

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 16, 1899.

NUMBER 50.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

648 Fourth Ave., Opposite the New Postoffice

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

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Our prayers are selfish not only when we pray only for ourselves, but when our prayers are mere requests that God shall give blessings to us and our fellowmen. God and His glory are the chief thoughts in a prayer from a regenerated heart.

Dr. Ecos doubts the existence of the devil, and thinks too much is made of him. That last clause is true in a different sense from which he meant it. Decidedly too much obedience is given to the devil by too many who are his servants.

Mr. WALTER WALSH, who is a leader in the Protestant fight in the Church of England points out that three of the bishops are members of a club which recommends to the preachers vestments which are illegal. The bishops are thus teaching men to be law-breaking.

Let those who believe in faith-cure show a little reasonableness. They may pray and believe to their heart's content, but let them, in deference to the law of the land, call in the physicians and obey them. They can believe and say as much as they choose that the prescriptions of the physicians did no good, but that their faith healed the sick.

In China a tract found its way into the basket of a man who collected and burned the waste paper found lying around. A merchant, Mr. Ohang, saw it in the basket, and from curiosity picked it up and read it. The result was his conversion. He made an earnest Christian and laboured much for the salvation of his countrymen.

The Interior, in considering the causes of the steady decrease in the additions to the Presbyterian church, says: "If we say Episcopalian, it practically has possession of the Baptist, Methodist and Episcopal churches, and they are forging ahead." But this is not true, thank God, of the Southern Baptists yet, whatever Chicago University may succeed in doing to them in the future.

Dr. BUCKLEY gives an experience which may be useful to other preachers. He was preaching to a most intelligent congregation in New England. Once a day each Sabbath he preached upon some topic, and at the other service he gave an exposition. The congregations, to his surprise, were much larger at the hour for the expository preaching. Thinking the hour might have something to do with it he shifted the time, only to find the large congregation did the same.

SINNING AGAINST CHILDREN.

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

One of the most needed and one of the most useful of modern benevolent organizations is the Society for the Prevention of Cruelty to Children. Its object is to protect the victims of parental brutalities or of cruel neglect. Its sphere of action is chiefly among the degraded classes. But there is many a well-fed child in a well-furnished home that is suffering badly from bad management or parental ignorance or false views of parent duty. An immense number of fathers and mothers need to have the solemn caution which Reuben gave to his churlish brothers: "Do not sin against the child."

There is no trust in this world more tremendous than the trust of parentage; and none which many persons seem to treat more lightly. Food, clothing, shelter and schooling they provide, but they utterly ignore the fact that the Creator has intrusted to them the most susceptible and receptive creature on earth when he commits to their charge a young immortal. A parent stamps character and shapes destiny for this world, often for the next. In geological museums you may see some slabs which show the prints of bird's feet or of leaves which were made in the stone when it was once only a liquid pumice.

In like manner we can detect the finger marks and footprints of parental influence upon the character of children when grown to manhood or womanhood. And they are not very ornamental, either.

Children are imitative creatures; and we all know how tendencies to good or evil character spring from parental influence, and the chief element in moral heredity is the force of example. There is a monotonous uniformity in the history of certain Jewish kings. Each one of them "walked in the ways of his father who caused Israel to sin." That word "ways" is very significant. The father made the path and the son walked in it. Just as true is this now as in those olden times. The most difficult cases to reform in inebriate asylums are the victims of hereditary drunkenness. Often when I see a young man bringing disgrace on himself I think "That youth was as much sinned against as sinning." He is walking in the path in which his parents placed him. Thorn bushes never yield grapes, and figs do not grow from thistles. The word "iniquity" signifies something twisted; and the ugly twist is too often given by a father's or a mother's hand. The wrong which the child does is the natural sequence of the wrong done to him by her, by an evil example. By and by comes the retribution, when the child once sinned against wrings the parental heart with agony. When you sin against your child you may be pretty sure that "your sin will find you out."

What a piece of open soil to sow teachings in is a young mind! Words uttered by parents sprout. A sneer against the Bible spoken at the table or by the fire-side lodges in a boy's memory, and helps to make him a skeptic. A great deal of the foolish and caviling criticism of sermons, in which parents willfully or carelessly indulge when they come home from church, kills the influence of God's message. This may amount to a sin against the Holy Spirit, who inspired the message, and who may be silently working on the mind of some child in that family. The question of how much actual good the best sermon may do is commonly settled on the day of its delivery. Parents often help to settle it. In most cases religious errors are hereditary. Diabolical practices also descend from father to son.

Bad books in a parent's hands are very apt to be read by the younger members of the family. And, when a father takes his son and daughter to the average theatre, the lad is in danger of having passion inflamed by the indecencies of the stage, and the daughter's purity is soiled by the lewd display of the immoral innuendoes. It is bad enough to smutch your soul. I entreat you, don't sin against your child!

It does not require that we be willfully cruel in order to sin against our children. The foolish petting and pampering of pride and gratifying of every selfish whim may be as mischievous as harsh brutality. No worse sin can be committed against that son than to let him always have his own way. Pride will grow fast enough in that daughter's heart without your adding fuel to the flame with extravagant flatteries and silly adulation. It is a curious fact that praise bestowed on noble conduct has a sweetening and strengthening influence; but praise lavished on mere externals—like physical beauty or fine dress—is only apt to inflame selfishness.

