

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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## WESTERN RECORDER.

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ONE of God's attributes for which we have most reason to rejoice, is His justice. Think of the terror of living in a world which was ruled by a God who was not infinitely and inflexibly just.

An English paper says: "Where nations are concerned, the only rights are the rights of strength, of ability and of success. These qualities we believe to be those of the British Empire at present, and we mean to make them manifest in South Africa." Does that writer believe a just God is ruling this world?

In speaking of the falling off in the number of conversions, Dr. Cuyler says with great truth: "There is too little pungent, ferrid and pointed preaching to the consciences of the unconverted. Jesus Christ died to save sinners; and unless people are made to feel they are sinners, they are not likely to flee to Christ for salvation."

In speaking of recitations as against lectures, Pres. Hadley, of Yale, in his inaugural said he had "never met a good teacher who really approved the lecture system, and did not prefer small classes to large ones." Of the great advantages of the small college over the large university there is little question.

At the meeting of the Episcopal Church Congress in England, Lord Halifax, leader of the high church party, said they would not go to the Bible and the apostolic churches for their ritual, but that the art of church building culminated in the middle ages, and to the middle ages they should go for their ritual.

R. A. TORREY, the head of the Moody Institute in Chicago seems to have gone crazy. He has indorsed the work of Dowie, did not send for a doctor for one of his children sick of diphtheria till the last, when it was too late, and declared his faith in a story that a Scotchman had raised a man from the dead. The charitable supposition is the probable one, that the man is crazy.

Among the various orders in the country is the "Order of the White Rose." One of their leaders is the Rev. Mr. Nichols, of New York City. They regard the Revolutionary War as a crime, and think the United States are rightly still colonies of Great Britain. But their success in winning converts does not indicate that their idea will be adopted by the majority of the people.

## THE MATERIAL OF THEOLOGY.

BY A NORTHERN PASTOR.

Perhaps there has always been a tendency among men who have been entrusted with Divine Revelation to construct and defend systems of theology only partially derived from Revelation. Whether this is true or not, we are quite certain that such a tendency is powerfully active in our own times. The place, for instance, assigned to speculative philosophy was never greater in the history of theology than in our day. It is not an effort to present truth in a way which will prove satisfying to religious reason (if I may use that expression); but, more than this, it is an effort to get back of the Bible itself, and discover what is "true," and what is "not true!" The tendency is, to make theology philosophical rather than Biblical.

There is a widespread distrust of the Bible, where it fails to meet the demands of philosophy. Much of the Bible appears to be contrary to reason, and it is just this element which a man given over to speculative philosophy calls in question. And who can fail to see that one of the most deeply pathetic spectacles among religious teachers, at this time, is the bondage of many gifted men to a philosophical theory to which they are trying, with exhausting industry, to accommodate the whole message of the Bible?

### PHILOSOPHY HAS ITS PLACE.

There is a disciplinary value in philosophy. In fact, one can hardly escape the task of putting all he knows into a system of philosophy. Now, philosophy tries to throw all knowledge together into an orderly whole, and find a clue to it all. This clue is a theory. This theory is supposed to lead to the great foundation fact of knowledge.

Philosophy, pure and simple, is always a failure. It can never satisfy the mind. It always runs at last in the face of common sense. No theory of philosophy that has ever been offered to men to explain the universe has been able to stand long on its feet. While the effort to arrive at a view of the universe by the path of philosophy has a disciplinary value, that effort is always abortive, and must be. Some one has said, "The history of philosophy is the history of fools," and he spoke the truth. Pure philosophy breaks down at two points: (1) It never presents God as he is; (2) It never presents life as it is. Over against all your philosophy stands the constant facts of God and of human life, pure and simple. I am speaking of what may be called speculative philosophy. Common experience makes men laugh at pure philosophy; religious men pity it. "There are more things in heaven and earth than are dreamt of in any philosophy."

### THEOLOGY CAN NEVER GET ITS MATERIAL FROM PHILOSOPHY.

Theology starts with God, and not with a philosophical theory. Philosophy never starts with God and seldom ends with him in any noble sense. If philosophy began with God, it would have to continue with him as he has made himself known to us; but this would change philosophy into theology. As a matter of fact, there is a failure, fruitless effort among our theologians in some quarters, to have a sort of synthesis—a mixture—of theology and philosophy, with the only possible result of making theology subservient to philosophy. We could name a number of theologians of high re-

pute who have hitched their wagons to a philosophical theory. Such a thing can never occur without a ruinous lapse into scholastic twaddle.

Truth is, the acceptance of a philosophical theory, whether it is called evolution or monism, simply dooms a man, whether he be an interpreter of the Bible or a theologian, to an arbitrariness in dealing with the Bible which keeps him from being either an exegete or a theologian. For one, I am always afraid of the man who stumbles for a philosophical theory.

Some time ago a class of students were at work with a noted teacher of the Bible, and the resurrection of Jesus was being discussed. After a paper bearing on the doctrine was read by one of the students, an interesting discussion followed. All seemed to go pleasantly, for all seemed to believe in the resurrection of Christ, both teacher and students—all was pleasant till it appeared that the teacher himself did not believe in the resurrection of Christ's body. One member of the class urged the plain teaching of the New Testament, insisting that that was all which was raised—Christ's body. The teacher replied, "That all depends on your philosophical view." In other words, this teacher had given himself over to a theory of philosophy which simply forbade his accepting the plainest teachings of the Bible which he pretended to honestly interpret. The man who stumbles for a philosophical theory, pure and simple, cannot either interpret the truths of Scripture or the facts of human experience.

### THE MATERIAL OF THEOLOGY IS PRACTICALLY KNOWN TO EVERY INTELLIGENT CHRISTIAN.

Are we not saying too much to-day about the investigation of religious truth to the neglect of emphasizing the experience of religious truth? There is a heap of folly palmed off under the name of "new truth." Biblical truth can never grow old, since God, and Christ, and the Holy Spirit, and human redemption can never grow old.

It is well for us to get at the facts. I maintain that the material of theology has for centuries, through the ages, been the possession of intelligent believers. Thank God for it! The same God and Savior was the object of loving adoration nineteen hundred years ago as now. We experience his love just as men then experienced it.

I part company with my brethren who go to themselves names by crying down "traditionalism," and inviting us into the wilderness to see their reed shaken by the wind. Traditionalism is all right if it squares with the Book. Let us be thankful we can hand something down, as something was handed down to us.

In the midst of all our agitation over questions relating to the Bible and theology, we might well pause a moment and ask, Where is the really new truth? Which doctrine is new? I know men of the orthodox and of the unorthodox schools, and the main difference between them is, that the former assert the plain teachings of the Bible, and the latter deny them. The great fuss that is being made about the Bible and about theological dogmas is not due to the fact that we are learning all, while our fathers fell asleep under the cloud of spiritual idioy; it is due largely to a flat or covert denial of the Bible. The Bible critic has the choice of being a Trinitarian or a Unitarian, and all the scholasticism under the sun cannot give him a resting-place for the sole of his foot between the two. If he takes either position there will be nothing new in his doing so. The theologian who preaches evolution can take his choice between an almighty act of

creation in the beginning, or he can be a monist or pantheist, which are identical. The point for which I am contending is that the body of teaching contained in the Bible is ours now, and that this material is the material of theology. It is the task of the theologian to present this material in an orderly manner. And may I say that this is about all he can do? What was called "natural theology" in other days has largely fallen out of view—not because its truths are less real than before, but because two things are true: (1) We seldom "rise through nature up to nature's God;" rather, we rise through revelation up to God, and interpret nature by this revelation; (2) Christian experience begins with Christ, and not with nature; this experience is interpreted by revelation, which is the source of theology.

### AN INCOMPLETE TASK.

If, then, the Bible furnishes the material for a theology, there can be no theology apart from the Bible. If the Bible is true, there can be a theology; if it is not true, we must be content with a philosophy; if it is partly true, we must be content with an insecure theology. But theology has a right to be as positive, as dogmatic, as the Bible; and the theologian who hesitates to state, in the clearest, most cogent language, the teachings of the Bible, simply shows us that he is either obtusely ignorant of the first principles of Biblical exegesis, or sadly unconscious of the source of theological material.

The task remains to be performed of bringing the whole content of Biblical material into a single theological conspectus. This is not a contradiction of what I have said above. A painstaking exegesis has made it clear that before a man is in position to do justice to the task of writing theology, he must know the content of Revelation. Is that a small task? Is it a trifle to be able to present, in the noblest, most affectionate, most religious way, the content of the Old Testament and of the New? By no means. This is the richest, most blessed task that can offer itself to a religious teacher. The great outlines of theology are ours; but alas! theology has been allowed to lie apart from its very source. The true theologian must be a careful exegete, as well as a true creator of a system.

Two things still await the Church of Christ in religious education—the giving of the Bible as a whole, to the people; the giving of a theology, truly, thoroughly, comprehensively Biblical to the people. The first is the preacher's and the parent's task; the second the theologian's. May God raise us up men who will perform these noble tasks with closest, most ardent fidelity!

Let us notice that God himself has arranged for the ministry and has laid down laws governing it. Several books of the Bible are especially devoted to such rules and regulations. The ministry is not a mere human business or profession. Although it is sometimes classed as one of the learned professions, it can not, in justice to its Divine Author, be so classified. It is made up of those whose first duty in life is to preach God's truth, and to be his special ambassadors or mouthpieces to their fellowmen. They are preachers. They are heralds. They are preachers. They are never to forget that, and the church is not to forget it. They have a special provision for their work in the Word of God, and their work is to go on until the world is brought to God.—Ex.

DR. HARPER AND THE INSPIRATION OF THE BIBLE.

BY THE REV. J. J. POSTER.

We begin by first giving you Dr. Harper's creed on inspiration. He says: "What are concerning these chapters and others? That they contain the word of God. They are not sufficient. In the truest and fullest sense they are the word of God. They are and constitute the word of God." (B. W., vol. 4, p. 418).

Good. This is as full and as satisfactory a statement as could be made. But Dr. Harper's destructive conclusions of "higher criticism" pointblank contradict it. How about the faith of those who held the above statement, which is Dr. H.'s faith, as expressed in his eleventh chapter? He had this to say:

"This postulates that there are records as divine in that they are exclusively divine, and delivered through a machine. This machine was man." (B. W., vol. 8, p. 106).

While Dr. Harper says that the Scriptures "are the word of God," still he thinks they are not "exclusively divine." If the "Chapters of Genesis" and others are the word of God, what does he mean they are divine, for the word of God is divine.

Of the two stories, Gen. I. and II., Dr. H. says: "We recognize many important differences and entirely different purposes, different aims, different circumstances, different writers, about as different grounds as in view of all that we could make the harmonizing of the letter is impossible." (B. W., vol. 8, p. 108).

While "these chapters are the word of God," Dr. H. holds that they are written by two different writers, and that they contain many important differences, and that they have an entirely different purpose, and that they are "not harmonizable." Still they are the word of God! Impossible to harmonize the word of God!

Speaking of the writer in Genesis, Dr. Harper says: "The writer speaks of things as they appear to his untrained eye, and he is not to be held to account for the Holy Spirit, who kindled the fire of inspiration, the ignorance and superstition of those in whose hearts the fire was kindled." (B. W., vol. 8, p. 109).

Then in these "chapters" we have "things" said not as God's word, but "writings of things" as they appeared to the untrained eye, and unscientific. Also in these "chapters" are to be found "ignorance and superstition." Hence a part of these "chapters" are "ignorance and superstition," and therefore "these chapters" are not the word of God! Impossible to harmonize the word of God!

But hear Dr. H. further: "That the literary form in which this portion of the divine revelation appears is a compilation of four distinct documents, no one of which goes farther back than 950 B. C." (B. W., vol. 3, p. 176).

Then God's word was not given to the world until "950 B. C." It is not as if these "four distinct documents" contain the word of God. No. "This is not sufficient. In the truest and fullest sense they are the word of God," notwithstanding the different writers "contradict" each other and say things that are "ignorant and superstitious."

Speaking of the Garden of Eden, Dr. H. says: "It seems better, therefore, to regard the description as ideal." (B. W., vol. 8, p. 109). We learn from this that those "chapters" which tell of Eden in their description of the garden do not contain historic facts, but only something that is ideal. It follows, then, that the description of the garden "does not contain the word of God." Still Dr. H. says "they are the word of God in the truest and fullest sense." Treating upon the story of Cain and Abel, Dr. Harper says: "It is possible that this narrative is colored by the ideas which were in vogue at the time of the writer, and that, consequently, the full development of sacrifices which seems to be presented, is something which had its origin long after the time when he was scribbled by the writer to this most early period." (B. W., vol. 3, p. 287).

If these "chapters" not only "contain the word of God," but "are the word of God in the truest and fullest sense, how is it that the "narrative is colored?" Is the word of God "colored?" If it contains the ideas which were in vogue at the time of the writer, how can they be the "word of God in the fullest sense?" If the writer's statement of the sacrifice of Abel is false from the fact that the offering of sacrifice "had its origin long after" the time when it is said to have made his offering, how is it possible that this story, which is the word of God, is any part of the "word of God?" According to Dr. Harper, the writer was "ignorant" and simply recorded the "ideas which were in vogue."

To deny the real fact of Abel's offering a sacrifice to God is not only to be an infidel concerning the Bible, but to be an infidel concerning the word of God. Christ, John, Paul, and Jude all refer to the fact of Cain and Abel offering sacrifices. Yet Dr. H. teaches that they did not for the "origin" of sacrifices was "long after this most early period." Still the changes are rung on the statement that "these chapters" not only "contain the word of God," but "are the word of God in the truest and fullest sense."

Dr. H., speaking about the 6th chapter of Genesis, says: "The story is something which our writer finds at hand. As he finds it, it is a legend. He parishes it. But more than this, he transmutes it. He goes further, he refuses to acknowledge it. He makes it a legend, and he says that much must be regarded as no part of God's word. If the writer found the story ready-made, and it was a "legend," and he simply took it and polished it up, and then re-

ferred to "inspire" it, "why did he put it in for a part of the word of God? Why did Dr. Harper find out that an inspired writer of God's word would do such a thing. The fact is, he does not believe that the writer was inspired. He was "ignorant and superstitious," according to his theory.

Under this statement: "The Bible material is not the author, he is a compiler. He gives us the original documents with some changes. This is just what we find in the stories of Saul and David throughout the books of Chronicles and Kings." (B. W., vol. 4, p. 28).

The author finds two accounts. He does not wish to obscure between them. In fact he is not the author, he is a compiler. He gives us the original documents with some changes. This is just what we find in the stories of Saul and David throughout the books of Chronicles and Kings." (B. W., vol. 4, p. 28).

The question arises, were the "two accounts" the word of God? If so, then, which right did the author have to change them? "Higher criticism" changed? If the "two original documents" did not contain the "word of God," and were not the "word of God," then, by what method did they become the word of God by being edited into these "chapters," which are the word of God in the fullest sense?

There is a "change" connected with the change. Dr. Harper says: "These numbers are ideal. No man knew the duration. There were scores of opinions and traditions." (B. W., vol. 4, p. 122).

This pointblank leaves the writer without divine aid or revealing from God. So, then, the "two accounts" are not the word of God, but the "word of God" is a "change" from the "two original documents" which were not the word of God. If the writer was left to his own ignorance and superstition in given parts of his narrative, how can we prove that he was inspired in writing any part of it? How can we tell just where he leaves off God's word and begins his own?

"Was the knowledge of the facts imparted by special revelation, or did the divine influence limit itself to the guidance and direction of the author as he ascertained for himself in whatever manner possible the material collected; as he interpreted, according to principles, the purpose of the events which were transpiring about him." (B. W., vol. 4, p. 187).

If "these chapters contain the word of God," if they are the word of God in the truest and fullest sense, then "the facts were imparted by special revelation." This is the orthodox view, but Dr. Harper does not believe it. If he believes in "special revelation," then he believes in "divine influence" in "collecting" his "material," he could not have been ignorant of facts, as Dr. H. charges upon him.

Speaking of the two documents in Genesis, the priestly and prophetic, Dr. H. says: "Differences and discrepancies and contradictions of the two documents are not the word of God. They could not have been 'imparted by a special revelation,' neither were the writers 'directed and guided by a divine influence.' 'Why did not Dr. Harper say as he has said, 'I suppose that they have, could form, one hand.'" (B. W., vol. 4, p. 198).

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speaking on the "language of man." "The language of man or beast is a very impure and unrefined medium of communication. Therefore the word of God is not best very impure and frequently misleading." If it is not the truest and fullest sense, what is it? If it is not the truest and fullest sense, what is it? "We may grant the existence of Adam, but his name could not have been Adam." (B. W., vol. 4, p. 207).

Then, "The existence of an Adam" is granted, but if his name was not Adam, what was it? Dr. Harper, how did you find out that Adam's name was not Adam? How came you to know that his name was not Adam, and then not know what his name was? "Why did the writers of the Old Testament call him Adam? Why did Paul and other inspired writers call him Adam? You say his name could not have been Adam." Then, so far as there being a man whose real name was Adam, so such man existed by that name. Then Adam is a man.

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speeches had meant to say about the message of Malachi, all these messages have a present applicability to ourselves. Perhaps that is one reason they have so little to say on the subject.

FIREWORK HAPPINESS. Rev. H. T. Davis. Cincinnati, O.; Curtis & Jennings. 80 cts.

