Some in the churches will not be saved because not loyal subjects of the kingdom.

G. W. WHEATLEY.

Danville, Ky.

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ful light in her eyes how completely she trusted him. A spare, dignified man, with piercing gray eyes, his hands rough with the constant use of carbolic, force and decision in all his movements. How softly and quietly he spoke to that poor wounded creature, with what womanly tenderness he handled her. Well, it was a lesson of the folly we attain to in judging men by their public life only. Doctors seldom indulge in much emotion. Between the lines of the pages should ever come beneath the eye of the great surgeon, let me hereby acknowledge that the strongest and tenderest man I have ever known was Carson, of Bart's and I believe the best.

It was afternoon and the light was fast fading when Carson came. In a very few moments he had formed his decision. We both went downstairs to poor Lomas.

"Now," said Carson, in his softest and yet most decided tone, "I must put this matter plainly before you, Lomas. The case is grave. I can operate at once, but the light is bad, and the operation may be imperiled. I can wait till to-morrow afternoon at two o'clock. Every preparation can then be made, the light will be good, and there will be a strong chance of success. But it is only right that I should tell you that even a few hours' delay may be fatal. We can only balance probabilities. It is for you to choose."

thinking—to-morrow she might be lying even thus in her coffin.

Suddenly the clang of the door-bell came upon us with a shock. It vibrated through the house—a veritable flood of doom.

"Now, go dear," she said, drawing her husband's head close to her bosom with one arm, and putting the other round the children. "I'm not afraid, dear. Oh, it's worth while being ill to find out how much one is loved. You let your heart grow hard, John, dear."

She called him back to add almost gaily, "I'll be able to correct some proofs for you in a day or two, I expect. And I want to hear all about that offer for your novel another time, dear."

And then Carson entered the room.

The operation was perfectly successful. My admiration for Carson, already great, grew into something like awe during that critical hour. Not a word was spoken except some directions; the silence was terrible. Those strong, deft hands of his worked with incredible swiftness and energy. At last he said, "Now she'll do," and suddenly the tension broke. Used as we were to such things, we found ourselves gazing into another's eyes with mad excitement. Carson looked at us with that grim ironic smile which I had so often seen and dreaded in the old days when I was a student at Bart's. But none of us resented it. We were poor creatures, beside him, and we did not mind knowing it. The special nurse he had brought with him, a tall, statuesque, dark woman, tried to appear as calm as he was; but it was no use. I saw her hands tremble. I caught a gleam of suspicious brightness in her eyes. As for me, the moment the operation was over I rushed downstairs to tell Lomas—that is, I meant to tell him; but what I really did was to shake his hand violently for a minute, and to repeat a dozen times Carson's formula, "She'll do."

Most people imagine when they hear of a perilous surgical operation that the peril lies in the operation itself, but this is rarely the case. In the hands of a man like Carson the success of the operation itself is a certainty; the element of uncertainty lies in the amount of recuperative power possessed by the patient.

For three weeks after that memorable afternoon a veritable fight with death was being waged in that quiet room where Marion Lomas lay. There were burrings to and fro, midnight moments when even Carson's face grew haggard; imagine then how poor Lomas felt. And as those terrible days wore on, I felt myself increasingly drawn to Lomas, and I studied him with affectionate attention. He could not be persuaded to do such things, was found quietly lying in bed during the day, and might rarely sleep. He occupied a little room just above his wife's, listening with strained ears for the least sound. I brought him such books as I thought would interest him, but he would not touch them. "There's only one book now," he said one day. "The Book now, did you ever read the Psalms? I never knew what they meant before. Or the Book of Job? Listen to this: 'When I say, my bed shall comfort me, my couch shall ease my complaint, then thou shalt see me with dreams and sighings and throes and visions. I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. Even to the land of darkness and the shadow of death, a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.' But he not thou far from me, O Lord; O strength and steadfastness help me. Deliver my soul from the sword, my darling from the power of the dog."

"My darling from the power of the dog," he groaned. "What an image! I may well be scathed with dreams—I see the cruel dogs of pain tearing my darling every night the instant I close my eyes."

He spoke with such intense agony that I was startled. Nor did I feel it in my power to reply to him. There were great changes at work in the man, and as I learned more of his secret sorrows and the changes which those changes meant. He was slowly finding his way back to belief, but his mind was disordered.

At last there came a day when it was possible for Carson to pronounce all serious danger at an end. The poor creature's strength was coming back. Carson had liked a holiday on holidays that morning. He brought with him a beautiful bouquet of roses, told a complimentary to the nurses and actually

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I saw the beads of sweat break on Lomas' forehead. Carson said that was a terrible dilemma. But Lomas was as brave as his wife. "I will wait," he said, simply.

"Very good," said Carson, "I think you are wise. I shall expect everything to be ready by two o'clock to-morrow. Now, this is a very strong better go up to your wife. She'll be wanting you. And try all you can to keep her cheerful."

The operation took place at two o'clock the next day. Until ten minutes before Carson came to Lomas and the children remained in the room. Mrs. Lomas lay in the bed, propped with pillows, very pale and weak, but astonishingly cheerful.

"Why, I don't believe it's any worse than having a tooth drawn."

She was very curious to know how much the operation cost. As Lomas carried her questions as well as he could, but at last he whispered to her that Carson's fee was a hundred guineas.

"Oh, John!" she cried, "I never thought it would be so much as that. I think I'd rather not have it. I don't see how you can afford it."

"It's all right," said Lomas, with a trembling voice. "I've an offer for my novel—I didn't tell you before—and we shall manage very well."

Which I knew wasn't quite true.

"It's such a lot to pay for poor little me. I don't believe it's worth it. Come and let me kiss you, dear."

She insisted on having the two servants called, and they came, the cook very grimy, rubbing her eyes with her apron, and the little nursemaid very flustered and wonder-eyed. She gave them many heart-breaking instructions to look after Lomas and the children which they faithfully promised to obey.

"And there are my poor women at the mission, I always make a few things for the—" at Christmas time."

The servants left the room; it was fifteen minutes to two. "John, dear, do you think you could pray?" she said.

But John only groaned and buried his face in her pillow. "Darling, I can't; my heart's too hard."

"You mustn't feel like that, dear. Think of what a good time we've had together—all the sweet good times—"

For the first time her voice broke a little. Then she said more firmly: "Doctor, won't you pray? And, nurse, just one hymn before he comes—leave the door open that I may hear every word."

But I was choking. There was something almost unearthly in the sweetness and courage and tenderness of the woman. Yet I could not refuse her. So I bowed my head and repeated the Lord's prayer, in which all the sorrow and pain of the world seem to be summed up; "Finally we commenced to say fatherly goodness all those who are any ways afflicted or distressed, in mind, body or estate, especially those for whom we have no other means of relief. And it may please thee to comfort and to bless them, according to their several needs, giving them patience under their afflictions, and a happy issue out of all their afflictions. And this we beg for Jesus Christ, his sake. Amen."