Many a father studies his account books, and many a mother studies her magazines or receipt books or her visiting lists more than they study the peculiarities of their own children. That boy is soiled into sullenness; that other one is ridiculed till he gets desperate; harsh treatment often hardens the heart, and then Pharisaism prays that God will soften it! There is a steady decline in the percentage of conversions reported in the annual statistics of several denominations. How much of this is to be attributed to a decline in home religion, God only knoweth. The family underlies both commonwealth and church. All the preaching power of the pulpit will avail but little as long as parents are sinning against their own children.

PREACHING THE WORD—SOME HINDERERS

BY THE REV. ROBERT WENTLEY PEAH.

The preacher has his own subjective hindrances to the preaching of the Word, which he sometimes feels are all but enough to disqualify him. There is also a variety of objective, formidable, personified hindrances—who sit in the pews. These constitute the militant company of objectors, fault-finders and would-be dictators, of whom I may briefly characterize but a few classes:

Men and women who are not enough interested in Christ Jesus either to search the Scriptures for themselves, or to give attention to a setting forth of the Bible's testimony to the Saviour from the pulpit. They want the preacher to give something original; not pondering that God has not entrusted original messages to any one, so far as we know, since John, the Seer of Patmos.

A few critical men and women who are more widely read and more intellectual than the rest of the congregation, and who demand sermons of an order which not one of themselves could make twice a week, were he a preacher, and which the mass of the people could not enjoy. The preacher who tries to satisfy these selfish, self-sleeked few, is disloyal to his Lord; his attempts disappoint the few and bewilder the many, and there is no profit in them.

Another few, able to contribute largely to the church finances, who want to dictate how everything shall be done. These are the conventional tyrants, and occasionally one does try to starve into silence a preacher who rebukes greed and hard-

heartedness, or other sins, without palliation.

Let the preacher be patient with these people, one and all. They need Biblical preaching; let them hear it—deeply studied, devout, Scriptural exposition. Nothing else will do so much to silence the jarring voices of dissentient fault-finders. And let the preacher care more for God's approval than for man's. These people are undoubtedly great hinderers, embodied hindrances to the preaching of the Word; but if the preacher is full of the knowledge and spirit of God's revelation, he may live to speak peace to their souls, and have the joy of counting them among his helpers in the ministry of the Word.—Presbyterian Journal.

One cannot but have noticed that this American habit of plunging unreservedly into popular movements without taking their measure, is playing an alarming part in the development of the individual mind and character; it is making of us a nation of cranks—if the reader will no place undue stress upon the word. In the traditional slow-coach age the crank was a rarity. We had mantics in painful plenty, as we have now, but we had few monomaniacs. To-day one meets a crank at every turn. Every movement that stirs the populace brings into being a swarm of whims and crotchets of crotchety people. And we have these crotchety people in every grade of life. We have always looked for trifling idiosyncrasies in men of mind, but nowadays we want to know concerning every big-brained man we meet what particular subject he is crazy about. The pimple which rather emphasized the symmetry of a man in the past have grown to be great ugly boils. Run your pencil down the list of the best minds of America of to-day, and mark those who, wise in all things else, have shown themselves fools over some question of the day; the names, that remain may be counted on one's fingers. The effect upon the development of character is almost as noticeable when one runs over the list of leaders in great movements who have been known for moral excellence. Here is an eminent leader who, since he got it into his head that his reform movement is all there is of life, has not only ceased to pay his debts, but has actually ceased to regard debt-paying as a matter of any importance. And yonder is a man known wherever the English language is spoken who, since he became engrossed in a particular line of Christian work, has forgotten the ordinary manners of a Christian and grown as unapproachable as a bear. A man cannot lose his sense of proportion without eventually losing his balance of character.—Fell.

Dr. CYRUS EDSON, New York's most famous physician, was one time asked what are some of the ways in which the highest health may be maintained. He replied, "We find in religious teachings the soundest hygienic rules that have ever been devised. He who really lives up to the teachings of Christianity will keep his body in a perfectly healthy condition."

"It has been truly said that the wages of sin is death; and death is caused by the effect of vice. A vicious person contains in his body the seed of his own destruction."

"The Christian is the best fitted of all persons to withstand disease and live healthily."

BAPTISM VS. CHRISTIAN BAPTISM.

BY REV. FARLEY D. MOOT.

That there is a difference between Baptism and Christian Baptism no one who studies the subject can dispute, and yet, we are frequently confronted with statements which convey the idea that the two are to all intents and purposes, one and the same. If that were so, it were unwise to insist upon one's passing through the regeneration before going forward in the ordinance of baptism, and no question should be raised respecting the validity of one's baptism, as to whether he had become a Christian before or after it. That they are not the same, the great brotherhood of Baptists the world over do not hesitate to emphatically affirm.

Baptism is the complete immersion of a person in water, but Christian baptism is the complete immersion of a believer, in water, in the name of the Father, and of the Son, and of the Holy Ghost.

To add the name of the Trinity to the baptism of an unregenerate person would be but the mere play upon words and could be of no importance whatever. On the other hand, to omit the name of the Father, Son and Holy Ghost in the baptism of a believer, would be to rob the act of that which makes it Christian Baptism. Therefore, when for any reason one who has united with the people of God, comes to the conclusion that he has cast in his lot with such as "contend for the faith once for all delivered to the saints," before he had given him a "New heart," should insist upon going forward in the ordinance of baptism, and the church upon whose list of members his name is recorded, should require it of him.