Mr. Davis thinks perfect happiness is attainable in this life by means of complete "conversion," and that it may not only be attained, but even enjoyed. Those who have this perfect happiness are not sinners, for they may be guilty of "sins of ignorance, mistakes and infirmities." That Christians might, could, would and should be much happier than they are, goes without saying; but we do not think it well to make happiness an object of pursuit. Nobody who tried to be happy got ahead. Happiness comes from faithfulness to duty.

THE HAYDEN-CRAWFILL CONSPIRACY TRIAL. Dallas, Texas: Texas Baptist Publishing House. \$1.00.

Here is a stenographic report of the trial of the suit for damages Dr. Hayden brought against a number of prominent ministers and laymen in Texas. There is added an account of the original trial suit against Dr. Hayden. There is in this account much that a worldling would call "mighty interesting reading," but which will add the hearts of the lovers of the Baptist cause in Texas and elsewhere, regardless of the view they may take of the issues involved. The lawyers for the prosecution in the damage suit were very successful in the defense, and it is painful to read what they say. We did not read much of it; but one does not need to eat all in a dish to learn of what sort it is. As our readers know, Dr. Hayden won both suits, but on the first an appeal has been taken, and the appellants strongly hope for a reversal.

MAGAZINES.

THE November New *Lippincott's* contains a complete novel by Henry Lather, a name destined to take a high and permanent place in American fiction. His novel is entitled *The Livery of Honor*, and deals with the capture of Burgoyne and with events in London and Cambridge which surrounded it. Almost a novel in its artistic completeness is *A Landlocked Sailor*, by Sarah Orne Jewett, who here shows a new side of her talent in giving the character of an complete and amusing an Irishman as fiction records. He is an old tar who marries a pretty girl and settles down to country life; a situation of which Miss Jewett makes the utmost. This is the first of a series of stories of Irish character which Miss Jewett has in view, and it possesses all her searching knowledge and lightest humor. Of admirable papers, skillfully treated, there are the following: *The November Meteors*, by Charles A. Young, Professor of Astronomy in Princeton University; *The Last Victory of Old Ironsides*, by George Gibbs; *Old Age Passions from a Socialist's Standpoint*, by the Hon. John C. Chase, Mayor of Haverhill, Massachusetts, and *An Unwritten Chapter in Our Relations with Spain*, by Rev. Francis B. Horton, with an Introduction by Henry Charles Lee, LL.D.

Frank Leslie's *Popular Monthly* contains a complete Stephen Crane's new story, *West Pointers and Veterans*, which is perhaps the best thing he has done since *The Red Badge of Courage*. Crane finds a sympathetic illustrator in Warren B. Davis, who contributes five highly spirited drawings. Among the Boers in the November issue is the most interesting magazine article yet published upon this timely topic. Its author is the well-known painter in Johannes Vermeer, and a full length portrait, from life, of Oren Paul Kruger, the grand old man of the Transvaal. Clifton Johnson, the well-known artist-author, contributes to this number a profusely and beautifully illustrated article upon *The Old Folks at Home* in New England, which is full of tender character study. This number also contains complete short stories by Katharine Tynan and Madge Merrit, *Women in Dramatic Art*, by Adelaide Stanhope-Whatecroft, and *Old Virginia Breakfasts*, by Mrs. Roger A. Fryor, together with illustrated poems and Marginalia.

*The Treasury of Religious Thought* for November, 1920, begins the second half-year of its seven-month volume, which looks forward to several more volumes to be issued. Arrangement has been made for a series of papers on Palestine, which will give our readers information of the new and important discoveries which light up and confirm the Bible narrative. These papers are from the notes of Mr. T. J. Aray, who has resided in the Holy Land for nearly ten years, and will appear in alternate months for a year to come. The present number contains one of Rev. Dr. Gregg's Palestinian sermons, and will be welcomed by his many interested readers. R. R. Treat & Co., Publishers, 241-243 West 2d St., New York.

*The Standard Bearer* for November contains an interesting account of things which have been going on in the East, and which are of interest to our readers. The "Franchise in his Study," by Alexander Mackenzie, is a "Review, yet always Rejoicing," or "The Success of the New Testament," by Mackenzie. And there are only a few of the things in this number which one feels one must not fail to read.

(See another page for additional literary.)

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.

BOOKS.

WHO'S WHO IN AMERICA. Edited by John W. Leonard. Chicago: A. N. Marquis & Co. \$2.75.

We have here brief, but satisfactory sketches of 6,000 prominent living Americans from all parts of the land. When you see a name in the papers, he has only to turn to this book to learn who the man is, what he has done and where he lives. Of course the name might not happen to be in this list, but among the 6,000, it is likely to be so. If it is desired to learn the man's birthplace and age, as well as his present address, here they are at hand. This is a most convenient manual. We wonder that such a book has not been published before. There is added a list of prominent men who have died since Jan. 1st, 1920.

THE SUFFERING SAVIOR. Daniel Shephardson, Jr., Ph.D. Chicago and New York: Fleming H. Revell Co. \$1.00.

This is the second edition of the gifted author's little book of suggestive sermons. Dr. Shephardson is an inveterate and good student in a rolling chair, who has been reading these sermons in different places. The way they were received warranted their publication. The topics are: *The Suffering Savior; The Best Thing in the World; Christ, the Motive Power; Grand Growth; Working for Jesus; The Bible; the Word of God; The Legacy and Duty of Man; Seven Principles of Christ's Kingdom; Two Kinds of Christians; Individual Responsibility for Souls; Paul's Prayer for the Philippians; Thankfulness.*

WHEREAS? Rev. G. Campbell Morgan. Chicago and New York: Fleming H. Revell Co. 75 cts.

The author's studies in the book of Malachi, delivered at Mr. Moody's Free Church in Chicago, are given in this helpful little volume. Malachi's message to the men of Israel is given and explained. It is a vigorous, timely and helpful discourse. It would be well if

QUESTIONS ANSWERED.

BY SENEX.

"Has an ordained deacon any authority to administer baptism without authority from the church, and if he did, would the baptism be valid?" No. He has no right to baptize or administer the communion unless directed by the church. That is to say, where there is a church to direct him, and to which he owes allegiance. Philip, one of the seven original deacons, went down to Samaria and preached the Gospel with wonderful success, made converts and baptized them, as subsequently he preached to and baptized the Ethiopian eunuch in the desert. There was no church there by which he could be authorized. A baptism so administered, where there was no church within reach, even without the authority of a church would undoubtedly be valid if the candidate were a genuine convert, and the deacon made the entire service reverent, sincere and it was performed with an intelligent and honest desire to obey the Lord.

"Please explain Matt. 27:52-3, and say if Rom. 8:29-30 has reference to the same persons." Any explanation of the first passage is difficult, beyond the simple statement of the text itself. At the crucifixion of Jesus it is said, among other signs, "graves were opened, and many bodies of the saints which slept, arose and came out of the graves after his resurrection and went into the city." Some have thought the passage spurious, an interpolation in the Scriptures. But generally among evangelical Christians it is held as genuine and creditable and in harmony with the other wonders narrated.

The Jewish graves were tombs, caves, natural or artificial, in the limestone hills, and when the rocks were rent, it would naturally happen that some of the rock tombs would be broken open and the bodies exposed. After his resurrection these bodies lived again, came forth, entered into the city and appeared unto many. Appeared unto those who recognized them evidently is meant. This is no more remarkable than the resurrection of Lazarus and his showing unto the people.

Must idle speculation has been indulged in as to the relation of this physical miracle, the living again of the dead saints, and the moral significance of the resurrection of Jesus and the accomplished atonement. All is vain. There is the simple statement of the fact, as one of the wonderful verifications of the confession of the centurion, "Surely this was the Son of God." It stands in the catalogue of the divine attestations to the character and mission of Jesus, with the darkness, the rending of the veil of the temple, and the breaking of the rocks. As to the passage noted in Romans, "Whom he did foreknow, he also did predestinate," we do not know that it has any reference to, or connection with, the rising of the dead saints whatever.

"On a church prosper when the clerk, moderator and a majority of the deacons refuse to give their influence against the sale of intoxicating drinks as a beverage?" I certainly should not suppose they would have much success in spiritual godliness and the service of Christ, either in the conversion of sinners or the edifying and sancti-

tying the saints. But, it may be, the great majority of the members are friends of temperance, while the officers are indifferent to it, or even hostile to it. Such however would not likely be the case, for if the pastor and officers went wrong, the membership would be likely to go with them, or be indifferent at least to the good cause.

It may be however the questioner is one who thinks his own plan the only way to advance the temperance cause, and that all who differ with him are "opposed to temperance." Every reform is troubled with such men. Some who are earnest in advocating state prohibition will denounce those who think a local option law the best way of combating the whiskey evil, and vice versa. Some will insist a man is in favour of the liquor traffic if he declines to vote for the candidates of the prohibition party, no matter though he be a strong teetotaler and do all in his power to get every one else to be the same. This may be the case with the questioner, but I, of course, do not know. As the question stands on the face of it, the officers are reprehensible.

A brother sends me inquiries constituting something of a body of divinity, embracing twelve interrogatory propositions following the question, "Do the Scriptures teach?" relating to the nature of God, the three Persons in the deity, the relation of the Father and the Son, the federal headship and other deep things. I have not time to deal with them seriatim. Some are important and might run through a term for the senior class of a theological Seminary. To some of the questions I could answer "Yes"; to some, "I don't know, and I don't know anybody who does know." The best thing for the brother to do is to get Boyce's Theology, or if he wishes a more extended work Charles Hodge's and study the subject of theology.

PLEASANT WORDS.

Did you give a pleasant word to the last person you met? If you did, and that is your habit, you are to be congratulated, as are also all whom you meet. It is a delightful habit, and one which all can cultivate. The cost of pleasant words is little. Their value is great. Children are hungry for them. Weakness finds strength in them. Discouragement is expelled by them. They inspire hope. They live in an atmosphere of sunniness and cheerfulness, and they beget such an atmosphere. They make old hearts young and sad hearts glad. They wipe tears away with a touch as gentle as the hand of an angel, and with a commanding voice they bid despondency be gone!

Pleasant words are pleasant both to speak and to hear. They are neither coarse nor harsh. They do not have a metallic sound, but rhythmic and musical. They suggest in sound the song of birds and the laughter of childhood, and in spirit the rays of sunshine and the zephyrs of nature's choicest summer days. They woo and lull, and soothe and charm. Their quality is balm. Their mission to heal. Blessed, thrice blessed, pleasant words!

They are most truly spoken when to speak them is the habit of one's life. They are better spoken by force than not at all, but their aroma is most fragrant when they are uttered with a spontaneity begotten of habit, with the love of Jesus Christ.—S. L. Hamilton.

THE LION AND THE LAMB.

When John was in the spirit, that Sunday morning on Patmos, he heard one of the elders say: "Behold the Lion of the tribe of Judah." He looked, expecting to see the king of beasts, with eyes like a flame of fire, the symbol of Satan, who goeth about seeking whom he may devour (1 Peter 5:8). But, "lo, in the midst of the throne stood a Lamb as it had been slain." And the Lamb that he saw was the Lion that the elder announced. Why did the elder say a lion, when he meant a lamb? He understood, and wanted John to understand, the mysterious union of power and gentleness in the person of our Lord. We find this blending of seemingly opposite figures in all the Bible references to Christ. He is "the root of the offspring of David." He is the door of the sheepfold and the shepherd of the sheep. He is "led as a lamb to the slaughter," and yet he divides the spoil with the strong (Isa. 53:7, 12). He leads his redeemed ones to green pastures and beside still waters (Rev. 7:17); and he rules with a rod of iron, and treadeth the winepress of fierceness and wrath (Rev. 19:15).

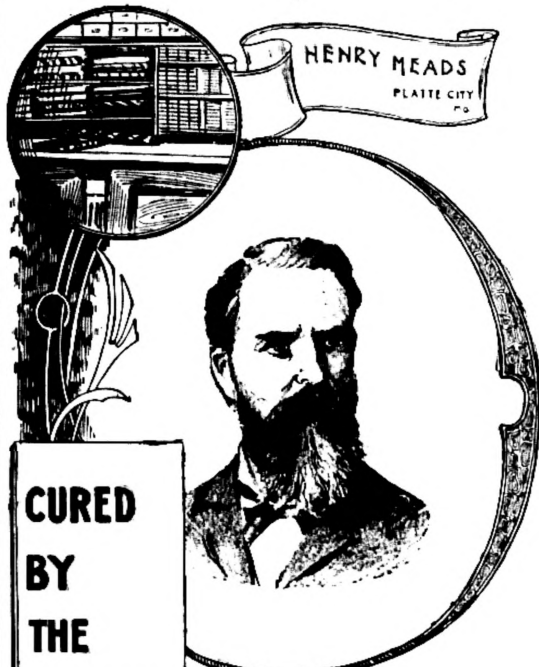
Now, the lesson of these seeming contradictions is the perfection of our Lord and Saviour. In him infinite power and majesty are blended with infinite meekness, gentleness and love. But the combination in Rev. 5:6, 8 means even more than this. It symbolizes the union of sovereignty and sacrifice. Our divine Redeemer was not only meek and lowly, like a lamb, but he was "wounded for our transgressions, he was bruised for our iniquities." I do not wonder that even his disciples were slow of heart to believe when Jesus claimed to be the promised Messiah, the son of David, the restorer of the kingdom to Israel, and then told them that he must be crucified as a malefactor. Here is the mystery that the angels desired to look into. This is "the manifold wisdom" that is to be made known by the church "to the principalities and powers in heavenly places" (Eph. 8:10). No wonder that it was hard for men, and even for angels, to understand how a lion could be a lamb and yet remain a lion; how the King of kings and Lord of lords could rule the universe while hanging on the cross.

Rare among men is the combination of power with meekness and love—yes, rare as the taming of a lion. Faith's heroes, with few exceptions, have been like beasts of prey, mighty to destroy, and not like the prophesied Messiah, "mighty to save" (Isa. 63:1). In Jesus of Nazareth we have the true ideal of life and character—the first and only restoration of humanity to the divine image in which it was created. We are all in our leonine selfishness or lamb-like lowliness, fragments or bent and twisted arcs of a circle, while Christ is that circle complete and perfect; and therein he gives demonstration of his divinity. And hence it is that even skeptics are compelled to say, with Pilate: "I find no fault in him." He is bold as a lion and gentle as a lamb.

When we look upon Christ as our loving, suffering, self-sacrificing elder brother, we realize that he is the noblest of martyrs. But when that vision of the Lamb slain melts our hearts and fills our eyes with tears, we should turn to the other symbol, as John saw it. We should behold the lion, too. We should realize

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that the martyr could, if he would, scatter the soldiers and the mockers as a lion scatters a flock of sheep. He is "the mighty God" who lays down his life for us that he may take it again for us. That altar of sacrifice is the throne of power and glory.

And we should not only have our faith quickened by these blended symbols, but be stimulated to try to become like our Lord. He tells us that the meek are to inherit the earth; but, in order to do so, they must be strong in the Lord. They must be brave, as well as gentle; they must be persevering as well as patient; they must put on the whole armor of God and fight the good fight of faith.—O. E. B., in Herald and Presbyter.

SHOULD PREACHERS BE CALLED "REVEREND"?

No sect is perfect. All have their faults. We have. But one thing especially in Baptist nomenclature calls for correction. Reference is made to the unfortunate use of the word "Rever-

end," as applied to ordained ministers. If we desire to borrow from the Roman Catholic church, there are far better features to copy. As a denomination, we claim to be loyal to the New Testament. We want to do just as did the early church. But nowhere is the statement found that these primitive Christians ever designated their pastors as Rev. Mr. Paul, Rev. Mr. John, or Rev. Timothy. In fact, I believe the term "Reverend" occurs only once in the Scriptures. Then it is applied to the Lord God Almighty. Pastor, Minister, Teacher, Elder are titles, which may be applied to the preacher with some degree of propriety. But to speak of any poor sinner saved by grace as "Reverend," to my mind at least, borders dangerously upon the verge of the blasphemous.—Albert C. Applegarth, Ph.D., in Baptist Commonwealth.

If thou art of elephant-strength or of lion-claw, still peace is, in my opinion, better than strife.—Saadi.

# SUNDAY-SCHOOL LESSON.

FRIDAY, NOV. 13.

THE TEACHING OF THE SCRIPTURES.

Nehemiah 9:1-13.

Memorize.—The ears of all the people were attentive unto the book of the law.—Nehemiah 8:3.

While Nehemiah had been engaged in building the wall, it is generally believed Ezra had been absent from the city. He was most probably recalled to the scene soon after the events related in the Book of Ezra, and had remained there for thirteen years. At the great feast of the dedication of the wall he returned to Jerusalem. This was the beginning of the seventh month, the most sacred month of the year, which corresponds with our October very nearly.

And all the people gathered themselves together as one man.—The people desired to know the law. The revival began with them. From all the cities they came with great unanimity. They gathered in a large open court between the eastern gate of the temple and the city wall at the point where it was pierced by the water gate. And they spake unto Ezra the scribe.—He was a priest also. This people, which had a mind to work, had a mind also to obey God, and to obey him they must know his law. They wished to hear God's word to them. It is the only thing to which men can be brought for any length of time to pay attention.—Preach the Word."