She lay with her eyes closed, but her hands folded on her breast, for a moment after I had done. Lomas watched her with the most agonized expression I have ever seen on any human face. I knew what he was

kissed the hand of Marion Lomas when he left her. Late in the same evening I looked in by way of seeing how Lomas took the good news. I found him sitting by his wife's side, holding her hand in his. Both of them had been weeping, I think. Almost before I could say a word Marion cried, "Doctor, guess what this husband of mine has done while I have been ill? Something wonderful has happened, I assure you."

"What, John, I suppose," I answered gaily. "No doubt it has been accepted, and he's going to wake up and find himself famous."

"No, something far better than that," she replied.

"He's found out he loves you more than ever."

"That would be impossible; wouldn't it, John, dear?"

She smiled and drew his hand round her neck. Suddenly she grew very solemn. "There will be no novel now, she said. 'All that is over.' John's waking up and found something better than fame; he's found the right path in life which he missed years and years ago. He going to take charge of a little mission church down in the East-end, and be a true minister again, and, O, we shall be so happy."

I looked at Lomas, and for the first time I seemed to see his face rightly. Of course it still bore the stamp of intellectual vigor—that was indelible; but a new element transfused it, and gave it a strange sweetness. In some vague way it suggested portraits I had seen of the great saints—men who united to austere purity and gravity an infinite tenderness of heart and simplicity of spirit.

"Yes," said Lomas, quietly. "The way has been very dark, but the light has come at last. I've been all my life trying to make my own way, instead of taking the way that was made for me. Doctor," he cried, suddenly leaping to his feet, "faith has come back. That night a week ago, when you and Carson were consulting so long, I knew what it meant. You were at your wit's end. I read my doom in Carson's face when he came downstairs. I heard the nurse whispering 'She may—I did not need to hear more. Then there suddenly rushed upon my mind all my old childish belief in the efficacy of prayer. It came like a tide, and it filled my whole being. For years I had considered myself with the stupid notion that the only rational use of prayer is in the reflex action—He who rises from his knees is a better man, his prayer is answered.' You know what I mean? It was borne in upon me that prayer must mean a great deal more than that. Like a great range of torches, text after text of Scripture flamed into light. I fell upon my knees and began to pray—really pray. I used no words; it was simply the intense going out of myself to some one—some sweet and awful presence, who seemed near me."

"All that night I prayed on as a sort of ecstasy. I felt no weariness, no sense of time. The dawn had long broken. I came downstairs like one who trod on air. Nurse Rafferty was standing on the landing. 'Well?' I said. 'Well, indeed,' she said. 'Temperature normal, all the best time. It seemed as though she told me something I already knew. I felt no surprise and manifested none. You know the rest, Doctor. That day the turn came. I spent the whole day in my study, going over my papers. The novel, O, I burned it. I wrote a couple of letters, terminating certain journalistic engagements. Then a strange thing happened. In the afternoon Dr. Glover called. He wanted to know if I would care to undertake a mission in the Bow-road. He spoke with great hesitation; had come to me expecting a refusal; every one had refused, but he felt an impulse to name the thing to me, knowing that I took some sort of an interest in social questions. To his amazement I accepted at once. I couldn't have said why; certainly I must have admitted to myself such an offer insulting. But I felt a force, not myself, guiding me whether I would not; I had a sense of things being ordered."

"That is, all Doctor. I have told you everything when I say that faith has come back."

"And it is what I have always wanted," said Marion. "O, how glad am I I have been so ill. Isn't it all wonderful when you think of it?"

And as I went home that night I agreed with Marion Lomas that it was. "All wonderful." It would be more wonderful still if such things did not happen, I thought.—Independent.

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Lv. Evansville	1:15pm	1:15am	1:15am
Ar. St. Vernon	1:15pm	4:00am	4:00am
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St. Louis	No. 44	No. 45	No. 46
Lv. St. Louis	8:00am	8:00pm	8:00pm
Lv. Mt. Vernon	11:00am	11:00pm	11:00pm
Lv. Evansville	3:00pm	3:00pm	3:00pm
Lv. Henderson	5:15pm	5:00pm	5:00pm
Lv. Owensboro	8:45pm	8:00am	8:00am
Ar. Louisville	7:00pm	7:00am	7:00am

  

LOUISVILLE TO KANSVILLE.			
St. Louis	No. 41	No. 42	No. 43
Lv. Louisville	7:00am	8:00pm	8:00pm
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Lv. Henderson	1:15pm	1:15pm	1:15pm
Lv. Evansville	1:15pm	1:15pm	1:15pm

  

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St. Louis	No. 44	No. 45	No. 46
Lv. Evansville	8:00am	8:00pm	8:00pm
Lv. Henderson	1:15pm	1:15pm	1:15pm
Lv. Owensboro	8:15am	8:45pm	8:45pm
Lv. Henderson	1:15pm	1:15pm	1:15pm
Ar. Louisville	10:45pm	7:00pm	7:00pm

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A LOST ART.

Is it true that family worship is a "lost art" in the Christian church? Has it fallen into disuse so far that its observance is the exception and not the rule? Has old-fashioned family prayer ceased in this country to such an extent as to call forth earnest words of advice and warning from Dr. Clark, the President of the International Christian Endeavor Convention? Will the time soon come when the knowledge of it will lie in the dim traditions of the past, as we read of the olden times when every respectable Christian family kept up the worship of God in the home, while they upheld his public worship and waited upon it in the sanctuary? It is sad to think of the possibility of such a state of things, but the alarm is already sounding and all conscientious lovers of Christ and the church should take heed.

The voice of the church in its best periods has been in favor of family worship. The altar, with its daily incense, has been kept up in every period of religious prosperity. The time was in Scotland when there were more praying families in proportion to the inhabitants than in any other country. The Puritans of England were a people of like mind and practice in this respect. That same spirit was transferred to this country, when the Scotch and Scotch-Irish, the Puritans and Huguenots came as the early settlers. When the Lord sifted Europe to find a people to take possession of this continent, the choice ones he found on their knees, around their family altars, and called them out to do special work for him. Their homes at first were rude and bare and built by their own hands in the wilderness. The furniture was scarce and often of their own contrivance, but every house managed to have a Bible, a Bible on which the dust was not allowed to gather. The floors of the humble cabins were rough and made of split timber, from large forest trees, with no rugs nor carpets, but they were often pressed by the knees of supplicants, who bowed in daily prayer.

The first churches of this country were organized by such people as these, who first set up the family altar and then met together with this consecrated spirit and set up a public altar for God's worship.

What do we think of those days of old and of the way in which our ancestors served God? Do we not rejoice in such forefathers and in their spirit and practice? There are those who will read these words and have precious memories revived and will say this was the life that was lived by my parents and grandparents and great-grandparents.