Instead of it being a cause for discouragement on the part of the church or its pastor for one of their number to come forward and ask for Christian Baptism, expressing the conviction that when he "went down into the water he was in his unregeneracy, and therefore not a fit subject for the observance of that ordinance, it should be the reverse, and the church and pastor should rejoice in what they may with reason interpret as the manifestation of the Holy Spirit among them, and lose no time in complying with the wish of the brother to follow his Lord into the Liquid Grave.

This subject is of vital importance to the churches of to-day, if possible more so than at any other period in the Christian era.

There are in most of the churches, especially in the North, very many among the membership who have through different influences, come into the church without giving that evidence of a change of heart which should be required of such as unite with the "body of Christ."

A few instances upon this point which have come under the writer's observation may not come amiss: A man which I found in the church of which I was pastor, was so accustomed to indulge in low conversation and to advise things which were in the highest degree censurable and to be condemned, and whose life I had reason to believe was given to such indulgence, I once asked how he came to unite with the church, and his reply was that he thought the church to be a good thing and so united. Upon inquiry I learned that some years before, a noted evangelist was engaged to labor with the pastor and church in a revival meeting, and as a result, over an hundred people were received by the church and this man among them. It was told me that when he presented himself to the church for membership, that he arose in the meeting and said that he would like to unite with the church and would pay his part. Upon this statement some one moved that he be received. The vote was taken and carried, not a question being asked.

In another church I found two members who were occasionally overtaken with strong drink and who were, after considerable effort, dropped from the membership. Upon inquiry I learned that the pastor who baptized these men remarked to one of his brethren that he smelled the fumes of liquor upon their breaths as he plunged them beneath the water. One of the men being especially prominent in the legal fraternity and the other being connected with an old and

wealthy family there was a desire to have them as members of the church.

Several ladies presented themselves before the committee of a sister church for membership, whose relation of Christian experience was substantially as follows: One of them when asked to relate her experience said, I felt bad and I prayed, and I felt better and now I would like to unite with the church. Another said that she had rather attend that church than any other and would be glad to be received into membership. Still another said that she wanted to live a Christian life and had prayed over it and was convinced that she loved the Saviour and would be at home among that people, and wished to be baptized. All were received.

Said one of the deacons of a city church: A young man who moves in fashionable circles came to our church and asked admission to membership. When asked by the pastor if he was willing to give up anything for Christ, replied that he was willing to give up anything that was reasonable. When asked if he would give up dancing and card playing for Christ, replied that he did not think that the Lord required it. He was then asked if he would like to go forward in the ordinance of baptism on Wednesday night; his reply was, that a few of his friends were to be at his house on that night and they had arranged for a dance, and he was to have the care of it, and therefore it would not be convenient for him to be at the church on that night, but that he knew of nothing to prevent his being there on the Wednesday night following. On the following Wednesday night, he was received into membership after baptism.

Said a Christian mother: Mr. —, our pastor, asked if I would not persuade my daughter to go forward in baptism and unite with the church. He said that he had talked with her, but that she did not think that she ought to unite with the church, as she was not a Christian. Why, said he, such an idea! Do you suppose she would have attended the Young People's meeting every Sunday night for the entire year, had she not have been a Christian? Said the mother: I asked if that was all the evidence he had that my daughter was a Christian, and he said that that was enough.

A man and his wife presented themselves before one of our churches for membership, and when asked to relate their Christian experience, both stated that their parents had brought them up to be good, and had prayed for them, and they felt that they ought to unite with the church, and therefore offered themselves as candidates for baptism. The church voted to receive them and they became members with them.

These are but a few instances which recur to my mind of the unscriptural course pursued by many churches in the reception of members, and can but reveal the fact that of necessity, under such a state of affairs, a goodly proportion of the membership of our churches are yet of the world, and, though in the church, are not of the spiritual body of Christ.

As a result of such looseness on the part of the churches in receiving people into their membership, their ranks are being filled in with such as we have just reason to believe know nothing of the "witness of the Spirit." Among the fruits of this state of things are thinly-attended prayer-meetings, the absence of the family altar, in professedly Christian households, a declining reverence for the Word of God, the growing persuasion that the ministry is but a profession, like the law and medicine, little respect for the Sabbath and a doing away with the necessity of an supernatural change in one's heart to enter upon a Christian life. Sad as the statement may seem, yet it is a fact that there are children growing up in the homes of members of our churches who never witnessed either morning or evening devotion, or, unless the pastor chanced to be present at a meal with the family, the giving of thanks at table.

The "doors of the church" being left ajar, many "for policy's sake" have united with the church and, when once in, because of a sickly sentimentalism which has taken firm hold upon large numbers of the membership, seldom if

ever, for almost any cause, are any excluded, and so the numbers grow and the churches languish, having "a name to live, but are dead."

When, in the midst of such surroundings, the Spirit of God so breathes upon the "dry bones" as to awaken in the minds of such as are in our churches the query if they have received Christian baptism, we can but regard it as a healthful indication and which should cause rejoicing in the company of the faithful.