And Ezra the priest brought the law before the congregation both of men and women.—All the males were required to go up to Jerusalem three times a year, and one of those times was at the feast of tabernacles which occurred in this month. The women could go if they wished. Many of them availed themselves of the opportunity to hear the law, as is shown by the fact that they were so numerous, their presence is mentioned. Children were brought along who were old enough to understand what was read, which is shown by the words, "and all that could hear with understanding."

And he read therein before the street that was before the water gate.—Whence he could be seen and heard by all the multitude. "From the morning until mid-day."—From as soon as it was light enough to see. How eager these people were to hear the law of God! They were all gathered together so early in the morning and listened eagerly for six hours. God had given them a hunger for his Word, a blessing which is an earnest of other blessings always. "The ears of all the people were attentive."—There was no weariness nor wandering glances. God was speaking to them; they listened eagerly and reverently. For six hours, and with so complaint that Ezra and the Levites were too long. How many of us shall these old Israelites rise up in judgment and condemn?

And Ezra the scribe stood upon a pulpit of wood.—An elevated platform made to enable the people in the square to see and hear him. This is the only place in which pulpit is found in the English Bible. These men

who stood with him may have been priests, or perhaps they were the elders of the people. They were there to show their reverence and interest.

"All the people stood up."—As a general thing the Jews sat during the reading and exposition of the Scriptures, and stood during the prayer. But they sometimes stood during the reading to show the greater reverence to the occasion. And for six hours men, women and children stood there listening eagerly to God's Word.

"And Ezra blessed the Lord, the great God."—All worship from his people should begin with praise to God. And he should be praised for his greatness and his power. If this is neglected men begin unconsciously to lose faith in that power. He is a great God, before whom the seraphim veil their faces, and is to be greatly held in reverence by all his creatures. "And all the people answered, Amen, Amen, with lifting up their hands."—Amen has been, from that day to say two years ago, the way in which God's saints have expressed their assent to what has been said in meeting. Two years ago Baptists in the Southern Baptist Convention gave up the old Scriptural practice and adopted the applauding borrowed from the political meetings instead. Is this innovation progress upwards or downwards? "And they bowed their heads, and worshipped the Lord with their faces to the ground."—To express with the greater force their reverence to God. The Levites explained to the people what was read. There were old terms not then in use which they would not understand. These Levites may have stood in different parts of the crowd and explained these old terms as Ezra read. Or they may have expounded in the pauses of Ezra's reading whenever he came to anything which might need explanation to be understood. They were exegetical preachers.

Here is the way to read the Bible till the end of time. There is no "responsive" mumbling here. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—When men are in earnest, as these people were, what they wish to know is the will of God. They were not there to be entertained, but to understand. They praised God, the great God, they prayed with their faces to the ground, they listened reverently and eagerly to God's appointed messengers as they expounded the Word.

"And Nehemiah, which is the Tirshatha."—The Governor. The word is also used of Zerubbabel. "This day is holy unto the Lord, your God."—This was the first day of the year and of the sacred month; it was a Sabbath and a feast day. Holiness and sorrow are not to be companions. The strangest thing is how the idea ever became current that the Jewish religion was an austere and gloomy one. There were three great feasts; only one day of fasting. Three times a year all the males were stopped from the grind of business and sent to Jerusalem to a festival. And once a year the whole nation was sent out on a picnic to dwell in booths for a week. There was to be no jolting and levity in their worship, but joy and gladness which are consistent with reverence. "For all the people wept, when they heard the words of the law."—To hear the law is the way to be convicted of sin. We know then how far short of

our duty we have fallen; know what God requires, and know that we deserve no mercy at his hands. There is a time to weep, but the time was not upon that day. The weeping is a duty, as is the rejoicing. We are to rejoice in God, to weep for sin. Were there more listening to the Scriptures with the eager reverence and prayer of this people, there would be more weeping for sin.

"Go your way, eat the fat, and drink the sweet."—There was to be no fasting. They were to eat of the best—this people who had stood so attentive for six hours. But, as the law of God directed, they must remember the poor in their feasting (Deut. 16:14). "For the joy of the Lord is your strength."—Joy is not only a duty—it is the only thing which will give a Christian strength. But it must be joy in the Lord. So surely as we try to find joy in other things shall we fail.

The Levites thus stilled the weeping, and the people went away to great mirth or gladness because they had heard the Word of the Lord.

I note the request of Bro. W. S. Outpepper for further explanation of the statement, "There is no power in the Gospel until believed," and also his question, "Is the power in the Gospel dependent on the lost sinner's belief or is the lost sinner's belief dependent on the power there is in the Gospel?" I would beg to answer, from my point of view, that the power in the Gospel is dependent upon the lost, but the regenerated sinner's belief. I understand the Gospel to be the power of God unto salvation to every one that believeth. If there is no belief in the Gospel, then there is no manifest power in the Gospel. "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God."

The doctrine of "Christ crucified" is the sum and substance of the Gospel. When the story of the cross is told to him who has been born of the Spirit, and is now weighted down with a burden of guilt, indeed under the condemnation of the law, if he believes the story, then its power is manifest to him in the removal of the burden of guilt and taking him from under the condemnation of the law. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

What the sinner who is under a realization of the law's condemnation needs, is the Gospel to believe in order that he may find rest and peace and justification through the righteousness of Christ. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all of them that believe," etc. Pardon the illustration. A dose of quinine possesses power to keep off a chill, it is true, but it does not possess power to keep off a chill when not taken. I will add, that the word lost is used in quoting the query upon the presumption that "last" is a misprint. J. R. SAMPLE.

Let us be ourselves and nothing else, only let us be our better selves. Let us not cease to breathe from the four winds of heaven; let us not give up our enthusiasm; let us not grow callous and torpid with the passing of years. As one has said, "That only is great in art which comes from the depths of a pure and true and noble soul."—Robertson Nicoll.

## "THE WHITE MAN'S BURDEN."

BY JOHN J. HILL, D.D.

Men's capacity for self-deception is almost unlimited. A catching phrase, like that which heads this article, is often a more ample cloak than charity—it will cover more sins. If we can make a wrong thing wear the appearance of that which is neutral morally, we have accomplished much that is to our satisfaction. But if we can dress a wrong deed in the garb of absolute and positive righteousness, how we rejoice, and write poems and sing songs!

"The strong ought to bear the burdens of the weak!" The white man is strong, therefore he ought to take up, unasked—indeed, against the will of the brother whom he calls weak—the burden of his civilization and government, and bear it for him—and charge him a right good sum for portage!

England, from the first days of "John Company" until the present, has been "bearing the white man's burden" in India. It has cost her much—the lives of some thousands of her surplus population, of those who probably otherwise would have come on the parish for support. And she has made the "weak" whose burden she was bearing pay the cost of the savage and long-continued wars that were necessary in order to enable her to compel these same "weak" to let her bear their burden! And her "portage"—the price she has received, or rather has wrenched, from these "weak" in payment for the bearing of the burden—has enabled her until she is fairly apoplectic with wealth. England is undertaking to "bear the white man's burden" also in Africa. Of course she will bring civilization there as she has into India. But at what a cost to herself in moral, to the peoples of that dark land in material, things and in life!

The men who settled this continent undertook in their rude way to bear "the white man's burden" so far as the Indian was concerned. But some of them were not experienced enough in the art of specious nomenclature to enable them to cloak their deeds with the garb of seeming righteousness. They did these things better in Peru and Mexico!

"The white man's burden" is not to be carried on the point of a bayonet, nor trundled along on a gun carriage. If it were so, then the Lord Jesus Christ made a great mistake when, with the unlimited force at his control, he refused to summon His more than twelve legions of angels to force "civilization" on the people of his time! The true "burden" of the white man is to teach, to preach, to illustrate by his life the principles and the outworking of the civil and religious liberty which he enjoys; to suffer, as our missionaries have been suffering, in attempting to reclaim and civilize these ignorant peoples. It is to die under the load, and in the eyes of the world to fall, as Jesus did, and thus to realize the highest and truest success, as he has done.

In this specious putting of territorial expansion, as "bearing the white man's burden," is there not a suspicion of that event in the life of the Lord which a certain personage, in whose existence it is now fashionable to disbelieve, took Jesus up into an exceeding high mountain?—New York Advocate.

CHARACTER and wit have their own magnetism.—Emerson.

## PROGRAMME.

The following is the programme of the seventeenth annual session of the Baptist Congress to be held November 14th, 15th and 16th at Pittsburg, Pa.

The Resurrection of the Body. Writers—Prof. Jas. Ten Brooke, Ph.D., MacMaster University, Toronto, Canada. Prof. Norman Fox, D.D., Morristown, N. Y. Appointed speakers—Rev. Walter Calley, Boston, Mass. H. O. Applegarth, D.D., Cleveland, Ohio.

8 P. M. The Improvement of Theological Instruction. Writers—O. P. Eaches, D.D. Hightstown, N. J., Rob't. MacDonald, D.D., Brooklyn, N. Y. Appointed speakers—Rev. F. C. Woods, Upland, Pa., Prof. E. B. Pollard, Ph.D., Columbian University, Washington, D. C.

WEDNESDAY 2:30 P. M.

What Constitutes Denominational Loyalty? Writers—J. T. Christian, D.D., Louisville, Ky., A. S. Hobart, D.D., Yonkers, N. Y. Appointed speakers—Rev. Emory W. Hunt, Toledo, O., Prof. S. C. Mitchell, Ph.D., Richmond College Va.

8 P. M. What is the Duty of the Church in Improving the Condition of the Laboring Man? Writers—Rev. Geo. R. Robbins, Cincinnati, O., Prof. Lee D. Lodge, Columbian University, Washington, D. C. Appointed speakers—Rev. Riley A. Vose, Cambridge, Mass., T. Edwin Brown, D.D., Franklin Pa.

THURSDAY 10:30 A. M.

Is there a Place for Authoritative Creeds in Religion? Writers—Rev. S. Z. Batten, Morristown, N. J., H. M. Sanders, D.D., New York. Appointed speakers—Rev. Howard L. Jones, New York, Prof. J. R. Brown, Kansas City, Mo.

2:30 P. M. The Priesthood of All Believers. Rev. C. H. Pendleton, Mount Holly, N. J., Rev. Geo. E. Rees, D.D., Philadelphia, Pa.

**MEN PROWL**  
Because Uneasy.

**PEACE COMES WITH GOOD FOOD.**

TRY  
**GRAPE-NUTS**  
SOLD BY GROCERS.

**MEAT FED TO HORSES.**

"Animal food, unless mixed with at least four-fifths of vegetable products is apt to produce irritable temper and chronic restlessness. Wherever experiments have succeeded in accustoming horses to a diet of flesh food, the results were attended by torn bridges and smashed stable doors. Carnivorous men begin to prowl to ease the feeling of gastric discomfort, and if deprived of that remedy, become fretful and vindictive, especially when the causes of nervous derangements have been complicated by other stimulants," writes Dr. Felix Oswald.

Like produces like, therefore, the nervous dyspeptic should seek food from the peaceful and nutritious grains of the West.

Grape-Nuts made of wheat and barley most strictly bleached and meticulously furnished a food, fully and perfectly cooked; and supplies the highest form of nourishment combined with delicious flavor. Grape-Nuts are sold by all first class grocers, and made at Battle Creek, Mich., by the Postum Cereal Co. Ltd.

# CANCER

(Its Scientific Treatment and Cure.)

Dr. C. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him.

Mr. T. M. G. Stribley, Louisville, Ky., President of the Brin Y. Miles & Hardy Co., manufacturer of the famous "Hilly Flows," was cured ten years ago of a cancer of the mouth. He had been operated upon three times before going to him.

Prof. H. McIntosh, formerly editor Christian Record, Cincinnati, now Professor in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face. Before his treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

Judge H. J. Bowman, of Alexandria, La., was cured of cancer of the right cheek and forehead three years ago.

A tin addressed to Dr. C. Weber, 12 West 5th St., Cincinnati, O., will secure a 20-page treatise free.

## COLORADO LETTER.

### THE STATE CONVENTION.

The eleventh annual gathering of the Colorado State Convention with the First Church of Denver was, for many reasons, one of the most memorable gatherings of Baptists that has ever been held in this State. Denver is in every way an ideal city in which to meet. The First church, with its eleven hundred members, are a noble band, and form a great rallying point for Baptists in all these middle Western States. The pastor, Dr. Vosburgh, is an orator who would grace any occasion, and is widely known outside the fold of our own denomination, is an admitted authority on all art subjects, and is so looked upon by all the art clubs of Denver. The newspapers of the city also gave to our proceedings an unusual amount of space, a matter that is too often overlooked in our State and national gatherings.

The addresses were all of a very high order, clearly setting forth that the churches of this State are served with as fine a body of men as ever responded to the Macedonian call. It was to be especially noted that through all the proceedings the emphasis was given to the need of standing true to the old landmarks of our faith. The church would ring with applause as various speakers would from time to time reassert the distinctive principles of the Baptist belief. A visitor to this Convention would go away with the impression that Colorado was not a very promising field for "Higher Criticism."

The report of the State Board revealed a very prosperous condition of affairs. It is but fair to my predecessors to say that this is in no small sense due to their consecrated efforts. There have been six new churches organized and six more put on their feet for the first time; also eight new churches have been dedicated, making a larger number than in any preceding year. There have been thirty-four missionaries under appointment to their churches, and have raised \$2,080.48 for missionary purposes, so that our mission churches are not lacking in the missionary spirit. We have spent \$3,781.88 in missionary work in the State. This does not take account of the \$3,000 the Home Mission Society put into Calvary church and \$2,000 into Broadway church of Denver. The balance on hand was \$1,000 to enter upon the new year.

The following are the officers elected for the coming year: President, George Bedell Vaneburg, D.D.; Treasurer, Mr. F. B. Spalding; Corresponding Secretary, John W. Crooks; all of Denver.

## THE PINKHAM CONTROVERSY.

Rev. H. Pinkham is the pastor of the Bethany Baptist church of Denver, a small church of some 112 members. The facts are, that for the past two years this pastor has been repeatedly accused of being a Unitarian in the doctrines that he was preaching from his pulpit. This, the brethren asserted, was clearly set forth in the printed sermons which he sent out broadcast over the State from time to time. Both in the State Convention and in the association a year ago resolutions were passed having this matter in view. Also the Baptist Ministerial Association of Denver some six months ago, by an almost unanimous vote, requested Mr. Pinkham to withdraw voluntarily from their fellowship. This he refused to do. Then the Rocky Mountain Association (this includes Denver), at their annual gathering in Fort Collins October 10, withdrew the hand of fellowship from Bethany church because they persisted in retaining Rev. H. Pinkham as their pastor, the vote being 23 against 13 to exclude. The matter was then brought up at the State Convention at Denver on the question of seating the delegates from Bethany church, and, after debate, they were rejected by 10 to 31, and a vote following on this resolution was 6 against and 100 for. It is but fair to say that one of our most beloved pastors, in voting against this last resolution, explained his vote by stating that he was in sympathy with the sentiment of the resolution, but considered the presentation of it untimely. This now famous resolution is:

Resolved, That since Baptists have always held to the Bible as the supreme and only authority in matters of faith and practice, any one who denies this fundamental principal ceases to be a Baptist, and proclaims his own disfellowship.

JOHN W. CROOKS,  
Cor. Sec. State Convention.

## THE FIFTH SUNDAY MISSIONARY AND SUNDAY-SCHOOL CONVENTION.

The Fifth Sunday Missionary and Sunday-school Convention of South District Association met with Salt River Baptist church, Boyle county, Oct. 28th and 29th.

At 11 o'clock Saturday, Elder J. C. Massey preached the introduction sermon; text, Matthew 18:24.

When the roll of churches was called 14 churches responded. W. T. Harmon was elected moderator and the writer clerk, after which the body was adjourned for dinner which was spread on tables in the churchyard. While eating, a good brother said, "I surely never saw the like of good things to eat in my life." If any one failed to get enough to eat it was certainly his own fault for the supply was abundant and waiters numerous and polite.

The following Baptist ministers were present, J. C. Massey, J. I. Wills, J. W. Campbell, J. W. Edwards, T. H. Coleman, J. M. Bruce, G. W. Wheatley, J. W. Smith, A. Mobley and R. E. Mahoney.

The body reassembled at 1:30 and, after devotional exercises, speaking began in earnest. The program was well arranged and each speaker seemed to do justice to the subject assigned him. While we were listening to instructive talks within, rain was falling in torrents without. At 4 o'clock, the hour for adjournment, the rain was still falling, but the con-

mittee on entertainment was equal to the emergency and saw that visitors were assigned good homes for the night. At 10 o'clock Sunday morning after devotional services, the programme was taken up and different subjects discussed. At 11:30 Elder T. H. Coleman preached a missionary sermon after which a vote of thanks was given to the good people of that vicinity for their kind hospitality. The fifth Saturday and Sunday in December is the time for next meeting. Place yet to be determined. J. B. GUTHRIE, Perryville, Ky., Nov. 1 1899.

## OUR TEXAS LETTER.

The WESTERN RECORDER is much appreciated. It's well directed shots at the emissaries of the devil are telling for Christ and his blessed cause. The religious press is doing a work, like that of the preacher of the Gospel, that is, by many, regarded mercenary but that is as necessary to extend the work of the Gospel as in the political paper to extend the work of any political party. Next to my Bible is the Baptist paper. The importance of the Baptist paper is so little appreciated that only "line upon line and precept upon precept," from pastors, deacons and other religious leaders, can awaken our people to realize what a means of good they are not using to the extent they ought to use. As pleas for their patronage by their editors are so often, by the money loving, regarded as selfish and mercenary, our Baptist leaders should mainly push them into the hands of the people.