Are there any disposed to cast aside this time-honored custom, so antiquated and useless, in this

progressive age? Think of all the Bible teaching to enforce this most reasonable duty. What advantages must come to parents? What greater advantages arise to children trained up from infancy under such hallowed influences! What blessing may come in this way to friends and occasional visitors! And what help would arise from it to the Church of Christ!

How has it fallen into disuse till we speak of it as a lost art? Are we too busy in this hurrying, bustling age? Has the head of the house no time to gather his family around him to perform his Christian duty? Blessed is that home where the altar of prayer is maintained from generation to generation, one voice becoming silent and another taking up the service, but the Lord always having one to stand before him and minister in his name.

When a home is set up is the proper time to arrange for an altar that must never be forsaken. Or if any have suffered the altar to fall down, let them hasten to build it up again. A custom that has been so blessed cannot be abandoned without the decline of religion that must soon follow. There is a call for a general awakening of the Christian conscience on this all-important subject.—Presbyterian.

"THE LACK OF SPIRITUALITY."

By Dr. J. K. Sample, of Summit, Miss., in last week's RECORD, is a splendid article, to my way of thinking. I have been a reader of Dr. Sample's writing for some years. I have thought he was about as near an around Baptist as we have, but I want to ask him, however (with your permission, Bro. Editor), for further explanation of one statement made in the article referred to. He quotes Paul: "The Gospel is the power of God unto salvation to every one that believeth," and says: "There is no power in the Gospel until believed." Is the power in the Gospel dependent on the last sinner's belief? Or is the last sinner's belief dependent on the power there is in the Gospel? "Seeing that Jews ask for signs, and Greeks seek for wisdom, but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God."—1 Cor. 1:22-24, N. Y.

W. S. OULPEPPER.

Gloster, Miss.

THE DOG AND THE TAG.

There was a great excitement in town the other day. A dog ran foaming through the street. The cry was raised that he was mad. The people hastened to gather in their children and to close their doors. A brave young man rushed out, with his revolver, to shoot the dog. But a policeman seized his arm and cried: "Stop! Don't you see that he has a license tag on his neck? His owner has paid two dollars, and that dog has the freedom of the city for a year." "Well, but don't you see that if he bites the people they will suffer, and some of them may die?" "I can't help it. He must be protected."

Now, in this case the young man with the revolver and the terrified people might have replied that the dog was not mad when he was licensed, and the authorities could neither believe that he would become un-

lucky there can be no such plea. Everybody knows that its business is to bite and madden the young men in our homes. The rabies in its case is not a disease by which it may be attacked, but, like the poison fang of the rattlesnake, identified with its life from first to last.—Lutheran Evangelist.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1890.

OCTOBER.

Ohio Valley—Uniontown church, Oct. 31.

If changes are desired, please write to the papers and oblige.

J. K. NUNNELLY, Sec'y.

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 21.

CATTLE.

Extra good export steers, 1,200 lbs. and up	4 50
Light shipping, 1,200 to 1,300 lbs.	4 25
Best butchers	4 00
Fair to good butchers	3 75
Common to medium butchers	3 50
Fair, rough steers, poor cows and calves	3 25
Good to extra cow	3 00
Common to medium cow	2 75
Feeders	2 50
Stockers	2 25
Stags	2 00
Yearlings	1 75
Calves	1 50
Sheep	1 25
Pigs	1 00
Hogs	8 00

HOGS.

Choice packing and butchers, 200 to 250 lbs.	11
Fair to good packing, 150 to 200 lb.	10
Good to extra light, 100 to 150 lbs.	9
Fair hams, 100 to 125 lbs.	8
Fat hams, 100 to 125 lbs.	7
Pigs, 50 to 75 lbs.	6
Rough, 100 to 200 lbs.	5

SHEEP AND LAMBS.

Good to extra shipping sheep	5 00
Fair to good	4 50
Common to medium	4 00
Wethers	3 50
Shorn ewes	3 00
Stock wethers	2 50
Stags and wethers, per head	2 00
Extra Spring lambs	1 50
Best butcher lambs	1 25
Fair to good butcher lambs	1 00
Tail-ends	7 00

LEAF TOBACCO.

Report for week ending Oct. 21.

SALES WITH COMPAREMENTS.

Following were the sales for the week and year to October 21, with comparisons:

	Week.	Year.
Year 1889	1,000	120,000
Year 1888	900	110,000
Year 1887	800	100,000
Year 1886	700	90,000

SALES.

Total sales of new crop to date	120,000	120,000
Sales new crop to date, original inspection	100,000	100,000

REJECTIONS.

Rejections this week	100	100
Percentage of rejections to total sales	10	10
Rejections Jan 1 to date	1,000	1,000

REMARKS.

Receipts this week	50	50
Receipts Jan. 1 to date	500	500

BUYERS—1890 CROP.

	Red.	Other.
French, green or mixed	5 00	4 50
French, mixed	4 50	4 00
Common long	4 00	3 50
Medium long	3 50	3 00
Good long	3 00	2 50
Common leaf, short	2 50	2 00
Common leaf	2 00	1 50
Medium leaf	1 50	1 00
Good leaf	1 00	75
Pine and selections	75	50

MARKS—1890 CROP.

French, green or mixed	5 00
French, mixed	4 50
Common long	4 00
Medium long	3 50
Good long	3 00
Common leaf, short	2 50
Common leaf	2 00
Medium leaf	1 50
Good leaf	1 00
Pine and selections	75

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Strictly First-Class.

Easy Payments.

Require less tending and prove more durable than any other piano manufactured. \$50 purchased by the New England Conservatory of Music, the largest College of Music in the world, and over 500 Ivers & Pond Pianos used in two hundred of the leading colleges and institutions of learning in the United States. Catalogue and valuable information mailed free. Old pianos taken in exchange.

If no dealer sells our pianos near you, we supply them on time payments to parties living in any city or village in the United States. A small cash payment and monthly payments extending over three years secure one of our pianos. We send pianos for trial in your home, even though you live three thousand miles away, and guarantee satisfaction or piano is returned to us at our expense for railway freights both ways. A personal letter containing special prices and full description of our easy payment plans, free upon application.

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"HOME HEATHEN."

Our Lord must have had in mind the relation of the church and people when he said, "Go out into the highways and hedges and compel them to come in that my house may be filled."

Socially the church stands for the best and brightest that men and women have done for self and others. Man is a dependent being from cradle to coffin. The safety and happiness which come from principle are found in the sanctuary as in no other organization. Church attendance may be made a stepping-stone to honorable and desirable position and preferment. To merely come for the "loaves and fishes" is not the highest motive, yet men doing so have been led to love the church for what it is in itself. Other things being equal, church members should stand by and for one another. Many churches would be financially stronger if, in addition to neighborly calls and good wishes, they had patronized each other in business affairs instead of running outside to a lot of Godless fellows who grab for gold and say under their breath, "I hate him, for he is a Christian." Society has been compared to thin ice and skating the art by which we get over it. If this be true, there is no better place to learn to skate than the church.