I speak not unadvisedly when I affirm that, in my opinion, there could be no event which would be more promotive of the cause of Christ, than a wave of conviction which should sweep over the hearts of such as have banded themselves together in our churches, laying bare the true condition of every heart with respect to their true state and standing as regards the requirements of the Gospel of Christ. Then would the unregenerate either seek to know the Lord, whom to know aright is life eternal, or drop their pretensions of being what they know they are not, while such as came into the church before their hearts were renewed through belief of the truth, but afterward became the trophies of redeeming grace and dying love, would come by numbers to the baptismal waters where they would honestly and in all sincerity put on the Lord Jesus Christ in that ordinance which He himself honored by His observance.

Let then encouragement be given to the dividing of the real from the unreal, the genuine from the counterfeit.

I can but believe that the influence which the administration of the ordinance of baptism upon one who had unworthily gone down into the water, would redound to the honor and glory of God in the bringing about of much heart searching by many who are in the church, but whose lives are not what they should be.

To such as have come into the church ere the scales fell from their eyes and their hearts were renewed, but have since been brought to a saving knowledge of the truth, I would say: "Arise and be baptized and wash away thy sins, calling on the name of the Lord."

HOSPITALITY TO NEW TRUTH.

There are certain men who think themselves called upon to emphasize the importance of giving a hospitable welcome to all new truth. I am greatly in favor of this myself; and I would join with these brethren in their cry if I thought there was any occasion for it among those who read what I write. There is nothing I delight in so much as new truth. Not that there is any truth new in the absolute sense of the word, but that there are truths new to me when I discover them—new because of my previous ignorance of them. I have been searching for new truths all my life; and when I find one of special importance, I am like the wise man when the star appeared the second time, I rejoice with exceeding great joy. Hospitable to new truth? My door stands wide open, winter and summer, to let it in. I am not acquainted with any man of sense who differs from me in this particular; if I were, I would send him a copy of the *Christian Evangelist*, or some such paper, occasionally, that he might read the fine exhortations which are being written on that subject.

But before I bow anything new into my sanctum, I must know that it is a truth. My welcome for new truth is not more hearty than my detestation for error, whether new or old. Especially do I abhor old error when it steals the cap of truth and comes smiling up to my front door. I must know my guest before I give him a hearty welcome; and he must excuse me for letting him stand at the door till I read his credentials.

The special reference of the writers to whom I refer is to matters of Biblical criticism. I would have every man who finds truth which he clearly perceives to be truth, to welcome it. I admire the caution of those who do not yet know whether that which they hear is truth or error, in holding a non-committal position; but I would despise the man who, having thoroughly studied the subject, hesitates to smell what he knows to be false and injurious. This is the stand

that I have taken, and I fight not like one beating the air.—McGarvey.

NEEDS OF CHILDREN.

BY REV. CHARLES E. JEFFERSON, D.D.

But not what we have done, but what we shall do, that is the question. My answer is, pay more attention to the home, for the family is in danger. Multitudinous forces are at work to disintegrate it. Steam and electricity, by tearing men to travel, tear them in increasing numbers from the family hearth. Philosophies, specious and satanic, are undermining the sanctity of marriage. Commercial life, club life and social life have all conspired to take parents from their children. The multiplication of religious organizations has weakened the sense of parental responsibility, and fathers and mothers have too often turned over to others the duties which God gave to parents. Every organization in the church will do better service if supported by the home.

But recognition is not enough. Children must be fed. The problem of the Christian church is at bottom a problem of feeding. If the parent priest shirks or falters all other priests are engaged in a well-nigh hopeless task. If Christian men in the few leisure moments of the morning feed themselves on newspapers and take no time to feed their children on the Bible, let no one wonder if the Christian Church runs with a wounded heel. Parents must be assisted in this instructional work. O for a catechism in all our churches throughout the world! The church has never made lasting conquests except where it has used the interlocutory method of instruction. With all her follies and crimson stains Rome goes on her conquering way because she knows the value of a child. The voice of Xavier still rings through all her councils, "Give me the children until they are seven years old and any one may take them afterwards." Parents ought to do this work, and so also ought the minister. I wonder if the time will come when we shall return to the good old Congregational method of having over every church a pastor and a teacher?

Instruction, painstaking, continuous, systematic instruction—this is the crying need of the Christian church of our day. We are living in a day of books, but in our day, as in the days of Hoses, God's lamentation is, "My people are destroyed for lack of knowledge." We have had Niagara of exhortation, let us now have clear-cut, definite, positive instruction. It is not unlikely that the greatest advance that the Christian Church is going to make in the twentieth century will be the expansion of the Bible school. Our public schools are completely secularized. It is becoming increasingly clear that secular education is not enough. Without moral and spiritual training humanity is lost. Never have we had more education, and never have we had more cranks and fanatics and impostors. The Roman Catholic Church has given her answer in brick and stone from the Atlantic to the Pacific. Her answer is the parochial school. What shall our answer be? The Bible school, in which, with its larger conception of its scope and privilege, we are going to give a new dignity to teachers.—Congregationalist.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves; but the patience, or anger, or high thinking, or bitterness which we put in them, that is the important thing.—Selected.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 25.

WOES OF INTEMPERANCE.

Proverbs 23:29-35.

MOTTO TEXT—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20:1.

This is one of the most graphic of descriptions. A drunkard can see himself as others see him in this mirror. The chapter is the advice of a father to a son, warning him against the perils of the society in which he would find himself in life.