I have just got out the second thousand of my book on "The Origin, the Nature, the Kingdom, the Works and the Whereabouts of the Devil; How he works, How though not omnipresent he is omnipresent in his works; Why God permits him to work, the Millennium. Both sides of the doctrine of Falling from Grace, the Personality, etc., of the devil." It is, with its illustrations from 25 pictures, a book of 180 pp. Its pictures, together with their Scripture lessons, make it so interesting to children that I have seen them so cry for the book that it was bought for them. It is commended by Drs. John A. Broadus, Kerfoot, Dargan and other eminent scholars. It is not a "curiosity" book, but is packed with practical lessons for every day Christian life. Nothing out like it. Hardly a question you can ask as to the devil that this book does not answer from the Bible.

I am getting ready to get out a new edition of my Baptist Church Perpetuity (or Baptist Connected History), that such as Drs. John A. Broadus, B. H. Carroll, Geo. C. Lorimer, R. S. McArthur, Henry C. Vedder, J. N. Hall and many others, have pronounced the best work ever written in defence of what is called "Baptist Succession—better, Baptist Perpetuity." The great Dr. Clifford, of London and President of the Baptist Union of Great Britain, writes me of it: "I have made to-day your book the basis of an address at a baptismal service. \* \* \* I very heartily thank you for your book and in-dorse its argument." It answers every argument you can hear against Baptist Church Perpetuity (or succession) and, best of all, scholars say "prove" the "succession." It cites about 300 authorities, many never before cited in such a work, mostly original citations, and those not original being from such as

Neander are thoroughly reliable. It contains letters to me from Romish bishops, priests and leading scholars of other denominations that confirm "Baptist Succession," some of which are worth the price of the book. I published and sold 1,000, Eld. J. N. Hall published and sold 1,000. The new edition will, from what has never been in a book, prove Thos. Jefferson got his ideas for the American Government from a Baptist church.

Baptist affairs are encouraging. Dr. B. H. Carroll reports \$100,000 raised within the past few months to relieve our colleges from debt, and to put Baylor University on better footing. So our mission work is doing well. Many revivals, but few pastoral changes.

W. A. JARREL,  
Station A, Dallas, Texas.

## OUR LOUISIANA LETTER.

### NEWS IN GENERAL.

The season for the meeting of our associations is nearly over, and the associations have been unusually well attended, and the work done by them of a high order. Indeed, the work along all lines was, perhaps, never brighter nor more promising in our State than at the present time. There is a manifest desire that is well nigh general to advance.

Our two colleges under the new regime have opened up under encouraging auspices, and the attendance is fairly good.

The Female College at Keachie is now presided over by that superb educator, Prof. G. W. Thigpen, assisted by an able corps of experienced and professional teachers. There is no better college for the Baptist girls of Louisiana than Keachie Female College.

The Mt. Lebanon Male College is doing exceedingly well. There are eleven young men in the college preparing themselves for the work of the ministry. Prof. J. W. Carter is a young man of marked ability and discretion, and is assisted in his duties as President by a good, strong faculty.

The work of a Baptist Orphanage was added to our other work in our late Convention. There are some orphans being provided for now, and a home will no doubt soon be arranged for this good work.

Louisiana Baptists are rejoicing over the fact that the Lord has called one of her sons to go as a foreign missionary, viz: Bro. J. E. Hamilton, under the direction of the Foreign Mission Board, so it is announced. He will make a tour of the State in the interest of co-operation before he sails on November 6 for Pernambuco, Brazil. He is a noble spirit, and will doubtless be used of God for much good in his distant field.

### AMONG THE PASTORS.

We all suffered a real loss in Eld. S. S. Nettles, of Alexandria, who laid down the cross for the crown on October 5.

Soon after our Convention in Alexandria Dr. W. M. Reese left us for Mississippi. Dr. Reese is a sweet spirit, noble Christian, and while Louisiana could ill afford to lose him, yet we wish him abundant success at Lauderdale, Miss.

And now Pastor J. U. H. Whorton, of Arcadia, La., goes to Eldorado, Ark., the land of his fathers.

Pastors E. T. Moberly, of Crowley, La., and T. D. B. ah, of Osceola, have offered their resignations.

Pastor W. A. Alford held a

## KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism, and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that a pleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it, and its great cures, both sent absolutely free by mail, address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the WESTERN RECORDER.

good meeting in his church at Oak Ridge, in which four were added unto the church. He did the preaching himself.

Dr. Broughton, of Atlanta, Ga., is assisting Pastor Felix in the First church of Shreveport in a good meeting now. Good congregations and a good meeting. The meetings in Louisiana have been good this year and a larger ingathering than possibly any previous year. A real wave of revivals and general uplift have struck us, and it is sadly needed, for there is yet appalling destitution.

Nineteen parishes in the State are yet without a Baptist church. There are only twelve churches in the State that have preaching every Sunday, and four of these are helped by the State Board. Only thirty churches in the State that have preaching twice a month, and some of these are helped by the Board. About five hundred churches have preaching but once a month. If any of you wish to look into the destitution of Louisiana send for a good tract on "Louisiana as a Mission Field," revised by Eld. E. O. Ware, of Alexandria, La.

ERNEST MILLAR,  
Minden, La.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—Jeremy Taylor.

## FREE

If you have any OHEMHO Discharge or Lingering Ailment of the HEAD, THROAT or LUNGS, as Catarrh, Bronchitis, Consumption, Asthma or Difficulty, use the BANA-CERA CURE will cure you.



See written testimonials in our booklet for the BANA-CERA CURE. It is certainly a most wonderful revelation to all who have tried it. Send for our booklet. I will be glad to send you a copy. I have this to say.

**FREE HOME TREATMENT.**  
If you have the merits of the BANA-CERA CURE you will give free treatment to a limited number of the readers of this paper, only asking in return that when cured you will recommend us to your friends. All medicine and necessary instruments to effect a cure absolutely free. Send a description of your ailment, name and address, at once, before we may be in advance of you, or write for our Question Book, and your attention will be called to you. Address Dr. M. H. Bump, First National Dispensary, Dept. 124, 12 W. 12th St., Cincinnati, Ohio.

LOVE THAT PASSETH KNOWLEDGE.

BY JAMES M'LEOD.

Higher than the highest heaven, Deeper than the deepest hell, Is God's love to guilty sinners. We through disobedience fell. Why love them so? I do not know; But this I know: Redeeming love and it alone Can break a heart as hard as stone. Purer than the purest fountain, Wider than the widest sea, Sweeter than the sweetest music, Is God's love in Christ to me. Why love me so? I do not know; I only know That nothing less than love divine Could save this sinful soul of mine. Stronger than all evil powers Is this fortress of our faith, "Our life is hid with Christ in God," In him we'll triumph over death. Why love us so? I do not know; I only know That for his boundless love to me I'll praise him through eternity.

OUR PULPIT.

THE EVERLASTING AND EVER NEW MERCIES.

BY REV. J. G. GREENHOUGH, M.A.

It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness.—Lam. 3:23, 24.

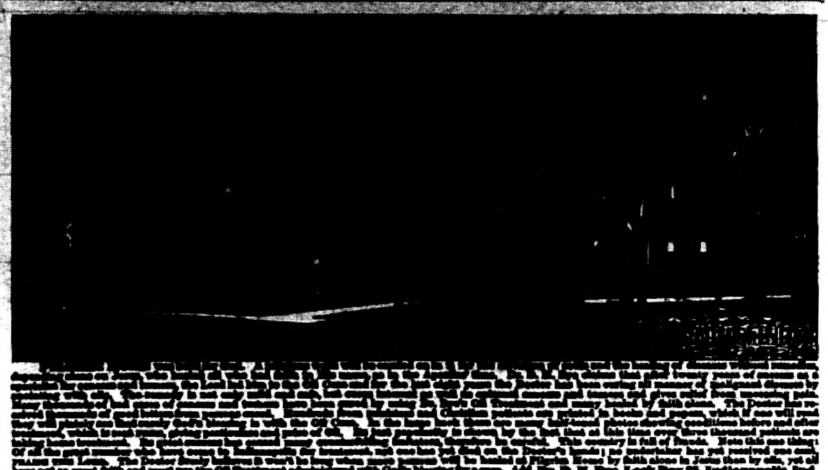
This book is for the most part melancholy. Some of it is profoundly melancholy. It is like tears wrung out of a full cup. It has won for its writer the name of the doleful prophet. He had tasted, or thought he had, every humiliating and painful experience of the human lot, and he called to the passers-by to ask if they had ever seen any sorrow like unto his. Occasionally his groans are dismal, and verse follows verse heavy with the oppression of despair. Yet in this chapter we come to a surprising break in the monotone of grief. It is like a garden in a wilderness, or a song of gladness in a house of mourning. It is just as if a new spirit had entered into the writer and made him ashamed of his complaints, or as if the dark and dreary prison which had shut him in had suddenly opened its doors and let him pass out into the sunshine. In a moment, almost before the sound of his pitiful lamentations had died away, he lifts up his voice in the psalmody of trustful and happy thanksgiving, and instead of the tempest of tears and the storm of wild grief, we hear notes soft and sweet as the song of a night-ingale, and words of peace and promise that would not be out of place in the Gospels. And among these words none are more beautiful and none more distinctly evangelical than those which I have read to you, and on which I wish to make some brief comments. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning, great is thy faithfulness."

The Lord's mercies! What a theme is that. The scope of it is unlimited in whatever direction you go. It outstrips language and passes thought. His mercies are inexhaustible and everlasting—if we should count them they are more than can be numbered. We are told: I. That they are as sure as the day-spring, sure as the coming of the dawn. They are new every morning. No words could describe more happily the undeviating constancy, the unerring certainty of our heavenly Father's kindness and watchful care. His mercies descend as unfa-

ingly as the coming of the morning. And that is the most perfect symbol we could find or imagine of unvarying regularity. There is nothing in the whole course of nature which we predict with such absolute assurance as this. Everything else is doubtful. We cannot depend upon our fellow-men or on ourselves. We are not quite sure of our daily newspaper, or the post-man's knock, though they are fairly regular. We cannot depend upon weather, we are not always certain about seasons. They have their appointed time, but it is not always the time we fix.

Rains and snows, storms and calms, clouds and sunshine, heat and cold, are fickle and capricious things, like human moods. They mock the guesses of the weather-wise and baffle the most careful prognostications of science. None can tell what the next twenty-four hours will bring forth, either in the elements around us, or in our own lives. But if the world continues at all, we can depend upon the day dawn. Never since the evening and morning made the first day has that failed. No watchman or sentinel treading his beat through the still hours ever watched for the peep of dawn at its appointed time and it came not. No sick person waiting wearily and sleepless through the night for the blessed day-spring ever waited in vain. And as sure as the welcome day-dawn steals into our homes and awakens the sleeping city, and summons the laborer to his toil, so surely do the divine compassions renew themselves daily in our lives. "They are new every morning; great is thy faithfulness."

II. It is because each morning brings new mercies that day upon day is added to our lives. It is of the Lord's mercies that we are not consumed. We make mention often in our thanksgiving prayers of the preservation of life, health and well-being; yet rarely do we estimate that blessing with a sufficient depth of gratitude. The simple fact of continued existence is a marvelous thing. That we live on from week to week, month to month, year to year in the enjoyment of all our faculties, with strength recreated each day, with buoyancy of mind and hopefulness of heart restored, with all our varied senses, organs and delicate machinery replenished and kept in perfect working order, and with a comparative freedom from pain and acute suffering. Very wonderful is that. For think what a complicated creature is this human tabernacle, with its innumerable veins, arteries, threads, nerves, cells, vessels, joints, tissues and sensibilities, and the smooth working of the whole machine depending upon the complete harmony and healthy action of every minute part. How strange, says some one, that an instrument of ten thousand strings should keep so long in tune. Consider how little it takes to set it all wrong. Causes almost infinitesimal are sufficient to derange the whole system. A bit of grit or sand in the eye, and they that look out of the window may be darkened. A shock on one almost invisible nerve, and the ear responds no more to the sound of human voice and music. A poisonous germ in the food we eat or the air we breathe, and deadly fever creeps through the whole frame. A fall on the slippery pavement, a careless crossing of the street, a false turn on a bicycle, a moment of forgetfulness at the



pointman's signal-box, and the body is reduced to helplessness. We are compassed about by perils. Our lives hang on the most brittle thread. Innumerable times, when we do not know it, there is but a step between us and death. I have been told of one dear old saint who thanked God every night that he had still a whole body and no broken bones. It is an example that we might well follow. Think of our streets, and how difficult it is to keep always on the alert; our streets, where velocipedes and all manner of creatures on wheels are hurrying and scurrying about, and bicycles are ridden by the foolish as well as the wise. Think of that, and you may well thank God every night that you have a whole body and no bones broken. It is well nigh a miracle if you have never been in an accident, and hardly ever suffered a severe sprain. Still we live on in comparative impunity, because over and round about us is the watchful providence which never sleeps. The steps of a man are ordered by the Lord. He keeps all his bones, not one of them is broken. He giveth the angels charge over us, and they bear us up lest we dash our feet against a stone. He commandeth the winds and waters that they do us no harm. His mercies are new every morning. Great is his faithfulness.

III. These words tell us of the daily renewal of his forgiveness. His compassions fail not. The wealth and fulness of God's pardoning and forbearing grace are inexhaustible. The psalmist says: "There is a river, the streams whereof make glad the city of God; that river is the ever flowing fountain of divine forgiveness." Every morning, and every evening, too, we kneel at his mercy-seat, repeating the old prayer, Forgive us our trespasses. How often have you asked that petition? How many times will you ask it? You would not dare to present it to any other being seven times, unless it were a mother; yet you ask it of God thousands of times. Never a day passes, nay, hardly an hour, but we need to repeat that petition—there is always a fresh load of transgression to lay at his forgiving feet. Whether in times of sorrow, or in times of prosperity, we are doing, thinking and speaking things which make new claims upon his mercy. Things which would do us but for us all right to his favor, if his pity and patience was not perfectly unvarying. Our sin is always raising new barriers between ourselves and God. We shut ourselves away from him by pride, selfishness, some de-

sires, unruly temper. At times we wander so far from him in racing after other things that nothing but infinite goodness would take the trouble to go after us again and bring us back. If it were possible for him to be provoked into angry and impatient disregard of us, we should most surely have done it many a time. There is no human love that would bear a thousandth part of the strain and wear and provocation which we have put upon him. Yet, as sure as the coming of the dawn does his mercy return to us, and each evening he lifts the burden of guilt from us once more. -How- ever many the failures of yesterday, he sends us out forgiven with words of good cheer to attempt better things to-day. His compassions fail not, they are new every morning. And when we take a wider view, nothing that we can think of awakens in us such a sense of blessed wonder as the continuity of divine love and mercy towards the world at large—the ceaseless flow of it through all the willful, wayward generations of men. How unmeasurable and transcendent this mercy. It has been grieved, crossed, offended, despised by man's insincerities, corruptions and rebellions for thousands of years. Each new host of men have invented new ways of provoking him, and trying to wear out his patience. All the devices of the evil heart have sought to make him repent that he ever created man, or to tempt him to leave them to their own ways. But still his compassions have been renewed from generation to generation. Still do the sunlight of his pity and the rains of his mercy fall upon the evil and the good, the just and the unjust. Still, is he ever entreating them to come to him that he may cleanse them in his forgiving arms, and bind them to himself in everlasting love. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." We have been told recently that the Tsar of Russia is contemplating the laying down of his throne and power, it may be only an idle rumour, though probably he has said it in his impatience. He is a good man fast bound in the coils of a bad system. He is sick of the iniquities of those whom he surrounds with his orders. Weary of the corruption of his officials. And because his very bonities never reach the suffering ones to whom he sends them, but are stolen on the way. He is tired of attempting to make the world better, and in despair because the good never so slowly. He wants to lay down the weary

burden. No wonder, for he is only human. But think of the long-suffering of God through all the interminable centuries. How he waits and works and bears and forgives for ever and for ever; though his purpose moves with such lingering feet, his compassions fail not. They are like some river which flows through lands that have been wasted by a hundred wars, scourged by storm and plague, ravaged by all conceivable violence and guilt. Everything has been changed and changed again; still does the river flow on, full and fresh from the mountain snows, sweet and clear as it was thousands of years ago. So God's forgiving love flows on through human tragedies and Calvary scenes, and hardened hearts, and shameful lives, and all the wastes and ruins of sin—the same grand river as of old, leaping from under the eternal throne, always full and fresh. His compassions are new every morning, great is his faithfulness.

IV. His mercies are unfaithfully repeated, yet never quite the same; they are new every morning to meet the new and changed conditions of the day. His helps are infinite in their variety. Our extremities give him new opportunities, our ever-varying needs, temptations and difficulties open new chambers in the great treasure-house of his grace, and bring us into possession of hitherto unknown aids and consolations. It is needful that God should be constantly changing his methods with us, and adapting his mercies to our new needs, because we are always passing into other scenes, and treading ground untraced before. He is constantly interposing in ways that we do not know, and which we could never anticipate. For our life is not like some broad open sea, with steady winds and a straight course. It is more like a current full of bends and rapids and shallows and rocks. And to move safely we must have a providence that watches over and guides us at every turn, and suggests new thoughts and gives unexpected help almost every hour. Day by day in our morning prayer we ask for leading and light; preservation from danger, temptation and moral falls; from the evils of the world, and the diseases of our hearts. And the prayer is answered in a thousand ways which we cannot guess. New ways, for the mercies of yesterday are not the same as the mercies of to-day. To those of us who are anxious to do his will, and who love him, manifold are the ways in which he speaks, inspires, di-

rects and controls. Innumerable things suggest to us thoughts of him, remembrance of his goodness, promptings to duty, feelings of gratitude, penitence and devotion. How strangely do these things come to us many a time and in many a place where there seems nothing to bring them.