Mentally, the church appeals to the head as well as to the heart. In Christ, the great head of the church, are hid all treasures of wisdom and knowledge. The classics live because they embody the religious ideas of their age. The mental aristocracy of Milton, Shakespeare, Addison, Raphael, Angelo, Handel, George Washington, Blackstone, Bacon and Gladstone, are linked with him whose name is above every name as the source and substance of the good, true and the beautiful. No man is liberally educated who is ignorant of and ignores the Bible. The best literature is simply diluted Scripture.

"Dull as a sermon," is proverbial in some places, but the pulpit in general is as original, bright and strong as the advocate, orator or politician. Unlike Omar and the Koran, the Gospel leads to new inquiry here and hereafter. The mind stimulates by bringing mind into contact with great thoughts. Daniel Webster confessed his greatest thought was the sense of his personal responsibility to his Creator. Time changes nations, monarchies, things and theories, but cannot weaken the word "ought."

Morally, the church and its service are like Hector to his wife, "all in one." She lessons vice more than the police, and reforms more than the prison. By her civil and religious liberties have been secured and preserved. To her we owe our public schools and many colleges. Disraeli declared, "Gladstone's law protects England's life and property." Webster's famous speech for her tends to moral harmony. We can spare anti-episcopal

pulpits whose cold creed often distracts and distorts; and liberal clubs whose small numbers are frequently a listless and lawless set.

This is a Christian country and civilization, brainless and blasphemous ostentation and opposition to the contrary notwithstanding.

Our government is and always has been religious according to such authorities as Chief Justice Shea, Judge Story and Daniel Webster. Every new chapel is an unanswerable argument to noisy infidels and scientific agnostics who predict a moral interregnum without any God, Christ, church and Bible.

Spiritually, the church is the gate to heaven, where we learn God's will, our will and a Saviour who forgives, lightens our burdens and lures and leads to a better world. The church is the place and plan for spiritual transformation of character.

Socially, mentally, morally and spiritually the church should be encouraged by the presence and supported by the prayers and purses of all.

All classes and conditions are welcome, and when for imaginary "good reasons" the poor stay away the church goes to the wall with missions and money, blessings and bread, saying: "Come thou with us and we will do these good."

There are home heathens as well as foreign heathens. In city life, where vice and virtue most do congregate in ceaseless strife as to which shall be the greater, the church meets the question of what to do as well as what not to do. Ruin and reconstruction should walk at least with equal step. Something is wrong and rotten in our cities when good plays, books, pleasures and places are dear and bad ones are cheap. There has been too much praying, "Good Lord deliver us," and too little praying for what would make the doing of good easier by the masses. We must go out into the highways and compel the needy to share in what makes life worth living. Not even the Sunday newspaper can supplant church attendance. The roots of the church reach deep in the soil of human need and the fair fruits of faith, hope and love are found on its branches. John's apocalyptic angel will continue to fly in mid-heaven with an eternal Gospel to proclaim until every nation worships him that made this world as a stage where all that is great, brave and sweet shall be enacted for the glory of God and the good of man.

G. L. MORRILL.  
Owensboro, Ky.

ACCORDING TO THE PATTERN.

BY REV. C. O. SHIRLEY.

Thus the directions read as given to Moses on the mount. Every part of the tabernacle was definitely described and Moses was directed to make everything "after the pattern." He was not to work according to his own fancy. The tabernacle was to be erected according to God's ideas of perfection, because he would come and dwell in it and fill it with his glory. If Moses had failed to follow the pattern in a single particular, doubtless God's glory would have been withheld from the tabernacle. But we are informed repeatedly that everything was made "after the pattern," and that when it was completed God's presence was manifested and the tabernacle was filled with his glory.

To-day God's people are to be erected according to his glory. "Know ye not that ye are the

temple of God?" God instructed Moses to prepare a place for him and he would bring his glory into it. He promises us that his glory, the Holy Spirit, will come and dwell with us if we prepare a place for him. But "see that thou make everything after the pattern." Christ said: "I have given you an example, do as I have done." We are to refer continually to the pattern: "Is this the way Jesus did?" "Is this the way he would do if in my place?" See that thou do everything according to the pattern. Nothing short of this will prepare the soul for God's abiding glory. His Holy Spirit can not fill us except as there is conformity to the pattern given.

Already we have failed, and the tabernacle of the soul is marred in many places. If the workmen on the tabernacle made one piece different from the pattern it must be made right, if capable of the change. If not, it must be cast aside and another piece substituted for it. When you and I have erred from the pattern and can make right the wrong done, that is our first duty, and there is no alternative. But how many wrongs we have done that we never can make right! Oh, "wretched man that I am!" how can the marred temple ever be perfected and fitted for God's glory?

"Thanks be to God," substitutes have been provided to take the place of the many marred pieces. Christ offers to replace our disobedience and our failures with his own perfect obedience.

An old artist's hand trembled and his eye was dim, so that his work was imperfect. With sad heart he retired for the night thinking of the imperfect, spoiled picture. During the night his son, a skilled artist, went over the picture and corrected every fault. In the morning the old man, looking upon his picture, was filled with great joy to see it perfect. In the evening of our sadness we look upon our temples marred by failure and sin and made unfit for God's glory. But by faith we allow Christ to substitute his own perfect obedience in every marred place.

As far as the east is from the west, so far has he removed our transgressions from us—the marred places are seen no longer. Christ has made a perfect exchange, giving us his righteousness for our unrighteousness, and thus having prepared a place for himself he comes and takes up his abode in us. And when we are sad because of our failures, by faith we see him make the glorious substitution of his perfectness for our imperfectness, and our souls are filled more and more with the glad joy of his presence.—Selected.

THE RISEN LORD.

The most important truth in Christianity is the resurrection of Jesus Christ. The Apostle Paul says: "If Christ be not risen, your hope is vain and ye are yet in your sins." The resurrection is the great cardinal principle of Christianity. This fact is as true as truth and as sublime as God. It is the Christian's only hope, and no truth in sacred, or profane history has been more clearly proven than this; a truth attested by man, angels and God.

The darkest hour that ever shined over the old world was that when Christ, the Son of Man, was taken down from the cross and placed in the cold and silent tomb. To the sleeping disciples, the sun of hope had gone down to rise no more, and night had fallen without a star; yet the stars of promise had shined with fear from the sky, and light it-

self had turned into the deepest, darkest gloom. The disciples had even forgotten what Jesus said to them; even their memory seemed to have utterly failed them.

But Christ could not be confined within the dark portals of the grave. On the third day, according to the Scriptures, he broke the bands of death and came forth triumphant from the grave, the great conqueror of death and hell. Just as the sun seems to linger in his coming forth when the sky is overcast with dark and threatening clouds, but now breaks forth in all the splendors of glory, filling the world with light and joy, so the Son of God came forth from the grave, scattering the clouds of darkness, doubt and death, and filling the world with the beauty of hope and the splendors of heaven, and has even turned even the gloom of the grave into the sparkling gateway of heaven and happiness.