"Who hath woe? Who hath sorrow?"—The Hebrew words translated woe and sorrow are interjections. "Who hath oh? Who hath alas?" A strong description as if of woe too great for human language. They are many as well as great. Woes of body and of mind—and woe utterly unreasonable because they are brought upon a man by his own senseless and deliberate folly. If a man had never seen a drunkard, and if he was made a confirmed sot by one drinking, one might have pity and patience. But men begin drinking with warning examples all round them, and it is only by continued drinking that they become confirmed drunkards. "Who hath contentions?"—Drunkards are quarrelsome—which is the idea here. They have contentions also between their appetites and their consciences; contention with those who would turn them from their evil ways; a contention with God and his law. "Who hath babbling?"—The most intelligent man talks sillily when under the influence of liquor. Drunkards reveal secrets also. The word also means complaints—complaints of his circumstances, of his fellows, against God. "Who hath wounds without cause?"—Fighting on slight provocation which would not have moved him had he been sober.

"They that tarry long at the wine."—Men drinking all night. They indulge in spree which last sometimes for weeks. "They that go to seek mixed wine."—Go to saloons, in modern language, and drink wines made strong by "rags. Mixed drinks cause speedy intoxication. All sorts of poisonous things are put into the liquors of the present day, and make them more deadly by far than the liquor of the same name of fifty years ago.

"Look not thou upon the wine when it is red."—The wines of Palestine were generally red, and red wine was esteemed most. The command is, not to put one's self in the way of temptation. Do not even look upon strong drink—stay away from the places where you will be tempted.

"When it giveth his color in the cup."—It might be well for the benefit of scholars who do not know the reason, and who are often punished by the use of the pronoun "his" in such cases in the Bible for the teacher to explain that when our version was written, the pronoun "his" had not been introduced into the language. His was used as the neuter possessive as well as the masculine. For "color" the Hebrew is "eye," referring to the sparkling of the wine. "It is enough the cup had an eye which

glanced at the drinker with a fascination he did not resist." "When it moveth itself aright."—Goes down the throat smoothly and pleasantly. One who knew nothing of the terrible nature of strong drink might be deceived by the color and the sparkle of the wine, as the child by the rattles of the snake. Avoid the beginning of drunkenness by total abstinence. Not only refrain from touching, but even from looking upon it. A man who does this is safe, and he alone.

"At the last it biteth like a serpent."—Whose poison is deadly. The East is greatly cursed with poisonous reptiles, some of which are beautiful in color. "And stingeth like an adder."—Which lay coiled up in the dust, unseen and unnoticed, ready with its deadly fang. Thus strong drink overcomes a man who imagines that he is safe from danger.

"Thine eyes shall behold strange women."—Licentiousness is a constant companion of drink. The words also mean strange things—a reference to the horrors of delirium tremens. "Thine heart shall utter perverse things."—The word perverse comes from the verb to turn things upside down. A drunken man's ideas of right and wrong are confused; he will utter words he would not dream of when sober. His words are confused also and stammering. How a man who has ever seen another drunk, and seen what an utter fool he made of himself, can drink, is one of the mysteries of sin.

"As he that lieth down in the midst of the sea."—Commentators differ as to the meaning of these words. They may refer to the unconsciousness of one who is in the depths of the sea, hopeless and helpless; or to one tossed about on a ship in the sea. The drunken man is compared "to one who is drowned or drowning, who is cut off from all his former pursuits and interests in life and has become unconscious of surrounding circumstances." There may be a reference to the rolling, unsteady gait of the drunkard, but that is doubtful. "Or as he that lieth upon the top of a mast."—A place of the greatest danger where no man in his senses would lie down. In just such deadly danger is the drinking man, and his folly is greater than that of the man lying down on the mast head.

In the next verse the drunkard speaks. He is vaguely conscious of the things which happened during his carousal.

"They have stricken me, shall thou say, and I was not stiched; they have beaten me and I felt it not."—This is the inebriate's contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken and not made sick; he has been beaten, but he felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very drinking habits dull the conscience and harden the heart."—Peloubet.

"When shall I awake? I will seek it yet again."—Nature forces him to sleep off a debauch, but he regrets the time he must spend in sleep. So far from being penitent and ashamed, he is anxious to get to drinking again as soon as possible. The Bible does not favor the sentimental view that the drunkard is the poor victim of others who are the guilty ones. The Bible represents him as a criminal, and a very vile, contemptible and hardened one. A little more Scriptural talk to drinking men would be a good

thing, and a great deal less of coddling sympathy.

NEW ASSOCIATION ORGANIZED.

On Saturday before the fifth Sunday in October the messengers from the nineteen churches which withdrew from the Salem Association at her last meeting, met at the Baptist church in Elizabethtown and were organized into a new association, which was named Severn Valley. It took the name of the old historic Severn Valley church, which is claimed to be the oldest church west of the Allegheny Mountains. The first meeting of this Association being here, it seemed proper that it should take the name of the old mother church.

This old church is not the only thing of interest to Baptists in our town, but we have a Baptist mother in Israel, who is one hundred and one years old, the oldest Baptist in the world.

This new and promising association was organized with 2,881 members. Our beloved brother, S. H. Bland moderator of the Salem Association was elected moderator, and Bro. Louis Faurest, clerk of the same Association, was chosen clerk. The next meeting of this body will be with Youngers Creek church on Wednesday after the fourth Sunday in September, 1900.