The recoil from sin, the longing for a better life, the ejaculated prayer, the right resolve. It is because his contact with our spirit is forever renewed, and he gives us again and again each day some new help of the Holy Ghost. Yes. And how varied and ever new are the resources with which he helps us to bear our burdens and sorrows, and clears away from our path the dreaded difficulties. Many a time the setting sun leaves us cast down and fearful, unable to see our way through the morrow. We feel as they must have felt in that city of the Bible, which was shut in and surrounded by foes without number. When the darkness fell they could see nothing but that terrible host outside—the host still would be there in the morning! No; when the morning light came the terrors had departed. God had scattered them in the night time. So God's morning mercies scatter the trouble, doubts and fears of the even before. We awake, and, lo! God is with us, and the things that terrified us are gone. So it will ever be with us, until the last earthly sun has set upon our lives, and the last darkness has been passed through, and in his presence we learn more fully than we have learned on earth that there is no end to his faithfulness, no limit to his exceeding great love; that his mercies are new every morning, and his compassions fail not.—London Freeman.

**THE DUTY OF THE PEW TO THE PULPIT.**

It would appear that the pew quite generally and thoroughly understands the duty of the pulpit to the people. It does not so clearly appear that the pew appreciates its own responsibility to the pulpit. In the Christian church obligations are mutual. There is a partnership in moral responsibility, as well as in spiritual privilege. It is true that the attitude of the pew appears more passive than that of the pulpit. The preachers are supposed to give of their wisdom and the people to receive. This distinction, however, is more apparent and real. The people are less receptive than they should be, and the souls of sensitive preachers are more receptive, more dependent for sympathy and inspiration on their audience than many imagine.

**Colds on the Chest**

When your cold has settled down deep in your chest, cough syrups will not relieve you. The system must be given strength and force to throw off the disease.

**Scott's Emulsion** does just this. It enables you to conquer the inflammation. The lungs soon heal, and all danger is passed. Do not let the disease become chronic because of neglect.

The true view of the relation between these two constituent elements of the Christian church is that both are forces, mutually inter-ative and supplementary. In proportion as either becomes a passivity and not a power, the proper mission of the church is defeated. The pew, therefore, must not comfort itself by imagining that its sole function is to help to make a house for the preacher on Sunday. For its duty of activity is coextensive in range with that of the pulpit, though the two forces may work in somewhat different ways for the same great cause.

It is evident, then, that the merely negative method of criticizing the pulpit for its failures, a method so popular with many congregations, does not meet the whole case, nor absolve the pew from its responsibilities for the successful conduct of Christian work. The true spirit for the pew is the positive and constructive temper that would lead it still to labor, were nearly every minister a failure, for the welfare of Zion. There is no more significant comment on the neglect of one duty than the doing of another. If the ministry be not faithful, let the pews be still more faithful. We are not saying that the ministry is faithless, for we believe that there never was a time when there were more men of a godly character and a brainy fibre in the ranks of the American ministry than there are to-day. What has been said recently by an observer of missionary work in Africa, on his return to England, who affirms that the modern missionary is the peer of any missionary that ever has been, might be predicated in similar terms of the modern clergyman as compared with his predecessors.

The modern ministry, however, is not perfect, and needs the criticisms of the pew. These comments are not unwelcome so long as they are offered candidly, in a friendly spirit, and from the standpoint of a positive auxiliary force. Everything depends upon the standpoint. To a cold, cynical disparagement from without the church, nothing can be allowed; to a kindly, helpful criticism from within its ranks, much may be conceded.

That the pew does not more generally realize its duty, may be the fault in part of the ministers, who, in some cases, fear to speak out plainly upon the subject, in others lack of a clear comprehension of the situation, and in other instances still, are discouraged by the apparent lack of result from previous exhortations. The discouragement in the latter case is increased by the fact that the people most responsible for any decadence that may be noticed in spiritual affairs, are rarely in their pews to be lectured. What is needed is a return to first principles. What is religion for, and whom is it for, and who are to carry it on? If it is simply an interest for prophets in goats' skins, and clerics in broadcloth, the whole case is given away. But if it is a duty and a burden for every man, clerical and lay, none can escape the constant pressure of this work.

The pulpit owes a duty to the pew, the pew owes a duty to the pulpit. This we say employing the terminology of ordinary religious parlance. But in order that they may fulfill their mission in the highest sense, pulpit and pew must each realize that they owe a duty not chiefly one to the other, but both primarily to God, the great head of the church.—H. Y. Observer.

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- 10c Buys a beautiful Jeweled Hat Pin, in the best styles.
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EDITORIAL.

TILL JANUARY 1900 FREE.

To every new subscriber who will send us \$2.00 we will send the WARRIOR RECORDS till January 1, 1901, throwing in the time between when the money is received and the 1st of January, 1900, free. We offer the RECORDS for the balance of the Nineteenth Century for \$2.00.

A BRIGGSITE Presbyterian preacher, in a recent article contending for errors in the Bible, said: "I have no theory of inspiration; but what I believe must be correlated to all the facts of Scripture." Just what he means by "correlated to all the facts of Scripture," however, does not appear. It is one of those high-sounding empty phrases by which unbelievers seek to cover up their unbelief. It is manifest that this preacher holds to no theory of inspiration that inspires, and not only so, but that he rejects every theory of real inspiration. The Bible is no more to him than any other book, so far as authority is concerned. And yet he quotes Scripture when he finds a passage with which he thinks he can prop up his own views. He admits that the Bible says some good things, but so does Shakespeare say good things, and Milton, and even Zola. But with this preacher, as with all of his sort, the Bible has no authority whatever. To concede any authority to the Bible, in the view of such men, is to make a "fetich" of it. They do not regard anything as true because the Bible says so. They consider that we have in the Scriptures, the feelings and acts and opinions of various men expressed. Some of these feelings were very fine, some of the acts very noble and some of the opinions quite true, while others were quite the reverse. So far as these feelings, acts and opinions commend themselves to us we may accept them, but we are at perfect liberty to reject them. We are to accept or reject them just as we would do if we found them in Shakespeare or in any other book. That we find them in the Bible counts for nothing with these gentlemen.

Such is the position of these "higher critics" and "new theology" men; and it is well that the matter should be clearly understood. They deceive themselves, however, in thinking there is anything new in their position. Voltaire and Tom Paine said the same things long ago, and said them with more force than the "higher critics" and "new theology" men are able to muster. But Voltaire and Tom Paine had sense enough to know that such things are anti-Christian, and that those who hold them have no place among Christian people. So they openly opposed Christianity, while these modern gentlemen profess great devotion to Christianity, and they assume a pious tone in which to proclaim their unbelief.

It should also be borne in mind that when these gentlemen praise Christianity, they do not mean what the general public mean by Christianity. They mean a diminished, an evaporated, an attenuated Christianity, which contains no redemption, no atonement and no authority, but is composed of gush, syllabub and denial.

As a sample of the charity of

this Brigitte Presbyterian preacher, we note his reference to a Southern Presbyterian Seminary. He says: "Only two years ago a graduate from a Southern Presbyterian Seminary, which is a stronghold of traditionalism, bigotry and medievalism," etc. That is a sample of the snarls of these "advanced" gentlemen at those who dare to question their infallibility. We venture the assertion that every Presbyterian in the world who has ever accomplished anything for religion worth the doing, has agreed with this same Southern Seminary, and has accepted the Bible as the inspired Word of God. This, we know, is a strong statement, but we believe it to be strictly true, and we are ready to modify it whenever any instance is produced to the contrary.

The Northern Presbyterians have gotten rid of Briggs, but they have not yet gotten rid of Briggsism, though they are making progress along that line. They have disposed of Henry Preserved Smith and they will soon dispose of McGiffert, and then the little Briggses may conclude to behave themselves.

A LADY and a distinguished physician were sitting by the bedside of a beautiful child whose mother was in an adjoining room prostrate with grief. They were doing all that skill and love could do for the little one's life.

Every now and then when she could do nothing, the lady laid her head in her hands upon the bed. The physician knew she was praying for the life of the child.

As the night wore on there was a change in the child which his watchful eye detected. When next the lady laid her head on the bed, he said to her gently: "Do not pray now that the child may live. Pray rather that she may die. For effusion of the brain has set in, and if she lives she will be an idiot." An hour afterwards the child died.

Dearly as she loved the child, any prayer for its life she prayed after effusion of the brain had set in, was a prayer to God for a great evil to the child. For death then was far to be chosen rather than a life of hopeless idiocy. The lady did not know, but the skilled physician did.

It may be that when we reach the further shore we shall learn that many of our prayers for our loved ones would have brought evil upon them had God answered as we wished. We cannot tell what is best for them, but He knows, and we can leave our loved ones in His hands.

Another incident very much like this happened in an Eastern city some few years ago. A child lay sick unto death, a remarkably bright and beautiful one, two years old. A friend who knew the physician feared for the brain of the child was attending to it, aided by the grandfather. The grandfather was a most devout Christian, and the sick baby was his pet and delight.

They knelt by the bedside, and he prayed most earnestly to spare the life of the child. Mindful of the fear of the physician, she touched his arm and said gently, "Pray for his life if God sees best, if it is His will." "No," replied he, "I will not add that I wish my darling to live; I will pray for his life."

God answered the prayer as he prayed. The child lived, only to verify the fears of the wise physician, to be a constant care and anxiety. The grandfather recognized his sin and repented of it. He acknowledged the in-

firmness as well as the irreversibility of his prayer, and asked God's forgiveness for his sin in this thing.

The wisdom of the physicians and their insight into the future surpassed that of the friends of these children. But God's wisdom and knowledge of the future is infinitely superior to theirs. Let us lay these incidents and others like them to heart, and learn from them to trust in the wisdom and tenderness of God.

AVRAH all our Bible helps and Bible work, the ignorance of the Bible among the people is great, gross and grievous. One would suppose that a hundred students taken at random in one of our higher institutions of learning would have a fair knowledge of the Scriptures. They are presumably brought up in Christian homes, and have been taught the Bible from their earliest recollection, in home, in Sunday-school and in church. Such, we say, is what one would presume to be true. But alas!

Prof. G. A. Coo gathered one hundred students in a Northwestern university, and put to them the following questions, to be answered in writing:

- 1. What is the Pentateuch?
2. What is the higher criticism of the Scriptures?
3. Does the book of Jude belong to the New Testament or to the Old?
4. Name one of the patriarchs of the Old Testament.
5. Name one of the Judges of the Old Testament.
6. Name three of the kings of Israel.
7. Name three prophets.
8. Give one of the beatitudes.
9. Quote a verse from the Epistle to the Romans.

Of the hundred, four surrendered without an effort. Only eight answered all nine questions correctly, and only 12 answered as many as eight. The average was only about half, and yet there is not one of those questions which a university student ought not to answer most readily.

Some of the mistakes were ludicrous. "Blessed are the poor in heart," was given as a beatitude; also "Blessed are the law-givers," and "Blessed are the hungry, for they shall be fed." Among the kings of Israel were named Matthew, Luke, John, Herod and Ananias. Nebuchadnezzar was put down as both a judge and a king of Israel. These are samples. Prof. Coo says: "The recital of these things is painful, not to say humiliating. But, if the facts indicate what they seem to, then the time has come for plain speech."

And not only for "plain speech," but for vigorous action. The Bible is not read and studied in our homes as formerly. Family prayer has become the exception instead of the rule; and the Bible in the home has largely become simply a parlor ornament. The pulpit has, to a great and sad extent, ceased to expound the Scriptures, and has become a platform for moral essays and ethical lectures—"up-to-date discourses." The great Biblical doctrines are pushed into the background, while the "services are enriched" with the aesthetic performance and the little sermonic pronouncement with approved tones and gestures, given the choir and the people a short rest between the musical performances. Thus, too, much of the sacred literature has lost the authority of the Bible, and its inspiration and omnipotence in teaching. All of these and probably other things, have co-operated with the commercial and materialistic tendencies of the age in bringing about the state we deplore. It is long

time the people of God were aroused. Let Zion awake and put on her strength.

ARMORS of the Dreyfus trial, and of the hatred manifested in Paris against the Jews, the Contemporary Review publishes a translation of a tirade against the Jews from the Roman poet, Rutilius. Among other things Rutilius says:

Would to God that Judaea had never submitted to the arms of Pompey nor to those of Titus. The contagious superstitions of the Jews have only made the more way in consequence; this vanquished nation has proved fatal to its vanquishers.

This is an interesting and an instructive statement. The Romans, as a rule, hated the Jews, as did the other nations of antiquity. Indeed, the Jews have been hated of all nations. And just that has enabled them to maintain their separate existence. If all nations had loved them, humanly speaking, they might have been absorbed by the other nations long ago; but this hatred has been a wall about the Jews, protecting them from such absorption.

A MAN in Kansas City who had for years proclaimed himself an infidel, recently died. He had a fortune of \$150,000. Looking around for objects to which he could leave his money, for it does not appear that he had a family, he could find no infidel hospitals or orphanages, or any infidel charitable institution. So he bequeathed his entire fortune, except \$4,000, to various Christian benevolent institutions.

It is to be hoped that this man had his eyes opened to the vanity of infidelity before they were closed in death. All that is being done in the name of humanity in the world, is being done by Christianity. Infidelity founds no hospitals nor orphanages nor homes for the aged. John Stuart Mill, an avowed infidel, tried to remove this reproach from infidelity, and he tried to induce wealthy infidels of his acquaintance to do something in such lines, but he failed, because he found these infidels "too close of fist," as he said himself. One cannot gather grapes of thorns or figs of thistles.

PROF. BARRETT WENDELL is objecting to "the feminine invasion of Harvard." One by one, women have been admitted to special courses in Harvard University for some time past, but now for the first time it all appears in the catalogue. Prof. Wendell objects to the presence of women in the university, and to the tax thus levied on the time and energy of the professors, which they should devote to original research. He also claims that teaching women has a deleterious effect on the professors. He calls it a "slowly insidious infiltration."

This strikes us as a very un-gallant and a very remarkable utterance. Prof. Wendell ought to have every strong-minded woman in Boston after him with a cherry stick.

THE Nashville Christian Advocate tells one the Northern Methodist papers in this fashion: Dr. Arthur Edwards is bent on convincing the hierarchy of the northern branch of the Methodist Episcopal Church, that the "higher criticism" of the Bible is not a "heresy" but a "science." He has been called "a man of letters" and "a man of science." He has been called "a man of letters" and "a man of science." He has been called "a man of letters" and "a man of science."

It is the old story of science or is it? It is always much easier to "do the other fellow" to do anything than it is to do the same thing. If only we could see ourselves as others see us!

Editorial Varieties

Dr. Kerkhof is winning golden opinions in his new position of Home Mission Secretary. Of course he is.

So after all our war and a half war in the Philippines, the United States control only 117 of the 47,000 square miles in the island of Luzon, including Manila.

The Richmond Christian Advocate, speaking of one of the alleged "results" of the "higher criticism," says: "This is one of those German 'made' words the sort of burlesque nonsense and the dim vision of a beer-bellied brain." That is about the size of it.

We deeply sympathize with our bereaved friends at Holston Institute on the death of Mrs. Turner. She was a widowed daughter of Dr. Charles L. Cooke, a sister of Prof. C. H. Cooke and a woman of rare gifts and graces. She leaves two children.

The Interior mid of the Congregational Council, lately assembled in Boston: "The recent Council revealed that Congregationalism has slipped her anchor, broken the line of her cables, and is making her reckoning by pointing her sextant at the comet." Very well and very aptly said.

The Rev. W. L. Walker, a Presbyterian minister, was baptised recently by Dr. A. C. Barron at Charlotte, N. C. Bro. Walker is said to be a "fine preacher and a good man in every respect." A Methodist preacher (Oscar W. Hyndman) was recently baptised into the faith by the same Baptist church of Louisville.

The Congregationalist quotes from Dr. McKenzie's address to the students of the Conservatory of Music: "He pleaded with them to be sincere in their work as singers, never to sing that which they did not believe, to refuse to be mere machines hired to make melody and therefore indifferent to the meaning of the lyrics of their utterance."

We read in the N. Y. Observer of the "lauderdale epistles" given to Principal Owe when he spoke of Christ to the recent Congregational Council in Boston. Here in Louisville the writer was called on to open with prayer a meeting called to express sympathy with Dreyfus, and the prayer was appended. So we go.

The Rev. G. Campbell Morgan, the London preacher whose Northfield address and Boston and New York sermons have made such an impression, says: "I occupy a most conservative and orthodox position with regard to the Bible. I believe in the verbal and plenary inspiration of the original documents." And he is not an old man either, being only 52 years of age.

While the University of Chicago takes advantage of the winter vacation and gets ahead of the other schools in dubbing Drury, L.L.D., a Chicago Sunday-school, unable to confer any degree, proceeds to elect the doughty admiral "an honorary member of the Sunday-school." They are an enterprising people over in Chicago.