No one with any degree of intelligence can fail to grasp such a heaven-born truth as this. For the resurrection of Jesus Christ is the most sublime fact that ever fell from the pen of inspiration; it is replete with instruction, bright with glory and as clear and resplendent as light. The evidence of this fact surrounds the Son of God as with a sea of sunbeams, and solves the greatest mystery of the ages, and reveals to the world the most sublime statement that ever fell from the lips of God to man.

Infidelity may mock, and unbelief may laugh in its ignorance, but this exalted truth shines forth as glorious as the sun in its meridian splendor. John on the dreary Isle of Patmos, amidst the splendors of that "beautiful vision," forgot even the "gates of pearl" and "streets of gold," and cried out in ecstasy as he beheld the risen Saviour at the right hand of God.

Looking at the resurrection even from a natural point of view, there is nothing so very impossible about it. We plant a little flower seed and it dies. Winter with wind and storm howls over it. But wait till the spring time comes, and it will spring from out of the earth as if kissed by heaven, and its beauty and fragrance will beautify and bless the world.

To the eye of sense it seems a thing impossible for the dead to rise, but to the eye of faith life springs from death and light out of darkness. It is through the contact of nature with the divine, that earth becomes,

"Crowned with heaven,  
And every common bush adorns with God."

When Stephen, the advance guard of salvation, stood out under a shower of light, the world met him with a shower of stones, and yet with his dying breath proclaimed, "I see Jesus, the risen Saviour, standing at the right hand of God." Every true Christian is a sublime attestation of the truth of the risen Lord. A sinner transformed by the power of the risen Christ into a meek and lowly follower of truth and love, is as great an evidence of the truth of Christianity as that of the angel from heaven who rolled away the stone and proclaimed with heavenly voice, "He is not here; he is risen. Come see the place where the Lord lay!"

L. B. TIMBERLAKE.

POSSIBLY A WORD OR TWO relative to Baptist affairs in Nicholasville may be of interest to the readers of the RECORDER.

Bro. J. B. Timberlake is serving as pastor. He is doing some most excellent preaching. Congregations have been increasing from the beginning of his ministry.

The Sunday school, under the leadership of Bro. E. E. Miles, has taken on an upward movement. In fact, our names are truly encouraging.

Bro. R. L. Bowman and family have recently moved from Versailles and are settled in Nicholasville. We welcome them, and hope they may be helpful to us. Success to the dear old RECORDER.  
Fraternally,  
T. F. BAKER.

Joy Crowns Her Life.

A Life-long Sufferer from Rheumatism Freed from Pain by Dr. Williams' Pink Pills for Pale People. Wonderful Triumph Year—Wonderful Triumph Year—Wonderful Triumph Year.

The *Metuchen Inquirer*, Metuchen, N. J. It seems remarkable that a disease that had caused nearly half a century of suffering could be cured with a few dollars' worth of a popular medicine but the fact has been strikingly demonstrated in the case of the wife of Mr. J. E. Jewett, the well known religious publisher of 77 Bible House, New York City. Mr. Jewett's home is at Metuchen, N. J., and when seen there Mrs. Jewett related the following story: "I was then with rheumatism when I was twenty years old and endured awful suffering from the disease for nearly fifty years.



"During that time I was treated by regular physicians and consulted the best specialists in New York and Philadelphia, but their treatment brought no relief.

"The pain was all in my knee joints and was at times almost unbearable. I was unable to go out of doors and could only hobble about the house with a cane.

"My husband asked me to try Dr. Williams' Pink Pills for Pale People. I was discouraged and refused to try any more medicines. The pain became so terrible, however, that I finally bought some of the pills and tried them. I used the first box. I noticed an improvement. After I had taken two boxes, I could walk without a cane and went out of doors freely.

"You can hardly realize how delighted I was when I found that I was being cured. I continued using the pills and by the time I had taken six boxes I was entirely well and suffered no pain at all."

"Dr. Williams' Pink Pills for Pale People are a wonderful medicine to bring about such a cure in a person of my age and in a case of such long standing. I have recommended them to many of my friends and am sure my enthusiasm is justified.

"I have never again received any questions concerning my case if any one cares to write me about it."  
(Signed)  
Mrs. J. E. Jewett.

At druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box; or 6 boxes for \$2.50.

WHEN you want to ascertain the true character of your life, measure it by the law of God as a standard. The law is a true mirror. When a man looks into it he sees himself exactly reflected. All blot and blemishes stand out just as they are. The law searches the innermost recesses of the soul with an electric light. The law utters the sentence which every sin deserves. The atmosphere of the room may seem as clear as the perfect crystal, but let the strong sun-rays pour in through the window, and you will behold that the pathway of the beams is crowded with impurities. So when the sunbeams of God's law pour into your man's soul.—David Greag.

WE notice the Shaker Folding Hot-air and Hot-Vapor Bath Cabinet is attracting much attention; we are glad to add our testimony to its merits.

We have tested it in our home and would not be without it. We can now have Turkish, Russian, Medicated, Steam, Vapor, Alcohol, Mineral or Sulphur Baths in our own room, whenever we please and without expense.

We have found the Cabinet most efficacious in many cases of rheumatism and unhesitatingly commend it to any one suffering from these diseases. As we test it further, we shall be pleased to give the public the benefit of our experience. These Baths are sold by the World's Dispensary, of Cincinnati, Ohio, for J. B. and your name for circular showing just how these Baths act.

WIFE, MOTHER, SISTER, HUSBAND, SON, BROTHER.

From the Liqueur Habit, you are invited to send for PARKER information of an absolute and sure cure. Don't let some poor fortune teller, or a friend, or perhaps only an acquaintance, induce you to purchase an INFALLIBLE CURE, fully guaranteed, endorsed by Clergy and Friends, and fully successful. PARKER WILLIS, 102 Main Street, Crawfordsville, Ind.



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They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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LAWTON & CO., 39 Vesey St., New York City. \$600 TO \$1,200 A YEAR and all expenses paid for men and women to travel and appoint agents, salary and expenses guaranteed and paid weekly. Send stamp for particulars. The Bell Company, Dept. D-36, Philadelphia Pa.

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TRAINS SOUTH. Leave Louisville. 1:05 a.m.; 8:25 a.m.; 1:30 p.m.; 9:12 p.m. Arrive Louisville. 7:30 a.m.; 3:30 p.m.; 11:30 p.m. TRAINS NORTH. Leave Louisville. 8 a.m.; 4 a.m.; 12:05 p.m.; 1:30 p.m. Arrive Louisville. 11:00 a.m.; 11:35 a.m.; 1:10 p.m.; 9 p.m. TRAINS, JELICO AND SOUTHEAST. Leave Louisville. 6:00 a.m. and 9:30 a.m. Arrive Louisville. 6:30 a.m. and 8:10 p.m. TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville. 7:20 a.m. 9:00 p.m. and 9:20 p.m. Arrive Louisville. 8:10 a.m.; 11:30 noon and 1:20 p.m. Louisville Ticket Office, South-west Corner Fourth and Main Streets.