I have just entered on my new work here as pastor. The good people have given me a hearty welcome to my new field of labor. I hope to begin my work at Gilead the second Sunday in November. I trust the Lord will greatly bless our labors together.

Yours truly, W. H. BRUNGLS.

OHIO VALLEY ASSOCIATION.

The Ohio Valley Association met with Uniontown church October 31, and lasted two days. Owing to a small-pox scare the attendance was very limited. Not near all the churches were represented. As to visiting ministers, none were present except Eld. Josephus Cheany, of Dallas, Texas, and myself from Little River Association, but, as I am pastor at Uniontown, I did not feel like a visitor, especially among such hospitable people.

Eld. F. W. Wittenbraker represented the American Baptist Flag and the writer the Western Recorder.

By acclamation Eld. J. H. Spurlin was re-elected moderator and A. T. Cinnamon clerk.

Bro. G. H. Cox, of the Ministers' Aid Society, was present and well represented that institution, besides making a few telling talks on other things. As to the present status of the society the Recorder has contained previous reports. Suffice it to say it is accomplishing much good, and well deserves much more liberal support.

Sturgis College was represented to be threatened with sale for payment of a debt of \$6,000, and considerable interest was elicited in its behalf. Subscriptions of money were made of an encouraging character, and the churches of the association, it is hoped, will supplement the lack so that a good collector can be put in the field to raise the required amount to liquidate the entire debt.

Altogether the association was an interesting one, and, it is hoped, the things devised will result in the accomplishment of greater things for the Master the present year than were accomplished during the year just closed. Only a little over \$8 were raised last year for all mis-

FISH OF ALL KINDS, NO MATTER HOW PREPARED IS MADE PERFECTLY DELICIOUS BY THE USE OF LEA & PERRINS' SAUCE. THE ORIGINAL AND GENUINE WORCESTERSHIRE. BEWARE OF MANUFACTURERS WHO ATTEMPT TO SELL A WORTHLESS IMITATION. SEE SIGNATURE. JOHN DUNCAN'S SOLE AGTS., NEW YORK.

sions. Let us hope our brethren will stir themselves and raise this year not less than \$15.

T. E. RICHBY.

Princeton, Ky.

"I'VE BEEN THINKING."

About thirty-seven years ago, I saw a book with the above very unique and significant title, and it made a lasting impression upon my mind and heart. After many long years in the ministry—indeed, more than forty,—with varied and changeable experiences, "I've been thinking" very earnestly of late about several matters and many changes which have taken place in our own beloved denomination during that long period. Surely many and great changes have occurred during that time in our Baptist ministry and churches. I do not refer to changes by death, but on other lines.

Again, "I've been thinking" of the sad change that has taken place in family worship! In those days, it was generally observed; now, ah, how few, comparatively, of our Baptist church-members have a family altar! Amid the hurry and bustle of business, there seems to be no time in the day or evening to call the family together to read God's Word and to pray. Sad, indeed! Here lies, "I've been thinking," one of our great sources of weakness as churches. No family altar in the home! No praying of parents and children together in the household, as in the years of the "long ago!" A sad, sad decline surely! What power in those family altars of a generation and more ago! The older readers of this paper remember those rich and precious seasons. How sweetly they live in memory!

"I've been thinking," also, about the old-time spirit of exhortation that used to rest on the brethren in those other years. Why, what testimonies were given by them! What power in those exhortations that wonderfully moved the whole assembly! We can never, never forget those hallowed seasons. Not simply the recital of a verse of Scripture, as in many instances in our meetings at the present time, but Holy Ghost exhortations, from full and burning hearts. What pleadings then with the unconverted! How the tears would flow! Where is that old spirit to-day? Has it died-out? Is it, indeed, out of date? In our boasted wisdom, learning, and higher criticisms, have we outgrown that period? Does not the church to-day seem to be somewhat short of her strength on the lines indicated above? Why is it?

"I've been thinking," also, of the observance of the Lord's day when I entered upon my ministry and ever since that time. No Sunday excursions, no pleasure parties, no "sacred" concerts Sunday night, no visiting, no base ball games, no Sunday newspapers; but the Sabbath was a holy day, not a holiday, as it now is in many places! Almost

every Protestant family, at least in our smaller towns and villages, attended church. How is it now? What do we find? Thousands upon thousands of our American families never in the church! Where are the majority of our Protestant young men on Sunday? Not in our churches! The Sabbath is being largely secularized in these days; becoming more and more so!

"I've been thinking" that there did not use to be the restless, uneasy spirit in our churches as we find it in many of them to-day; a great want of stability and solidity; uneasy, restless, dissatisfied; hence very little, if indeed any, growth in grace and Christian knowledge. Another outcome of this restlessness is, "I've been thinking," a frequent change of pastors. Here is one of the alarming, growing evils in our denomination to-day. Change, change in the pastoral relation! Really, in many cases, no permanence, and so no healthy solid growth. The pastoral relationship, when the writer began his ministry, was considered a sacred one; now, like some marriages, it only lasts for a few months, or two or three years as the average. It is all wrong.

"I've been thinking," when there is a vacancy in the pastorate, what a rush is made for that vacant pulpit! How many enter the race! It was not so in the earlier years of my ministry. There is a most deplorable state of things just here in our denomination at the present time! This "candidating" has come to a fearful pass!