Louisville has been favored with a visit from that great missionary hero Dr. J. G. Platon, who has wrought so gloriously in the New Hebrides. More than thirty times his life has been attempted. Six of the missionaries in that field have been killed and eaten by the cannibals. One chief has boasted that he has eaten thirty of his converts and that he will eat more. How there are 100,000 Christians in those islands, although 4,000 heathens are still there.

The writer last week visited Dr. Mullins' class in Homoeopathic Theology and was pleased with what he saw and heard. There are considerably more than a hundred members in the class, and they are a fine body of earnest young men. Dr. Mullins takes hold of the work well and is determined that the students shall thoroughly understand the subject of theology. Dr. Kerkhof's revision of Dr. Boyce's Theology is the text book, and the topic at the time of the visit was the Trinity.

There was a ludicrous mistake in the RECORDS last week. It happened on this week commenting on the letter of Dr. Burleson, we wrote: "We do not suppose any living man has been as large a fool in the making of this as Dr. Burleson has been." Being that sentence over, it occurred to us that perhaps that we was too strong and that others, notably Dr. Carroll, had been as great fools as Dr. B. So we changed the "so large a" to "so large," but forgot to change "as" to "than." So it read now "We do not suppose any living man has been a larger fool in the making of this as Dr. Burleson has been." The printer correctly "followed copy."

The First Baptist church of Nashville have done well in securing the services of Dr. Leonard Burrows as pastor. So have the St. Francis-street church of Mobile, and well in getting Dr. W. J. B. Carr. Both these vacant pulpits will be well filled. But two more of our leading pulpits are likely vacant—the First Baptist of Memphis and the First Baptist of Louisville. We think which one might well be deemed to supply these two vacancies. Dr. Burrows is a fine man, and we think he would do well to go to either of them. Dr. Carr, however, says of his own mind that he will go to Memphis to get away from it all. For Memphis is not a very healthy place. Dr. J. B. Burrows is a man of great ability and we think he would do well to go to either of the two vacant pulpits.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Wisdom is Justified of Her Children," and on "The Christian in Politics." One received for baptism, one by letter, two under watchcare and one baptized.

Broadway.—Pastor Jones preached on "Go Forward" and on "Echoes from Sodom—the Visit of the Angels." One received for baptism, one second anniversary sermon in the morning. During the year 23 joined by letter and 10 were baptized.

Chestnut-st.—Pastor Weaver preached on "Civil and Religious Obligations" and on "Unbeliev Re-buked." One joined by letter.

East.—Pastor Christian preached on "Woman's Work in the Church" and the "Lord's Work." One received by letter.

McFarran Memorial.—Bro. Mashburn preached.

German.—Pastor Ritsman preached on "The Love of Christ Constrains." Children's missionary concert at night. Collection \$10.36 for foreign missions.

Highlands.—Pastor Dawes preached on "Concours for Salvation of Others" and on "God, Christ, Reconciling the World to Himself."

Logan-st.—Bro. J. H. Dew preached on "I Shall be Satisfied When I Awake in Thy Likeness," and "You are Under the Law but Under Grace."

Parkland.—Pastor Gordon preached on "Standing for God and Truth," and on "Stand to Show Thyself Approved unto God."

Portland-avenue.—Pastor Tralls preached on "Bringing Souls to Jesus," and on "The Binner Missing His Place." Six prayer-meetings Sunday. Meeting nightly. Two joined by letter.

Southgate-st.—Pastor McFarland preached on "There Stood by Me an Angel" and on "Blessed are They that Hunger."

Third-ave.—Pastor Boyet preached on "What Lack I Yet?" and "He Went Away Borrowful." Meeting nightly. Three received for baptism, one by restoration, one by relation and ten by letter. Bro. Dawes preaches every night.

Twenty-sixth and Market.—Pastor Thompson preached on "I shall be satisfied when I awake with thy likeness," and on "Forsaking the first love." During October mission contributions were \$66, the largest figure yet reached.

East Mead.—Pastor Cooper preached on "God's Commission to Moses," and on "The Lord's Supper." Meeting every night. Bro. D. P. Montgomery preaching. Bro. H. P. Moran, J. Joalin and O. Reaser were chosen deacons.

Clifton.—Pastor Foster preached on "Christians" and on "Prayer."

Bro. A. F. Baker, W. E. Powers and J. H. Dew were present at the Conference.

SEMINARY NOTES.

W. T. Ains, of Arkansas, led the mid-week prayer-meeting.

Systematic giving was the subject considered in the missionary meeting.

Mission Day.—After the usual reports from the various mission stations come very interesting letters were read from missionaries on the field. Bro. F. Soren touched our hearts on the spiritual condition of the people of Zion. Geo. G. Coffin, of Geneva, read a paper on the progress of Christianity in his country. Ryland Knight presented the work of Uganda.

Ways and means were discussed concerning the establishment of a Sunday-school for the little negroes living in the district adjacent to Ninth and Grayson streets. A great meeting it was at a whole.

We met in the presence of having Dr. R. G. Gammon, of Tennessee, to deliver the missionary address on Sunday.

One of the students thinking of going to some institution on the West Side Campus, said that Dr. Duggan did not teach anything more than common sense. The professor replied in his brother's opinion, of course, and correct book: True things the good, the bad, the evil, and the ugly.



The Systematic Theology Class has been paying to them by Dr. T. T. Eaton last week. He shows his interest in us often in these visits.

Forty students are asked to help sustain the Seventh ward to obtain important Sunday-school statistics that the Kentucky Sunday-school Union desires. This number is desired that it may be done in two or three hours on Saturday evening.

The reception given the student body by Chestnut-street church has been pronounced tip-top by all who attended. Musical loss and cordials were meted out to all with unsurpassed grace.

Sunday supplies.—Dr. A. T. Robertson in the morning and S. W. Kendrick in the evening at Twenty-second and Walnut, H. H. Mashburn at the McFarran Memorial, L. R. Scarborough at Eastern, C. C. Craig at Mt. Pleasant, C. C. Coleman at Long Run, Ryland Knight at Bagdad, W. J. Ray at Brownsboro, F. F. Gibson at Preston-street, D. F. Lawrence, at Cuthbertson-avenue, New Albany; G. E. Smith at Hamilton-street; G. E. Middleton at 10th and Main.

THE STATE.

Bro. W. L. Ramsey writes: "I aided Pastor J. C. Willett in a two week meeting at Garnettsville, closing the 20th ult. The visible results were 8 professions of faith in Christ, and all joined the church and were baptized the last day of the meeting. Bro. Willett has been pastor of this church a number of years, and has a strong hold on the affections of the membership and outsiders as well. His wife is in a very feeble state of health, having suffered a stroke of paralysis, followed with typhoid fever, in consequence of which Bro. Willett is confined slightly about home. Last prayer he offered for this dear family. I enjoyed meeting with the members of this church, and found them a faithful band of workers. The young ladies deserve great credit for their promptness in attendance, and for their assistance of Bro. S. H. Pope, who labored faithfully and efficiently."

Pastor A. Malone writes: "I began a meeting at Shady Grove, Stimpson county, the third Sunday in October, and continued till the fifth Sunday. There were 20 conversions, 23 baptized, 2 received by letter, total additions, 25. The church was greatly revived. Had the assistance of Bro. S. H. Pope, who labored faithfully and efficiently."

Pastor W. W. Schwertfeger writes: "We have just closed a good meeting with Shady Grove church, Webster county, on Oct. 30, 18 days. We had Eld. J. O. Craig, of Cordeville, with us, who by his earnest and faithful preaching greatly endeared himself to all the people. There were 5 converted, 3 approved for baptism. We think others will soon come in. To God be all the glory."

Pastor M. H. Ferrell writes from Casey Creek: "We have just closed a meeting with Mt. Zion church. We had Eld. S. E. Powell with us, who made himself felt both as a minister and revivalist as he thundered down the Word of God in declaration of the Gospel which Paul declares to be the power of God unto salvation. We had Joseph Powell, with us also, who did a good preaching and efficient work. The meeting resulted in 21 additions to the church—18 by experience and 3 by letter. Others will come who were not counted. We had 23 conversions and 23 baptisms all told. Pray for us."

but the work done by this faithful brother will tell in eternity. The seed placed in the 'good ground' of that church must and will bring forth to the glory of God and the good of the flock. One of the most of his work was a mission collection amounting to \$12 or \$18, and the spirit of missions so developed that the pastor looks forward to a regular inflow into the treasury of the Lord for that purpose. The Lord will give a harvest time as the result of such sowing, and we will rejoice together."

Pastor Wm. M. Stallings writes: "We closed a good meeting at Radfordville last Friday. The church was greatly revived and 6 added to our membership, 8 by experience and baptism. Bro. G. W. Parryman, of Middleborough added us. He is one of God's noblemen. His preaching was good and his restoration a blessing. He was once pastor of this church and his visit was greatly enjoyed by all. My churches have all enjoyed good meetings this season and are moving onward and upward. I have added pastors in several meetings. The past week 23 were added to the churches, 75 by experience and baptism. To God be all the praise."

Pastor J. C. Willett writes: "I closed a meeting of 12 days' continuance with Oster Creek church, Garnettsville, the 24th of Oct. with 8 added by experience and baptism. Had the assistance of Bro. W. L. Ramsey, of Elizabethtown, in the meeting, who did all the preaching. He greatly endeared himself to the church and people generally by his clear and earnest presentation of the Gospel. The meeting was a great benefit to all who attended."

Pastor B. J. Davis writes from Clay Village: "I had the pleasure of baptizing two most excellent women into the fellowship of the church here last Tuesday. I have had four baptismal services in this church in the past four months. This is unusual in country churches, but my churches are far above the average. I have baptized 61 persons during this calendar year. I have received into my churches 71 members in the past four months. They gave over \$200 to missions and Orphans' Home the present year—each giving more than last year. They are a royal good people. Success to the REORDER."

Bro. J. W. Vallandigham writes: "Please permit me to say a few things in regard to the churches at Litchfield and Hartford. The church at Litchfield will be one hundred years old in 1904. The last year has been the most prosperous in all its history. During the year they have repaired and returned to the house at considerable expense, making it quite attractive. The regular attendance at Sunday-school and all church services is good. The membership is larger than at any time in the past, and is constantly increasing. There were 29 additions during the year, 19 were added at our protracted meeting and 10 have joined at our regular services. The contributions to missions, Orphans' Home and other objects have been larger than in any previous year. For all of this we thank God and take courage." The church at Hartford is steadily growing. It has been heavily in debt for a number of years, and has been considerably discouraged. They have preaching only once a month now, but they are doing better. They are working to hasten its coming. Dr. Carter Ham Jones kindly gave them a free lecture for the benefit of the church last week. His kindness was greatly appreciated and his lecture much enjoyed."

A brother writes from Brandenburg: "The new Association formed October 23 at Elizabethtown took the name of Severns's Valley. It was quite a bad day, yet a goodly crowd met together. Everything was harmonious. They elected their missionary board and prepared for work at once. They may next year see the members of the 10th Sunday in September with Younger's Creek church."

Bro. A. F. Baker is conducting a meeting at Fishersville.

Bro. W. E. Powers has just completed his protracted meetings for the season. There were 75 additions under his preaching in the past 2 1/2 months.

Bro. J. H. Dew is to help Pastor W. D. Moore at Shawnee Run, for a protracted meeting this week. The first day goes to Hillsboro.

Blair T. T. Martin, of Ochsburg, is aiding Pastor F. W. Taylor in a meeting in Henderson. He will soon help Pastor Hunt in a meeting at Twenty-second and Walnut.

Pastor E. H. Maddox writes from Bethel, Henderson county: "During the first 14 days of October we held a meeting at this church resulting,

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partly, in 11 additions by baptism, 1 approved and 2 by letter and restoration. We were assisted by Bro. Otis F. Maddox, who is now in his senior year at Bethel College. Bro. Maddox is a fine singer and already a good preacher. He endeared himself to the people by his faithful service."

Pastor Robert H. Tandy writes: "On Oct. 16 we closed a meeting of twelve days' duration with our church at Crittenden with 33 additions. We had the assistance of Bro. J. B. Holly, of Mayslick, whose preaching was greatly enjoyed by all who attended the meeting. Most of the additions were the young ladies and gentlemen from the Sunday-school, and the earnestness with which they have already taken hold of church work, gives promise of their great usefulness to the church. We also had the privilege of having the Fifth Sunday Meeting of Union Association meet with our church at Falmouth Oct. 21 and 22, which we greatly enjoyed. Bro. C. G. Jones, of Covington, came out and preached a very excellent sermon on Friday evening, and on Saturday and Sunday we had addresses and sermons by the pastors of the Association."

Pastor Wm. J. Agas writes: "We closed a two weeks' meeting at Caney

last week, in which we had the valuable assistance of Bro. A. F. Baker, of Versailles. Although we had many hindrances at the first, we had a glorious meeting. Much good was accomplished inside the church, and we had 28 additions, 25 of whom were baptized. The new house is about finished, and the church has extended an indefinite call for half-time to the present pastor. As I have served them nearly nine years, it would be a cross to leave."

Pastor David Whitlinghill writes: "Just closed a ten days' meeting with the Corinth church, Webster county. Church thoroughly revived, 13 professions, 4 additions by baptism. Had the assistance of Bro. James H. Coleman, whose services were highly appreciated by the entire community. God be praised for his goodness."

Bro. B. W. Garr writes: "Bro. J. M. England and myself held a two weeks' meeting at Locust Grove, a neighborhood meeting, the result of the meeting was 8 professions; 5 were baptized and united with Antioch church; one stands approved for baptism."

Pastor E. W. Coakly writes: "Our meeting at Southampton closed re-

(Continued on 14th page.)

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The subject matter of each chapter is drawn very largely from the daily observations and experiences of the writer, and the result is the author has given us a book of practical hints and helpful suggestions. It is not the work of an artist getting the thing, comforting the afflicted, lifting up the fallen, encouraging the despondent, and inspiring the aged and the infirm. It is a book to the individual, the family, the church and society by the genius of Frank Beard, the famous cartoonist. There are some fifty of these apt sketches, and they add to the charm of the book. Bishop Charles B. Galloway, D.D., has written a strong introduction to the volume and given it his highest endorsement. Having examined the work, we pronounce it one of the most delightful and profitable books that have come to this office in many a day.—Texas Christian Advocate.

He talks in an easy but firm manner, so that it almost reads itself. There is no attempt to be learned, or eloquent, or rhetorical, but only to be simple and convincing. The influence of the Bible on its readers will be good. Christ and His religion are always honored, the Bible is called the church is made a sacred place, and the highest and healthiest morality is found on every page. The mechanical part of the book is good. It is truly a handsome volume, reflecting much credit on its publishers. And the author has been anxious to illustrate it probably by the master of this fine art, Frank Beard. A single glance at some of these cuts, and the whole story of the chapter is told.—Christian Courier.

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The articles take off current whims and fancies and bring out strikingly some strong truths. There are many of these full page illustrations. For quiet hours reading the book will do good.—North Carolina Baptist.

Dr. J. B. Cranfill has just published a book. It promises to be a treasure in the home wherever it may be placed. It is a book that will find in these its counterparts, and many younger people will find wholesome instruction and warning in them.—Baptist Banner.

These talks are from the heart, and they go to the heart. They are devout, and yet bright and forcible. The subjects treated are various, but mainly regarding home and religion. If we are any ledge of such scripture books, we shall look for a large circulation for it. It will find the people, and they will find it. It will be a blessing. Any one selling it will have the consciousness of having left good work behind for a future harvest.—Christian Index.

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COMMON SENSE VS. CHRISTIAN SCIENCE.

Among my circle of friends a notable event has recently occurred, which, if the parties concerned had been Christian Scientists, would have been heralded forth as a clear case of healing after their methods. A lady who had been bedridden most of the time for fifteen years is now a mountain climber. She can start out, staff in hand, for a five-mile walk any fine morning. The glow of health is on her cheek; the vigor of youth is restored to her.

Wonderful thing! Several times I have visited her and prayed for her restoration to health; and I suppose fifty other ministers and Christian friends have done the same thing. God answered prayer by giving her enough common sense to go to an Eastern city and consult a very distinguished physician, and, withal, a very honest man, who always does his best for his patients and tells them the exact truth. He is a little rough sometimes, and seems lacking in the tenderness which a physician ought to manifest when dealing with invalid ladies.

This lady was brought into his presence. He gave her a thorough examination and to her consternation said: "Get up and walk."

"Why, doctor, I have not walked for years."

"No matter; get up and walk. I will give you no medicine. You do not need any. Get up and walk."

At last the lady yielded, expecting to demonstrate her utter inability to obey the order. Slowly, painfully she put one foot before the other, and day after day at walk a little about the room. Then she took a very short walk out of doors. The distance was gradually increased until she could walk a mile, then two, three, four, five! She is a healed woman, and healed without medicine.

There are thousands of such women in the country—shut-in women, at whose gates the local physicians halt every day with medicine chest in hand and for their services receive their monthly checks. The stern old doctor's prescription would cure many of these women, although it might terribly hurt their feelings for a time—"Get up and walk!"