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Items of Interest. NEWS THE WORLD OVER.

When Andrew Carnegie was a poor man at work on the Pennsylvania railway, Col. J. B. Anderson allowed him the use of his valuable library of 8,000 volumes. Having heard that Col. Anderson's widow was living in Kansas, Mr. Carnegie wrote to her expressing his desire to do something for his benefactor's family. With the spirit of a true aristocrat, the widow would have nothing done for her and her family, but told him her husband's library, which he had used in the old days, had been given to the College in Emporia and was not property of the college, and suggested that he build a library building for it. Mr. Carnegie accepted her suggestion and the College will have a fine library.

A German authority on agricultural matters, Dr. E. Hahn, suggests that the government should send an expedition to Bolivia and Peru for the express purpose of studying the potato in its original home, where many varieties unknown in Europe are grown. He believes that some way could be found of improving the potato so that it would not deteriorate so soon.

Italy has made "demands" upon China. There are the rights to construct railways from Hong Kong to Ningpo, from Peking to Shanai and from Canton to the western borders of the Province of Kwang, and also the right to establish Italian schools all over China. If the Chinese only had the manhood to fight in their own defense!

Rosa Bonheur's fortune was the largest ever earned by a woman and is appraised at several million francs. Two weeks before she died, she made a will leaving everything to a companion who had been for two years. She had always been devotedly attached to her niece and nephews, who will contest the will. The courts will no doubt give the fortune to them.

It has been hoped that the rains in India come in time to prevent the drought being so great as to occasion a famine. But the news comes now that famine has begun in the central provinces, and that in addition to what the local authorities can expend, the Indian government must spend at least \$1,500,000.

Last summer some excursions of Swedes went from Chicago to Sweden. They had all money, good clothing and a general air of cheerful prosperity. This proved an object lesson to the Swedes and has resulted in a largely increased immigration. This is a good thing, for the Swedes are most desirable of all the Europeans.

An incident at New York reads like a yellow novel. An excursion steamer left Philadelphia to attend the yacht race. The plan was to get a large number of passengers out of reach of the police, rob them, and get ashore and scatter before the police could interfere. The steamer was loaded with passengers who were robbed, beaten, kicked, etc. But there were among them some resolute men who brought the boat ashore and enabled the police to capture the captain and some of the other ruffians.

Mr. Froode has just reminded his countrymen of the infamous conduct of England in regard to the Kimberley region which she seized in the Orange Free State. By the treaty of Almagro signed in 1882, England pledged herself to interfere no more north of the Orange River. But the ink was scarcely dry when the Kimberley diamond mines, the richest in the world, were discovered, and England grabbed them. Froode says "it was one of the most scandalous acts recorded in our history. In modern European history, no treaty has ever been broken with more deliberate shamelessness than the treaty of Almagro was broken by us when we annexed the diamond fields."

How much Jingoism believe in freedom of speech was shown in England when a meeting was held to protest against the war in South Africa. The speakers were among the best statesmen in England, but the Jingoism hooded and yelled and would not allow them to be heard.

The insurrection in Venezuela is making such headway that the news comes assured. Ex-President Harrison charged the Venezuelan government \$200,000 for his services as lawyer before the Arbitration Court. If the revolution succeeds, he will not receive anything like that amount, if he receives anything.

The arbitration in the Venezuelan matter has done great harm to the cause of arbitration which is so dear to all peaceloving hearts. It was a costly, and it is to the discredit of a court to decide according to force, law and justice. But this court compromised among themselves. One will have a decision to a judge who will do justly, but not to one who consults expediency.

Official dispatches from Batavia give an account of the earthquake in the island of Ceram. The town of Ambel was entirely destroyed. Four villages, Pual, Sumbawa and thousands of people are known to have been killed, and hundreds to have been seriously injured.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Obituary notices are not put in unless the money accompanies the notice. It will be brought down to ten words.

ROBERTS.

G. C. Roberts was born June 11, 1884, in Tennessee; professed a hope in Christ in November, 1893; united with the Missionary Baptist church at Bowling Springs, Tenn.; was baptized by Bro. Ed. Kelley; was married to R. C. Roberts Aug. 18, 1895; moved to Fannin county, Texas, in 1897; united with the Missionary Baptist church at New Prospect in 1897; died August 12, 1898. He lived a worthy Christian, true to his faith, an uncompromising Baptist. A useful worker in the church a 4 Sunday-school, he will be missed by all and his place will be hard to fill. As a father and husband he was unexcelled. The dear brother has gone home to rest with Jesus, forever blessed. Resolved, That this church feels keenly the loss of our dear brother and that to exact our prayers and sympathy go to the bereaved family.

MINS BAKA STUNK.

Died at her home in Lyon county, Ky., Sept. 17, 1898. She was a most amiable and highly esteemed Christian woman. Though she had been for thirty years afflicted with asthma, she was able to render much assistance in the maintenance of the family and in behalf of the young people, teaching them in the Sunday-school, being a member of the church and in a deaconess' station near her home. She was a faithful member of New Bethel church for more than 25 years. She died in the faith, having done what she could for others, and now has a rich reward for her labor of love.

GERTRUDE HENRI BOLLA.

Lovely in this life, death touched her and she sprang it to a higher life. For such as she there is no death. Death is but life—the bloom that hastens from the bud, the spring which overcomes bleak winter, the dawn which triumphs over night. Gertrude did not die. Only the flesh was broken. Only the cord was cut to let the third soul escape. The star is not extinguished when it sets. Gertrude did not die.

One once prayed, "Father, I will tell those whom thou hast given me to be with me where I am"—she went, an answer to that prayer. One had said, "Come unto me all ye who are weary," she heard the invitation, she accepted, she obeyed. One angel came into the house, two angels then went out of it.

When she was here we loved her. We love her still. Her memory is a blessing. May those she taught remember her instruction. To her family we send our sympathy and love. To her who has been so long with us a Mary and a Martha both, a model of all that is noblest in her sex, we say "Blessed art thou among women." Thou hast borne and reared a bright spirit for the skies. Much high honor is not given unto all. He created it, he cannot return to us, but you shall go to her. He contented until then.

Adieu, dear Gertrude, we shall see thee again. [The above lines were adopted by Chestnut-street Baptist Sunday-school and the Secretary was instructed to have them published in the Western Recorder.]

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses: 317 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

WASHING FLANNELS.

The following method has been used with unvarying success for years. Use water that is as hot as you can bear your hands in; dissolve a little Gold Dust Washing Powder in the water, and add enough soap to make a strong suds. Wash the flannels through two suds prepared in this way, plunging them up and down, and rubbing gently between the hands to get clean. Soap should never be applied directly to the flannel. Rinse through clear water of the same temperature as the suds, wring the washing; place them smoothly on a line in the sunshine and air.