"I've been thinking," also, we need a thorough, complete change, as churches and pastors, in many respects. Let us "inquire for the old paths, and walk therein;" let us earnestly pray and seek for the "power from on high." "I've been thinking" God is the same; his Word has not changed. Oh, let us seek for the baptism of the Holy Ghost. May the old-time power come to our beloved Baptist Zion.—A Thinker in Zion's Advocate.

ABANDONED IT.

For the Old Fashioned Coffee Was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble, grew worse steadily.

"Some times it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum Cereal Food Coffee.

"A number of my friends have abandoned the old fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and insipid, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old fashioned coffee since. I am, A. Smith, 1000 Broadway, New York, N. Y.

If You Have Your Share of \$18,000

ahead of you, and the momentum of hundreds of thousands of dollars' worth of magazine and newspaper advertising behind you, and the unique prestige of **The Ladies Home Journal** and **The Saturday Evening Post** with you, you should be a pretty enthusiastic and successful subscription agent.

We will allow a liberal commission for every subscription sent in by a duly appointed agent. The sum of \$18,000 to be distributed among 754 agents is simply a premium on success. This premium money will be paid on April 15, 1900. Full particulars will be sent immediately upon receipt of your application.

The Curtis Publishing Company, Philadelphia

LOOKING FOR GOD.

The children of Israel had sinned, and their enemies were preparing to come up against them. The prophet admonished them that if they would forsake their sins and turn to the Lord he would prove a safe refuge in time of storm. But they preferred their own way. They relied more on the communication of necromancers and soothsayers than on the word of God's prophet. They had more confidence in worldly alliances than in the arm of Jehovah. They made up their minds, and nothing could turn them. The times were bad. The clouds were dark. The face of God was hidden. But the prophet did not despair. He said, "I will wait upon the Lord, that hideth himself from the children of Jacob, and I will look for him."

If men would look for Jehovah they would find him. He is not far from any one of us. One reason why men do not see him is, they do not look for him. They are looking for gold, for pleasure, for worldly good, and passing by the great object of the search of the wise.

Look for him in childhood. There are some who say that youth is the time to seek after pleasure. It is a pity, say they, to spoil the early life of anyone with gloomy thoughts of God and eternity. Let the young enjoy life while they can. These words are familiar to all. But this wise man said: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." We must answer for all our years and all our opportunities. One may spend twenty years in sin and afterward find pardon, but the marks of those years of folly will go with him to the grave. They that seek sinful gratification in youth shall find a snare, but they that seek God early shall find him.

Look for him in affliction. It is not easy for men to see the hand of God in their afflictions. It would not be right to attribute all our suffering to the Almighty. We bring some of our most painful troubles on ourselves by our own imprudence, by transgressing wholesome laws of nature. The laws were ordained for good, but by transgressing we bring evil. We should blame ourselves, and not God. Nevertheless, while

these particular afflictions are not according to the will of God in one sense, they are according to his will in another sense. It is his will that the transgressor shall suffer pain. Therefore, when we suffer for our own wrongdoing we should be reminded of him who established the law, and consider his relation to us and his hatred of our sin. He is not far away from us in any trial. The clouds may hide his face, but he is at hand. Job had a sad experience in a certain affliction which he did not bring on himself. The face of God was concealed from his servant, but the servant still looked for him. Hear his cry: "O that I knew where I might find him! Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." But blessed is the man who will not be discouraged by darkness, but will still look for the Lord. He shall not look in vain.

Men should look for him in their business pursuits. Not a few imagine that God is not interested in business transactions. They look on him as a being who confines his attention to the great things of eternity. They would look for him in the sanctuary, but not in the store or the field. They are looking for gold and for what the world calls success. That thing, whatever it may be, is hard to find, and harder still to retain. It is said that 92 per cent. of the men who go into business either never acquire a competence, or lose it after they have secured it. And if they keep it their children are injured more frequently than benefited by it, and when they leave their fortunes by will the courts frequently distribute them contrary to the intention of the testator.

It is well to look for God in religious ordinances. Seek for him in his Word. In the history of the Old Testament and the New, in the songs of the psalmists and in the words of the prophets, in the precepts of the Bible, and especially in the story of Jesus, God is clearly revealed. But how can men find him in the Bible when they are looking for poetry, for history, for gems of literature, and perhaps for contradictions and absurdities? Look for him in prayer. Do men ever pray without looking for God? For what did the Pharisee in our Lord's time look when for a pretense he made long prayers? He was looking for the favorable impression which he hoped to make on his hearers.

The place to look for him is high. He may be found in the work we are now doing, in the place where we are now standing, in the objects on which we are now looking. We need not ascend up into heaven to bring him down, nor descend into the deep to bring him up. Nothing can be nearer than he is now. Each one may find God in his own heart. What is that which makes us ashamed of ourselves when we have done wrong? Some call it conscience, but is it not God working within to will and to do? What is that which creates in the heart a hunger and thirst for a better, truer, nobler life? Is it not God, who seeks the contrite heart for his abode?

The time to look for him is now. The thought that he will keep us waiting a long time until he is ready before he will manifest himself is a delusion. The disciples waited in the upper room till the day of Pentecost was fully come, but after that there was no more need to wait,

for he came to abide. When we sing,

My all is on the altar,
I'm waiting for the fire.