I know of another lady in New York who changed physicians after ten years of failure to get back her health. The first prescription of the new physician was, "Get out of doors to-day and walk half a block." She wearily remonstrated, but he insisted, and won his point. To-day she can walk from Fortieth street to Canal street and return, just for a morning stroll, and her physician has to trot to keep up with her sometimes. To her it is a joy to live. You ask that doctor: "Was this a case of Christian Science healing?" he will say, "No, indeed; just a case of good common sense."

There are, however, enough of these "shut-in" and "bedridden" people to keep Christian Science dealers in victims for a long time unless the physicians are as wise as the two above mentioned.—Bishop C. C. McCabe in Zion's Herald.

THE KING'S ANSWER.

A story is told of a man who once asked an eastern king if he could tell him how to avoid temptation. The king told the man to take a vessel brimful of oil, and to carry it through the streets of the city without spilling one drop.

"If one drop is spilt," said the king, "your head shall be cut off." And he ordered two executioners, with drawn swords, to walk behind the man, and to carry out his orders.

There happened to be a fair going on in town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked:

"Did you see any one whilst you was walking through the streets?"

"No," said the man; "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin."—Selected.

Now Adam Was Punished.

The other day, in a Sunday school class of boys between the ages of six and ten, a question was asked as to how God punished Adam for disobeying Him. There was silence for a moment or so; and then one bright boy said, "Plense, sir, God took away one of his ribs to give him a wife, —Sunday Evening Post."



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LITERARY.

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

[Continued from page 2.]

FOR CHRIST AND THE CHURCH. By Rev. Charles M. Sheldon, author of "In His Steps." Chicago: Fleming H. Revell Co. 19mo, 42 pp.

The discouraged pastor had gone home from prayer-meeting and was sitting in his study when the devil came in, perched himself upon the table and began to jeer at him. The devil declared the pastor's church was filled with liars, and when he denied, proceeded to prove it. The Young People's Society in their "pledges" promised to attend the prayer-meetings and the devil wished to know how many did so attend, and what name suited the others but liars? The business men in the church had made a solemn covenant when they joined, and how many of them were at the prayer-meetings? And what were the others but liars whose portion would be to share the devil's punishment.

The preacher told the conversation at church. The results which followed are told in the story.

JEAN'S OPPORTUNITY. By Howe Beanning. Philadelphia: American Sunday-school Union, 1129 Chestnut street, 19mo, 88 pp.

Judge Hallow died, leaving his large estate to his only child, his young daughter, Jean. Among his possessions was the old Academy, situated on the top of a breezy hill overlooking the beautiful valley. He had bought the building because of the tender associations connected with his school life there.

To the disgust of the practical minded old lawyer Jean refused a good offer for it, stit it up, and took into it for rest, refreshment and pure air, such of God's children as he put in her way who needed these things. The story of her summer's work is most interesting. The only thing which mars the book is that a woman is made to talk in the prayer-meeting. She was a returned missionary, but Paul does not make any exception for them in his injunction to silence.

MAGAZINES.

We believe there are a few people left in the land who are not subscribers to the Ladies' Home Journal. We advise all such who live in the South to send 10 cents for the November number even if they do not subscribe for a longer time. They ought to get and preserve the article on the Ancestral Side of Robert E. Lee, which is illustrated with his picture and those of his wife, his birth place, her home, his tomb, &c. Also they ought to have and to keep the pictures of the "Stately Women of Virginia." Besides the historic interest connected with these, it is a pleasure in these

days of little crops instead of houses, to see houses that are worthy the name. Published by the Curtis Publishing Co., Philadelphia.

The Atlantic Monthly opens with a timely article from Booker T. Washington on The Case of the Negro; Hugh Clifford reads us a Lesson from the Malay States; Charles A. Covant answers the question, Can New Openings be Found for Capital? Gostle's message to America is delivered by Kuno Franke. We have chapters xxiii-xxvii of To Have and to Hold; Jacob A. Riis insists on Justice for the Boy; C. W. Chastant gives us a good whiff of the Bouquet, while William Cunningham furnishes some bright and helpful thoughts on The Good Government of an Empire. The remaining articles are: In Honor of Van Dyck, A Harbor Feud, The Ohioans, Some New Letters of Tourgeniev, Quatrain, Thorson's Attitude Toward Nature, Three Sonnets of Worship, The Heart of the Road; closing with the contributor's club, which has—Kipling and Chaucer, The Heart of a Teacher, The British Museum Myth and The Aristocracy of the Tough. \$4 a year, \$6 a copy. Houghton Mifflin & Co., Boston.

The Century.—John Morley opens a series of brilliant articles, if we may judge from the first one, on Oliver Cromwell, Charles Henry Hart describes Gilbert Stuart's portrait of Mrs. Harrison Gray Otis, a Boston lady, Ernest Seton-Thompson furnishes a bright and breezy Biography of a Grizzly, in which the habits of that great beast are pleasantly described. The Wisdom of Dark Patrick comes next by Senmas Mac Manus (Mac). Then follow verses which James Russell Lowell wrote in a copy of Shakespeare. Our Lady of Antibes is the title of an interesting sketch by Ella D'Arcy. Then come: The Making of Mural Decorations, by Royal Cortissoos, and Wagner From Behind the Scenes, by Gustav Kobbe; Mark Twain describes My Debut as a Literary Person, giving a thrilling account of the escape of the captain and fourteen men of the Hornet, and of their voyage for 4,000 miles in an open boat for forty-three days on ten days' provisions. The other articles are Cole's Old English Masters; The Apostate of Obago-Oberg; The Autobiography of a Quack; The Forgotten Millions; The Golf Bonnet; Bailing Alone Around the World; Military Preparedness and Unpreparedness, by Gov. Roosevelt; Topics of the Time; Open Letters, and in Lighter View. \$4 a year, \$6 a copy. The Century Company, New York.

Scribner's Magazine for November is a fine number. Sylvester Baxter opens with a graphic and illustrated description of the Great November Storm of 1888. Then, after Narcissus, by Guy Wetmore Carryl, and the Japanese Cricket Song, by R. H. Stoddard, we have Pictorial Photography by Alfred Stieglitz, which is followed by The Man on Horseback, Mrs. John Drew favors us with a second paper of her Autobiographical Sketch. The Letters of Robert Louis Stevenson describe his life in Geneva from November, 1883, to December, 1894. R. E. and Charlotte M. Martin sketch for us the Fairs of Honore de Balzac, which differs materially from the Paris of today. Fred Medley has a timely article on Trunk. Then come two chapters of the Ship of Stars and

the Real One, I. e. the one of two gentlemen the heroine loved. American Society and the Artist and the Field of Art, close the number. \$3 a year, \$6 a copy. Charles Scribner's Sons, New York.

Ford's Christian Repository opens with a good picture and brief sketch of President J. P. Green. Dr. Ford furnishes articles on: The Shame of the Cross; Newness of Life; General misconception of Church Membership—visible and invisible—the door; Was there an invisible church at the time of Pentecost? Does baptism admit to membership in a Gospel Church? Then follow: By Grace through Faith, Spurgeon; Notes on Hab. 2:4; Gal. 8:11; Ex. 33:14 and The Book, F. W. Robertson. The editor continues his series on Life, Times and Teachings of J. R. Graves. Next come the department of Mrs. Ford—The Home Circle—with: A boy's struggles; Letter to the little folks; Letter from Mrs. Vivian Sims; The family cat; Angel of all times, by P. S. Whitman; What was wanted, Smiles. Gray coat and blue eyes. Last come the editorials, brief and crisp.

The Biblical World opens with editorials advocating changes in Sunday-school work, especially in introducing examinations. Prof. Schmidt of Cornell, gives his view of Nebuchadnezzar and his work. Dr. Peters of "St. Michael's church," New York, presents his conception of the Hebrew idea of holiness. Dr. Bradford discusses the spiritual opportunity of the Sunday-school. Prof. Mathews tells how to conduct the adult Bible class. Prof. Willcutt expounds the International Sunday-School Lessons. Then follow the Book Reviews and the Supplement. \$2.00 a year. University of Chicago Press, Chicago.

Self Culture. We have a pleasing sketch of Yale University, followed by an Architect's Plaint. Then comes the first of a series of articles on Greenwich, its Kings, Queens and Heroes, followed by Frederick Tennyson. Dr. Kellogg describes civilizing Indians, and Mr. Whitout tells of the Physician. Locomotive-building in America and a Trip to the Klondike are two interesting articles. Then follow: The Great Thunder-bird Mystery; Angelica—Kauffmann—Royal Academician; Have we a duty to the Philippines? Nutcrack night—Hallow'en; Will Walt Whitman's Work Survive? Chickamanga and Chattanooga, II; The Tidal Bore of the Petitcodiac River; Gostle's celebration in Frankfort; The Transvaal—Boer versus Briton; The World and its Doings; Editorial comment; Departments. \$1.00 a year. The Werner Company, Akron, O.

DEAR RECORDER—I send congratulations to one of your Kentucky churches—the church at Greensburg. The pastor, Rev. Thomas M. Green, had just taken from us one of our most highly esteemed young women. They were married at the bride's home at 8 P. M. yesterday, October 25. Few young ministers have shown such wisdom as did Mr. Green in selecting a brilliant Miss Bush as one of our most faithful and successful Sunday-school teachers. Her marriage is a loss to her church and pastor, but we give her up with less reluctance because she goes to enrich the life of a pastor and the cause of Christ in Kentucky. J. F. Love, Greensburg, Va.

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Men's Clothing \$7.50 is the extremely low price, quality considered, that is named on Suits in Fancy Stripes, Worsted Stripes and Checks and Black and Blue Cheviots, in double and single-breasted. \$10.00 Our selection of Suits at this price will be a revelation to you. Showers on earth are made of better material. They are good enough for a Wall-street dictator. \$7.50 is exceedingly low for the quality of Suits we are offering for that figure. They are shown in light and dark shades; also in Black, Blue and Brown. Quality and style guaranteed. \$10.00 For ten dollars we offer you something entirely new; handsome Top Coats, made of Cuban cloth. They come in black and brown and are lined with swell plaid material. We are exclusive agents for these garments. \$15.00 And on varying grades up to \$25.00 we are showing lines of Suits and Overcoats which interest the most fastidious dressers.

Young Men's Suits \$5.00 is very reasonable for the 15 to 18 years; they are all-wool and come in dark shades; double and single-breasted; splendid value indeed. All grades up to \$10.00. Children's Suits and Topcoats \$2.00 Newest styles Military Vests, made of fancy Scotch, black and blue chevrons; size 8 to 8. \$3.00 And \$4.00 for a splendid variety of Children's Suits, sizes 4 to 10; six-lined fancy vest and w. l. collar, and all the latest fashionable creations; prices and qualities go hand in hand up to \$6.00. \$2.00 Boys' Suits—made on honor—made of all-wool fancy Scotch; sizes 8 to 10; wonderful values these for \$2.00. \$4.00 It's a big sum, but it will buy a handsome top coat for the little man. They are in sizes 8 to 8 and embody everything desirable—warm, cozy, dressy. For Children's All-wool Pants 50c We have them in better grades up to \$1.50. Every pair guaranteed.

Before buying your Pants, call and look at those we can show you. We are confident it will be both profitable and a pleasure. All-wool Pants \$1.50 and \$2.00 for the Worsted Stripes and Cassimeres. Better grades up to \$7.00.

Whiteson's Guarantee with every Sale. Goods pressed and kept in repair by competent tailors as often and as long as you desire free of charge.

Let the Tide of Election In every Household be turned to buying decorations and furnishings such as... Carpets, Oriental Rugs, Lace Curtains, Portieres, Oil Cloths, Linoleums, Grilles, Shades, Venetian Blinds, Hardwood Floors, Etc., from the reliable house of W. H. MCKNIGHT, SONS & CO., WHOLESALE & RETAIL, 225 Fourth Avenue and 228-230 W. Main Street, LOUISVILLE, KY. Take advantage of our Mail Order Dept. if you cannot come.

LACE CURTAINS FREE

Webster's Vest-Pocket Dictionary 80c

A GOLDEN WEDDING.

Fifty years ago Mr. Thomas Kesler, a noble young man of twenty-one years, and Miss Rachel Miles, a fair young maiden of sixteen summers, were united in marriage by the Rev. Thomas Daniel. Last Wednesday the fiftieth anniversary of this happy occasion was celebrated at their country home near Bagdad, Ky. There were present eleven children, twenty-seven grandchildren and one great-grandchild, besides many other relatives and friends. The day was ideal, just such an one, they said, as the bridal day on which their vows were pledged. Mr. and Mrs. James Johnson, two of their neighbors and friends who were married on the same day and by the same minister celebrated the occasion with them. As these two venerable couples stood surrounded by their relatives and friends, Rev. G. S. Scarsore, their pastor, read some appropriate selections from the Scriptures and made some impressive remarks and prayed God's blessing on them. After which he said, if he could turn back the cycle of time, fifty years he would introduce to the assembled friends two young brides and grooms.

The dining room which was decorated with mistletoe, holly and autumn leaves, suggesting the autumn forest, was then thrown open, whither the guests repaired. The table which groaned beneath the weight of rich viands presented a royal feast, and the guests showed their appreciation by partaking freely, for they knew that they were in the home of a hospitable gentleman.

The presents were handsome and numerous. We cannot hope that these venerable friends will celebrate another 50 years of married life, but we can pray that the Great Arbitrator of human destiny may guard and watch over their path here and reward them richly in the hereafter.

KEY WEST, FLA.

Come, get into the boat and let's take a sail among the keys. All aboard, hoist the sails, heave the anchor, and away we go.

Key West is one of the chain of Keys, or small islands, extending from the point of Florida to the barren Dry Tortugas. The keys are small dark green spots on the blue waters of the Gulf.

How like the verdant mercies along our life-voyage; we leave some behind and find new ones coming in view all the time. Never can we get out of sight of a Father's mercies; they come fresh and new every hour. Looking into the waters beneath our boat we behold a veritable flower garden—mosses, ferns and grasses of various colors and especially are the sea plumes with their trailing tendrils waving in the ever-restless sea, from a bright pink to a deep purple, about the size of a small pencil and often six or seven feet long with many spreading branches. Then the sea fans, red, purple, yellow and white, they, like the other marine plants, are deeply imbedded in the coral rock—a fit emblem of the Christian life growing out of the living Rock and defying all the storms of life, beautifying the life voyage of all who behold. How wonderfully has the Father planted in old ocean tokens of His love of all that is beautiful, so that not only do

"the heavens declare the glory of God" and earth repeat in flower and tree and animal and bird and insect life, the same glad note—all his works praise Him—but even in the ever-restless sea we behold fresh tokens of that beauty. Would that mine were the poet's pen to picture to your minds some faint conception of this great theme. But let us step upon that sandy shore and see what treasures of animal life old ocean has thrown ashore for us to view, and, viewing, wonder and adore. Oh, yea, here is a couch; see how lovely is the pink within its enamelled vault; could painters' brush compare with its soft tints? And this is a micromock with its dark mahogany blending with white dots like the star-bedecked sky, and yonder is the bright sunset shell which from its center sends forth rays of pink and white like a gorgeous sunset and, here, this is a piece of coral washed from its depths by the "stormy winds fulfilling his word." How beautifully the toilers in the deep sea have built their tiny cell only to work a few moments and die. But their works do not die; nay, like those who toil and pass away from the Master's service, their works live on and each succeeding generation of Christian toilers are building, not a continent, but a glorious kingdom for the glory of Him who is not un mindful of our work and labour of love. Toil on, ye workers in the mighty deep, ye are building for the ages to come. Toil on in the family, in the school, in the church, on the street, in the counting room, in the workshop, in the daily life show forth a Father's love, ye cannot toil in vain; your works will show in the great completed temple.

But what is this? An empty shell of former life; a simple horseshoe crab; but see how even this humble life has been beautified. Plain and unassuming, like many an humble life, it shows the wisdom of God in even the humblest creature. But the tide is turning, and we must hasten back to other pleasures, for to him who works for Christ every labor should be a pleasure, and the tide of life is ebbing fast, and realizing that time is short and souls are perishing, let us "throw out the life-line," "with hands quick and strong," and when our labors are ended, He will bid us welcome to share in the glory of the harvest home.

Your loving friend, UNCLE HARRY.

SHE QUIT COFFEE

And Got Well in Common Sense Way. "When I left off coffee, it seemed that was the thing hardest to do. I had been put on a diet for stomach trouble, had a good appetite, but no food would stay on my stomach. I was compelled to eat one thing after another, but never enjoyed any coffee. When I decided to leave off the coffee, however, my stomach trouble ceased entirely, also my nervousness, and I can again sleep well. But a new trouble then arose. How was I to get along without my coffee? It was a great temptation when I saw it on the table in the morning. One day a friend who knew of my case sent me a package of Postum Cereal Food Coffee. After it had been prepared, I had great misgivings about using it, for it looked so much like fine coffee that I feared it would have the same effect, but I soon found it to be free from all injurious properties and its use has been of great benefit to me.

"I have never had any taste for coffee since using Postum Cereal Food Coffee. My children derive great benefit from using Postum. We all enjoy it very much, having discarded the old fashioned coffee entirely." Alice Lawrence, Bowen, Miss.

Postum Cereal Coffee is sold by all first-class grocers at 15 and 25 cents per package.

THE DESTROYER'S PATHS.