I ONCE saw a dark shadow resting on the bare side of a hill. Soaking it came, I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and gloomy here on earth, yet look above and you shall see it to be but a shadow of his brightness whose name is Love.—Alford.

BAD DEBARTH SUFFERERS.

A few grades of "Lazarus" describes the wretched condition of the sufferers of debarth, leaving no other. It is distributed by J. M. Ehrlich, E.V., Cincinnati, Ohio.

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If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. C. R. R., 230 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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## Items of Interest.

NEWS THE WORLD OVER.

The steamer *Nimrod* of the Bridgeport Line on Long Island Sound was hoisted to the water's edge on the morning of the 18th. The fire is thought to have originated in the boiler room. The flames spread very rapidly, owing to an inflammable cargo. The crew behaved admirably. Seven of the crew were lost and some of the passengers. The survivors were rescued by the City of Lawrence.

Vice-Admiral Philip H. Colomb of the British Navy died on Saturday, aged 81. He was the greatest authority of the century on the evolutions of warships, and was a most distinguished inventor. He invented the system of flash lights used in the British army and the flash signals which are used in every navy in the world. His invention of lighting warships is also universally used, and his system of steam tactics is used by the British Navy.

Prof. Edward Orton died suddenly on Oct. 16th at his home in Columbus, Ohio, of heart disease, in his seventy-first year. He was a distinguished geologist, and was last year elected President of the American Association for the Advancement of Science. He has been State Geologist of Ohio since 1881. He was elected President of the Ohio University in 1878, and resigned it in 1881, retaining the chair of geology.

The anti-imperialists held a meeting last week in Cincinnati. They seem to have been mostly Republicans who were on hand. They held the President solely and personally responsible for the fighting in the Philippines and propose to direct their efforts to the prevention of his re-nomination by their party. Their contention is that their party does not belong to any one man and is not tied to the nomination of any. Whether they represent any large number in their party outside of New England is not known.

Gen. Otis continues winning great victories after terrific fighting in which he has lost many killed, or it may be, one man wounded. The Filipinos continue their tactics of firing and retiring. Gen. Otis occupies the towns, goes back to Manila and the Filipinos take possession again, to fire and retire the next week in the same way. There is no reason why this war should not go on forever at the rate it is progressing, if the people of the United States are willing to fund the bills. At present they are showing no sign of unwillingness.

The American's cup is to be the trophy of the yacht which wins three races out of five. But in the recent contest the Columbia won three straight races, and therefore the two other races were not run. So the American's cup stays in the United States, and there is general rejoicing at the victory.

Parliament assembled on Oct. 17th and was informed that her Majesty was about to sail on the militia review in England. It is thought this indicates either fear of the blacks rising in Southern Africa, or of foreign complications with other nations. Joseph Chamberlain was sharply attacked by the Liberals for his inhuman course against the Boers.

Mr William Vernon Harcourt, so long a leader in Parliament, declared there is no chance of a coalition between the Liberal and Conservative parties. He said there was absolutely no chance of a coalition between the Liberal and Conservative parties.

The plague, the most terrible of all diseases, to which yellow fever is so a summer breeze to a cyclone, has reached South

America. It has broken out at Santos, Brazil. It was hoped that the report to that effect would be contradicted, but it has been confirmed. But its presence there is not especially threatening to this country, and, if it were, a rigid quarantine would be a sufficient guard. One of the worst features of the plague is the seeming impossibility of stamping it out where once it has taken hold.

Whether Kruger made a mistake in sending an ultimatum to England depends upon the facts which he knew and we do not. If he did, it was the first mistake which the most astute man of the century has made. And one mistake does not alter the right and the wrong of the long dispute, and is no excuse for any one's siding with England who believed the Boers were within their rights.

There will be many reports of great English victories, mostly to deceive the nations of Europe. The Boers will fight in their usual way; small parties of them will make a stand, pick off the British officers as they advance, and then retreat to do the same thing elsewhere. Their retreats will be heralded as bloody defeats. England has sent Gen. Buller to command her army with a plea that he may treat the Boers as he pleases. As England has able generals and as Buller is called "The Brute" by his own men, we look for a protest from the Nonconformist conscience.

The British reported a brilliant victory over the Boers at Glencoe. The Boers were repulsed with "great loss." Then it was said that a fearful number of British of Boers had been killed in winning the "victory." Later it was said that Gen. Buller had retreated, leaving his wounded behind him and nothing was said about "victory." Now we hear the Boers won a great victory there, and Lord Wolseley, Commander-in-Chief of the British army, expressed amazement in his report to the House of Commons.

Some ostriches were carried from California to Florida to make an attempt at raising them in that state. The birds have done well. They stood the cold of last winter, and the sandy soil of Florida suits them. The only question which remains to be solved is that of a large enough amount of proper food for them.

The report of a special inspector sent out by the War Department to the Philippines to investigate has been sent to Washington City. The report says Gen. Otis is a much maligned man and the inspector insists he is a man of great ability. This being the report of the official sent to investigate, Secretary Root will not allow the General to be made a scapegoat.

Mr. J. W. Rice and Miss J. A. Burrows, of Long Lick, Scott county, Ky., were united in marriage by W. T. Ellis, at Moore House, Georgetown, Ky., Oct. 18.

**DEAFNESS CANNOT BE CURED** In local applications, so they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, it swells and you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be lost forever; also cases of deafness are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

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## THE LOST ART OF PREVAILING PRAYER.

BY JOHN A. STOOKE, C.I.M.

(An address recently delivered at Union Chapel, Chelsea, North Chelsea.)

Many weeks ago I saw an editorial in the *British Weekly* on "The Lost Fear of God," and I was struck whilst reading it how that Dr. Dale and Dr. Berry, I think, were both one day speaking about it, and concluded that the old fear of God—reverent and devout—was largely dying out of our church and home life. Thinking over this, I began to ponder something equally serious, namely, the lack of real, definite, prevailing prayer.

In this connection I turned once again to that grand man, Moses, and the incidents recorded in Exodus, chapters 32 and 33, and I was forced to the conclusion that not only have we, as churches and individuals, lost our fear of God, but, even sadder still, there is a lamentable lack of importunate, prevailing prayer, and as a result there is not that growth in grace or knowledge of God that we might expect in this day of large opportunity and privilege.

It is a remarkable fact that the more we look at the life of Moses, and note the intercourse he had with Jehovah, the more we are convinced that Moses was in many ways a true type of our precious Lord Jesus Christ as intercessor. The persistency and importunity that characterized his pleadings for the people, his utter forgetfulness of self, the tenacity with which he held on to God for a full and complete answer to his prayer, all these mark this wonderful man as one who reached the throne, and dealt with God—and shall we not say also pleased him?

Compared, then, with this wonderful example, may I not, without deserving the charge of being called "pessimistic," say that, looking at the church as it is to-day, we are, as church members or individuals, fast losing the blessed "art" of prevailing with God in prayer?

The question is really, Do we know how to intercede so as to gain these rich results which came to these worthies of old? Nay, more! Do we know how to talk with God as did men like George Muller (Bristol), Samuel Rutherford, and many other Scotch worthies, or as many of God's precious ones to-day who are numbered as God's intercessors? I leave the answer to each one, but as for myself, I confess there is a great lack, and as I look around I cannot but say, we are losing touch with God. In the present day, what do we see? A tremendous amount of doing—the church or organized almost to death. Activity on all sides. Work! work! work! seems the watchword in these go-ahead times. But what is the result? Pasters, church workers, Sunday-school teachers, itinerant preachers—starved to death! Their spiritual life ebbing fast. It is no use laughing at this as being "far-fetched"; you can see it at home and abroad. Look into the faces of some of these "busy workers," and what do you see? Restlessness, unwillingness to enter into the deep things of God, a critical, a carping spirit, a hungry dissatisfied look, a fact which tells its own tale. Let me say judge me harshly, let me say that better men than myself, and keen observers of character, have said the same. Only a few years back, an American Bishop, addressing an assembly of missionaries in Shanghai, said: "Brethren, you are suffering from spir-

itual starvation. I can see it in your faces! The work is eating your spiritual life away, and what is needed is that you have less work and more prayer!"

In reading that helpful book of Andrew Murray on "The Ministry of Intercession," I note that he says on page 11: "Last year there appeared a report of an address to ministers by Dr. Whyte (Free St. George's, Edinburgh). In it he said that, as a young minister, he had thought that, of the time he had over from pastoral visitation, he ought to spend as much as possible with his books in his study—he wanted to feed his people with the very best he could prepare for them. But he had now learned that prayer was of more importance than study. He reminded his brethren of the election of deacons to take charge of the collections—that the twelve might 'give themselves to prayer and the ministry of the Word.' What a solemn word from one of the high places: 'We pray too little!'"

What did Moses get by prayer? Nothing short of a reversal of God's original plan! From the promise of angelic leadership (Ex. 32:34 and 33:2) he obtains the leadership of Jehovah for himself and also the people (Ex. 33:17). It was a tremendously bold step, but nothing short of the *El-Shaddai*—the "All-Sufficient One"—could satisfy Moses, the all-needy one. Here, then, is an object-lesson for us—the audacity of importunate prayer! Having spoken with God face to face (Ex. 33:11), and having proved God's mighty power to answer prayer, Moses will not be content with lower blessings. Why should we be? Is the church poor in prevailing prayer, or is she not? Our many miserable prayer-meetings at home answer that sadly enough! Thank God, all are not so, but I am not speaking about the minority, but the majority. Let it never be forgotten, we cannot ask of God too much; and when he seemingly denies us, as he did the Syrophenician woman, let us the more ask, and retire not until we have knowledge that the throne has been reached. Jacob, at Peniel, is another lesson for us: "I will not let thee go!" Abraham's intercession over Sodom is full of rich spiritual meaning, and Solomon's magnificent and unselfish appeal for the people's welfare (2 Chron. 1) shows us how rich Jehovah is, and how lavishly he delights to give.

Thou art coming to a King, Large petitions with thee bring. For His grace and power are such, None can ever ask too much!

Shall there not be intense longing for more real, definite, believing prayer? How pregnant with meaning are those words, "Then shall we know if we follow on to know the Lord." Are there to be no fresh ambitions, no mountain heights beyond, that lure us to fresh enterprises? Surely some will say, "We are not satisfied?" Then, my brother and sister, let there be more dealing personally with God. Less work, if you will; or, if it must be, then for your soul's health and Christ's dear sake let communion be maintained at all costs. Lord, show me now thy way! Show me thy glory! Let these cries be really put up in earnest. Many are the compensations for a life of intercession. Andrew Murray's book, to which I referred abundantly proves that. Samuel Rutherford was wont to talk much with God, and the compensation came in grand revivals in his church and parishes. The old Covenanters know how

to plead with God, and great blessings followed, as we all know. Better to drop half your work and give yourself to more prayer, and the other half will be so sanctified and blessed that the blessing to follow will more than compensate, and the hundredfold will be your reward.

## SKELETONS!

The skeleton or frame-work of the body is the muscles work and thus guide the body in all things. It is that which protects the delicate organs and keeps them from being harmed. Thus we are ready to say skeletons are the important parts of our bodies, yet hidden far away from our sight. We can see their effect, but not them; we know they are there from the effect they produce. Not until the vital organs are deprived of action do these parts come to view.

As it is with the skeletons of our bodies, so it is in many of our lives. We are seen; our physical features are visible; we say, we know the man; his face is familiar; "I'd know that face wherever I see it;" yet there is hidden far beneath the secret thoughts. While you seem to recognize the man, and you think you do, yet you have no thought of what is in the mind. In a crowd are numbers of men; you see their faces; there is no great difference; yet there are those whose minds, hidden from your view, are meditating upon the goodness of God; others who are planning some act of sin. A man approaches you, extends his hands as though in the greatest friendship, when at that time, hidden far from view, yet, in the skeleton, he is contemplating some injury to you, which, when opportunity presents itself, he deals out to you that which his heart has been meditating upon. A very prominent man, eloquent speaker, noted politician, now holding an important office, a sweet wife and babies brighten his home; yet back in his closet is an old skeleton

—he has become addicted to drink, and thus his otherwise useful life is ruined. A man who has an earnest desire to become a useful man, and has made some important strides toward success, and his friends are watching with much earnestness his efforts, and saying he will prove beyond doubt a great success, and an evil passion, which has lain dormant, breaks out, and he is a ruined man. The skeleton which has been kept hidden has come forth and shown itself, the effects are seen, and often friends wonder what can be the matter. Oh! that hidden skeleton!

I enter a home where everything seems to be bright and cheerful; the family appear jovial. After the day's work, with its pleasures, are over, and the shades of night draw on, the old skeleton makes his appearance. It may be a yawning son who has returned home drunk, an angry father or some other thing that gives sorrow—such deep, and heart-rending sorrow—to the family, such as a casual observer would never see. There are so many we meet who seemingly are enjoying life, but there is hidden beyond sight some evil which if it was just removed the individual would be happy.

So onward through life we rush, saying, "O, God, if this so-and-so was not so, how happy I would be." The author of these skeletons is the devil. If Jesus ruled and reigned supreme, how different it would be.

J. DUNHAM HOOKER.

Felville, Ky.

Last week the saints at Owenton agreeably surprised their new pastor by calling in force and lifting his ladder with every good thing to eat. We are not married. We always knew the Baptists of Owenton were of the noble kind, and we venture the remark that Bro. Mitchell will prove worthy of their kindness.