"Destroyer" is one of the names given to the Evil One, who "walketh about, seeking whom he may devour." His paths are many; they are broad and dark and delusive. The path of Skepticism is one, in which they walk who reject the truth, who believe not in the Bible as a Divine revelation, who deny the existence of God, and hence refuse to acknowledge his righteous claims. The path of the Scornful is another, in which they walk who sneer at religion, heap ridicule on all serious and eternal things, and make a mock of sin. The path of the Pleasure Seeker is also another, where may be found the multitude who love pleasure more than God, whose chief delight is in scenes of mirth and frivolity, and who run into all manner of excess and riot. There is likewise the path of the Trifler, who is conscious of his sins, and his need of pardon; who knoweth his duty but doeth it not; who esteems his temporal concerns of greater importance than spiritual mercies; holds the duties other than those pertaining to God and his soul's well-being, paramount, and who is thus wasting his opportunities and his life. Besides these, there are many by-paths into which the Destroyer lures men to their destruction.

These paths all tend to ruin; the feet of those who walk in them take hold on death. Many are destructive of the well-being of society. Such are the paths of those who live in open sin—the drunkard, the profane, the persecutor, the oppressor. Their paths are an inroad upon the peace and good order of the community, and lead directly on to ruin. Yet how men crowd and jostle each other in them, drawing others after them till they fall together into the pit. The race is torture, the goal perdition. With the sins by which they destroy themselves, they destroy others. "The curse of the Lord is in the house of the wicked." The effects of sin do not stop with the sinner. It brings a curse on his house. The well-being of one is largely dependent on the well-doing of another. Would that the wicked considered the fact, and were restrained by it, that over and above the ruin of himself, his sins bring a curse on his wife and children and neighbors and friends. One can not lead a life of sin any more than he can live in the midst of a plague and not involve others in the danger. Many a man has pulled down the pillars of his home upon his head, with his children clinging to his knees, and his devoted wife vainly imploring that he would desist, and spare them the agony of a general wreck.

Moreover, these paths are destructive to the soul. As surely as the farmer in harvest time reaps what he sowed in spring-time, so surely that they who in life sow sin reap wrath in the judgment. It is true that God destroys his enemies, but it is likewise true that his enemies destroy themselves. They cast themselves in the fire, and by his laws, they are burned. His laws are unchangeable. Men know what they are, for he has not hidden them from them. He has plainly declared them. They run like this: "The soul that sinneth, it shall die." "The wages of sin is death."

But there is a bright side and a hopeful view of this subject. There is a way of escape. The Psalmist understood it perfectly when he testified: "By the word

of Thy lips I have kept me from the paths of the destroyer." Sin cannot be opposed with a better weapon than Jesus used to vanquish the tempter. When Satan has to do with a saint, armed with the Sword of the Spirit, he meets his match, as he did when he tempted Christ. The word of God's lips is the unfailing means of safety. Its matchless doctrines keep us from the paths of the destroyer. Nothing renders sin so odious as the doctrine of the Cross. In the sufferings of Christ we perceive sin in all its hideous deformity, and the displeasure of God against it. Every doctrine of the Bible is according to godliness, and teaches men to live soberly, righteously, and godly in the world. But it is by the Cross of Christ that the sinful affections and lusts of men are to be crucified, and the body of sin destroyed. And if the love of God in Christ, as displayed on Calvary, does not keep them from the paths of death, then there is no power on earth that can.—Christian Intelligencer.

DEAR RECORDER:—I conducted services at the home of Aunt Sallie Shackelford in this place on the 25th inst, it being her 101st birthday. Her eyesight is getting dim and though feeble in her body, she sits up about half of the time. She retains her memory well, converses intelligently about her early associations and her Christian course. She was baptized by Jeremiah Vardeman 85 years ago—a long Christian career. How beautiful must be her crown, how rich her inheritance, how appreciative the words of her Master, "Well done thou good and faithful servant," when she passes over the river and enters the paradise. God grant that her remaining days on earth, may be her brightest, and as the shadows of the evening are stretching out, may she realize that she is nearing the pearly gates of the heavenly city.

W. L. RAMSEY, Elizabethtown, Ky., Nov. 2, 1896.

LAST Sunday morning I preached from Pastor A. C. Graves, D.D., of Lebanon. He had a fine congregation, and the cause is prosperous under his wise leadership. H.

THE MARKETS.

Table with multiple columns: LIVESTOCK, CATTLE, HOGS, SHEEP AND LAMBS. Includes sub-sections like 'LIVESTOCK', 'CATTLE', 'HOGS', and 'SHEEP AND LAMBS' with various market reports and prices.

A Strange Custom.

New Centuries ago, St. Vitus' Dance Derived its Name—The Old and New Way of Treating this Disease.

From a paper in the French Archives. Centuries ago it was believed that by a pilgrimage to some shrine of St. Vitus, persons afflicted by irregular and uncontrollable muscular movements could be cured, and that it was this disease, which usually affects children between five and fifteen years old, came to be called St. Vitus' dance.

The modern way to successfully treat this disease is within reach of every household, as is shown in the following experience of Karl A. Wagner, the eleven-year-old son of George Wagner, 515 9th St., Arkansas City, Kansas.

"Over a year ago," says Mr. Wagner, "I began to have twitching in his right side, which rapidly became worse. We called in our family physician and he told us that Karl had St. Vitus' dance. For over five months he was under the doctor's care and instead of getting better he continued to fall.

"At last he became so bad that when sitting at the table he would strap his right arm to his side to keep him from knocking the dishes off the table. His tongue became so paralyzed that he could talk only one word at a time."

"We could not understand a word he said. His right leg hung limp and could be pushed back and forth as if hung on a swivel. He became very ill."

"We had fully made up our mind that the disease could not be cured, and that if Karl lived any length of time, he would become a invalid."

"We had about given up all hope, when one day a lady said to my wife, if you will give him Dr. Williams' Pink Pills for Pale People, they will cure him, as I have a daughter, twelve years old, who has been afflicted in the same way and the pills cured her."

"I sent at once and bought a box of the pills and used them according to direction and before using half of them I noticed a change for the better in his condition, and after using all of the pills, I was so well pleased with the result that I bought two more boxes and by the time he had used five boxes the disease disappeared."

"The cure has been effectual and permanent, and I feel satisfied that no other medicine could have effected such marvelous results. We feel rejoiced over the restoration of our son, and cannot help but feel for Dr. Williams' Pink Pills for Pale People are the most remarkable medicine on the market."

Mr. Wagner, who was present, fully endorsed all the statements of his wife. At drugstore or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

LEAF TOBACCO.

Report for week ending Nov. 4.

Table with columns: Year, Sales with comparisons. Data for years 1895, 1896, 1897, 1898.

SALES.

Table with columns: Total sales of new crop, Sales new crop to date, original inspection.

REJECTIONS.

Table with columns: Rejections this week, Percentages of rejections to another date, Rejections Jan 1 to date.

REJECTIONS.

Table with columns: Receipts this week, Receipts Jan 1 to date.

REJECTIONS.

Table with columns: Fresh, green or mixed, Common leaf, Medium leaf, Good leaf, Common leaf, short, Medium leaf, Good leaf.

REJECTIONS.

Table with columns: Fresh, green or mixed, Common leaf, Medium leaf, Good leaf.

REJECTIONS.

Table with columns: Fresh, green or mixed, Common leaf, Medium leaf, Good leaf.

Table with columns: Fine and selections.



YOU can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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

Address: MACINTYRE, Pittsburgh, Pa.

GERMAN BANK,

Fifth and Market St., LOUISVILLE, KY.

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OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAINS SOUTH. Leave Louisville. 7:45 a. m.; 11:45 a. m.; 1:45 p. m.; 3:15 p. m. Arrive Louisville. 7:45 a. m.; 11:45 a. m.; 1:45 p. m.; 3:15 p. m.

TRAINS NORTH. Leave Louisville. 8 a. m.; 9 a. m.; 11:45 a. m.; 1:45 p. m. Arrive Louisville. 7:45 a. m.; 11:45 a. m.; 1:45 p. m.; 3:15 p. m.

TRAINS, KENTUCKY AND SOUTHWEST. Leave Louisville. 7:45 a. m. and 1:45 p. m. Arrive Louisville. 7:45 a. m. and 1:45 p. m.

TRAINS, KENTUCKY AND FRANKFORT. Leave Louisville. 7:45 a. m., 1:45 p. m., and 6:45 p. m. Arrive Louisville. 7:45 a. m., 1:45 p. m., and 6:45 p. m.

Trains to Union City, Nashville, Knoxville, Memphis and other points.

Two hundred coupon outlines with rates for accompanying by Rev. H. M. Richardson. A few copies left in stock that we intend clearing out at 50¢ per copy. Very useful to young ministers. Address Request Book Concern, Louisville.

Items of Interest.

NEWS THE WORLD OVER.

When the Boers took possession of Glen-coe, they found among the stores which the retreating British had left behind a large supply of dum-dum bullets. They were indignant and in retaliation wished to use the bullets themselves, but Kruger refused to allow it, saying that whatever the English might be, the Boers must show themselves humane. The Boers had been given in England that dum-dum bullets would not be used in fighting the Boers.

Mr. A. J. Balfour speaks for the government of his uncle Lord Salisbury in Parliament. Recently he contradicted the wild reports of attacks on women and children, ambulance trains, etc., by the Boers and said the Transvaal was a party to the Geneva Convention which had laid down the rules for civilized warfare. Thus he admitted the Transvaal is an independent nation, for only such nations could take part in the Geneva Convention.

The N. Y. Tribune gives an interview with Li Hung Chang by Dr. L. L. Seaman of that city, on the subject of the Philippine Islands. Li Hung Chang said: "When your President Grant visited me, he assured me that your country was definitely committed to a policy of non-aggression upon weaker nations; but since this man McKinley was elected, you seem to have cast aside your traditional policy of honour, riches and safety, and entered upon the same land-grabbing plan as England, Germany and Russia."

Dr. Seaman argued with Li Hung Chang that the United States must not hand down their flag where it had once been planted. The Chinese statesman answered: "If you don't, your flag that you speak so boastfully about will come down of itself. You think you see the elements of greatness in this Western world, but I prophesy that your country will disintegrate, and many evils follow, if you do not quit in time." His prophecy did not alarm Dr. Seaman.

The death of Judge Daly who has been so long on the bench in New York City recalls to the Watchman an interesting incident in his early days. He met the Duke of Wellington on a bench. The duke had just remarked that he seemed too young to be on the bench. Judge Daly replied: "I owe my position to one of those accidents of fortune to which your grace owes so little." "I recall my criticism," said the duke; "you are doubtless where you belong."

President McDenhall in the independent survey of the United States is driven to uttering the Alaska protest. He says that we thrust ourselves into a controversy over a boundary line on another continent, in which we can have no interest except, perhaps, that which grows out of a very foggy and uncertain sentiment. He says England's agreeing in the Venezuela matter was because she felt that she should be a precedent for the Alaska case.

Senator Mason, of Illinois, who is a Republican, has declared his intention of resigning his seat in the United States Senate if the Republican National Convention in 1908 does not declare against "criminal aggression in the Philippines." Then he will resign his seat before the Legislature in order to see whether they will side with him and the Declaration of Independence.

Cornelius Vanderbilt's will has been probated. His eldest son angered him by his marriage and was out of his \$1,000,000. Ten millions were given to his younger children, and the bulk of the estate went to the second son Alfred. Alfred gave his brother Cornelius enough to make him equal with the younger children.

There has been much talk of the nations of Europe taking a hand in the Transvaal war. There has never been the slightest reason to suspect one of them of such a design. It is in part Chamberlain's treasury to help in the home elections and to silence the opposition of those who are indignant with his treatment of the Boers.

A resolution was introduced into the Freshers' Meeting of the State Convention of Connecticut which took the South Carolina ground that no divorced persons should preach in the churches. The resolution failed to pass by four majority. The majority thought the innocent party in a divorce for Scriptural grounds might marry again. But that so many voted against all remarriage in a state as notorious for divorces as Connecticut, shows the progress of the times.

Dr. Drexler, the French Minister of the Colonies, has received an official despatch saying that Capt. Volet and Capt. Chantais have been killed by their own men. These are the men who were behaving so brutally toward Gen. Klubb was sent to arrest them, and they killed him.

In his inaugural address President Haskin of The University emphasized four problems, those of entrance requirements, financial stringency, abolition of sectarian and university organizations. He insisted there should be no help given to the students beyond free tuition, on account of the growing danger of pauperization. Any other aid should be extended only as scholarships for really distinguished work.

DEATHS.

For actual obituaries we insert an ordinary notice of 150 words free. We charge one cent a word for all over and over. It is possible in advance. Count the words and you know all about what the charge will be. Unless the money commended, the notice, it will be brought down to 150 words.

GROBOBY.

John Howard, youngest child of W. T. and Mamie Gregory, born May 28, 1882, died Oct. 17, 1898. A blossom from the land of God; a crown set by God on his brow; a bright jewel loaned to us for a few days; surely life was made brighter and better by your stay on earth, and heaven seems nearer and denser that you are there, Howard. Our home is lonely and our hearts are sad, but God who doeth all things well hath left his love with all."

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: 217 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

BAPTIST FIDELITY AND LIBERALITY.

About twenty-five years ago the Chicago Republican published a long article on "The Baptists in History and Faith." In speaking of their "fidelity to principle," it says: "The success of the Baptist denomination during the present century, especially since it became imbued with the missionary spirit, is claimed to demonstrate that even the outward success of a church is not advanced by a spirit of compromise, or a willingness to abandon or bend principles to expediency, so much as by an inveterate and aggressive maintenance of one's faith in every particular. The very names which have been given to the Baptist denomination, as 'Particular,' 'Close Communion,' etc., indicate the persistency and radicalism with which they have clung to the principles they have conscientiously embraced. This has commanded often contempt, scorn and frequent persecution, but in the end respect and homage."

In speaking of Baptist liberality it warns up: "Although it recognizes no earthly authority higher than the voice of a single church, or organized band of believers; though it acknowledges no creed except the Bible, and no interpreter but the Holy Spirit ever present in the church; though it not infallibly expressed through any officer of the church; though it has no councils or decrees, yet no religious body has been more alike in the faith of its members, or more zealous in its maintenance. In that kind of a liberality which consists in a readiness to waive principles, it is one of the most illiberal and bigoted bodies of men and women extant. It knows no other liberality than a liberal desire that all men shall be converted to its views."

Does it mean contempt or praise? T. L. Lewis.

WASHING BABY'S FLANNELS.

The dear babies' flannels must be washed more carefully than those of adults, as they are usually more delicate and expensive and need gentle treatment. Use water as hot as your hands can comfortably bear, and wash the little flannels in a tub separately from other clothes, and wash them through two hot waters, making the ends of Fairy Soap, with a little Gold Dust Washing Powder added to whiten and soften the texture and floor of the flannel. Rinse in warm water, and pull and stretch each little piece in shape, and hang securely on the line out-doors to dry. The work must be done speedily; never let the garments lie a moment longer than necessary.

"A man who travels without the Holy Bible and Paul's Epistle, is worse off than a traveler in the Sahara Desert without water, or a ship at sea without a compass," wrote the late Hugh McOulough, who was five times secretary to the U. S. Treasury.

THE STEWART DRY GOODS CO.

DRESS GOODS.

Woolens that have been wanting favor in this market are shown over our counters in great profusion. We still display an unbroken assortment in the leading textures, and our collection surpasses all others for plain weaves and fancies. Visitors will make a mistake if they fail to inspect our lines before purchasing.

98c A pretty line of Plaids, 12 inches wide, stylish black—as long as they last.

\$1.25 Twenty-five pieces of the popular Eubank Plaids, choice combination—sold elsewhere at \$1.25 and \$1.50.

BLACK GOODS.

The most complete assortment of Orpions, both in silk and mohair, in the most beautiful designs, Priestley's Steam and Venetian Cloths, shrank and sponged; rain will not injure.

50c A good 48-inch Cheviot.

65c 48-inch Storm Serge, worth 75c

75c 48-inch Sponged Cheviot.

\$1.00 48-inch Cheviot, regular \$1.25 quality.

\$1.25 48-inch Mohair Blistered Orpion, \$1.50 quality.

\$1.35 48-inch Silk-warp Orpion.

SILKS.

\$1.75 For one of the chief attractions at present, our new Silk Metallic, for waist, makes as good a showing as any \$5.00 brocade or velvet in the market and takes the place of both.

\$1.50 for the choicest line of Fancy Stripes Silks, these are really worth \$1.75 and \$2.00; latest style and exclusive designs.

Taffeta for waist and linings from 90c to \$1.00. All shades and pure silk.

AUTOMATIC SEWING MACHINE ONLY \$35.00.

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Mail Orders Receive Prompt Attention.

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The only through car service from this part of the country to San Francisco is that maintained by the

Illinois Central in connection with the Southern Pacific.

A personally conducted Pullman Tourist Sleeping Car leaves Louisville every Thursday on the "Memphis and New Orleans Limited," passing through Memphis, New Orleans, Houston, San Antonio, El Paso and Los Angeles. Double berth only \$6.50 through.

In addition to the Tourist Car service, the Illinois Central, in connection with the famous "Sunset Limited," forms the best and most luxurious service to the Pacific Coast.

If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. C. R. R., 290 Fourth Ave., Louisville, Ky., who will be glad to name your route, reserve sleeping car space and relieve you of all details pertaining to your trip.

W. A. Coffey, A.S.P.A., Louisville, Ky. A. B. Hanson, G.P.A., Chicago, Ill.