We are not looking for him as we should. He is waiting for us. When our all is on the altar he is already manifesting himself. We have found the object of our search.—New York Advocate.

PEMBROKE AND OTHER PLACES.

I am just home from Pembroke and some of the things I saw and heard may be of interest to your readers. Pembroke is in the Beulah land of this section. There every prospect pleases and even the men, as well as the women, are the best of their kind. Pembroke church is rich in goods, united in love and strong in faith. Those who laid the foundation are yet there and around them have grown up a superior company of young people who love God and delight in his work. I'd like to see Pembroke put to the test so that she would do her level best. The result would be something great.

The popular pastor of Pembroke, widely known and everywhere loved, Bro. J. G. Bow, abides in his strength, his quiver also is full of arrows, tipped with grace and love.

I have been assisting him in a meeting for the past ten days. Among the people of God, the meeting reached high tide, and the saints rejoiced in hope of the glory of God. There are not many unconverted in the community, but those who are there came regularly to the meetings, listened to the Word and went away as they came. So far as we could see, they were not convicted of sin and they are yet unsaved. No one will be a Christian who does not realize the guilt of sin. Three bright boys were, we trust, saved and are already enrolled among the "soldiers of Jesus Christ." For many weeks, through wearying days and nights, skilled physicians and trained nurses watched and worked to save the life of a boy, and every one reckoned it time and skill and money well spent. Have they who labored ten days for the salvation of three boys done less? Put this down and read it until all the blessed meaning of it comes upon you—"three boys saved from sin and saved unto righteousness and God."

Bro. Wood came down from Trenton and peeped in upon us. He reports his work as prosperous and promising. Wood says he is neither green wood, nor hardwood; that may be true; he knows; but of one thing I am sure, he is good wood, built for strength and sure to succeed.

Out at Salem, the ever dear old mother church, living amidst her children, strong and happy, the young and gifted Bro. Cheek feeds the flock of God. I did not see much of him, and in that he robbed me of much pleasure, but he is spoken of as a good soldier of Jesus Christ.

Bro. Nash is still in Hopkinsville, and that means that the line is advancing. This week he is in a meeting with Brethren Williams and Brown to assist him.

Around Clarkesville the work goes on all quietly enough. I do not hear of any revivals of notable interest.

At Spring Creek Bro. Taylor held a meeting of a few days and reports twelve additions to the church.

New Providence was grievously disappointed that, at the last moment, Bro. W. D. Powell, who had promised to assist Pe-

DO YOU GET UP WITH A LAME BACK?



**Do You Have Rheumatism?
Are You Sleepless, Irritable, All Run Down?
Kidney Trouble Makes You Miserable.**

SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles. To Prove For Yourself Its Wonderful Curative Properties, You May Have a Bottle Sent Free by Mail.

You are in no danger of being sick if you keep your kidneys well.

They filter your blood and keep it pure and free from disease breeding germs.

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

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

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

Swamp Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's disease, which is the worst form of neglected kidney trouble.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Dr. Kilmer's Swamp-Root cor-

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

This prompt, mild and wonderful remedy is easy to get at the drug stores, in fifty-cent or one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the WESTERN RECORDER, who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of Swamp-Root.

The great kidney remedy Swamp Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to kindly mention the Louisville WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

tor Murray, did not come, and they gave up the meeting for the present.

The church in Clarkesville expects to hold a meeting some time in November and the pastor will do the preaching.

R. R. ACREE.

All true work is sacred; in all true work, were it but true hand labor, there is something of divineness.—Carlyle.

The bindery of the great Bible Publishing House of A. J. Holman & Co., of Philadelphia, was damaged by fire November 1. Loss fully covered by insurance. Repairs are going on night and day, and, with their usual enterprise, they are filling all orders promptly.

SUBSCRIBE FOR THE RECORDER.

BEYOND THE SUNSET.

BY REV. A. HERRLEKE QUIRK.

O'er you mount the hues of crimson
Tell us of the day's decline,
Clothing hills in radiant beauty
As the lights and shades combine...

OUR PULPIT.

THREE ARROWS, OR SIX? BY O. H. SPURGEON.

And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground...

are mysteries in your faith, to the top of which you cannot climb. But sometimes a practical question about these two points does arise. It is correct to say, speaking after the manner of men, "If men are earnest, if men are believing, if men are prayerful, such and such a blessing will come..."

tion that comes by faith. In our affairs that appear to be trifles, we are often shaking worlds. That which looks like a great action may turn out to be a puff-ball, and nothing more; but a little occasion may prove to be great in its consequences.

New Features in "OXFORD" Teachers' Bibles. And Authorized American Editions WITH NEW HELPS MAPS and 20 FULL-PAGE PLATES. "OXFORD" Workers' Bibles. The Ideal Bible for Students and Workers.

Are You Dissatisfied WITH THE INTERNATIONAL LESSONS? DO YOU WANT LESSONS that will promote genuine Bible Study in the Sunday-school? The BIBLE STUDY UNION, or BLAKESLEE, LESSONS.

Illustration of a man and a woman sitting in a parlor. Text: It will only cost you 50 cents extra to ride all day in a Cotton Belt Parlor Car (25 cents for a half day). Seated in a large revolving arm chair with plenty of space around you, you can enjoy as much freedom and ease as you please.

SOUTHERN RAILWAY. Superior Schedule and through Pullman Car Service. The only line with vestibule trains. Winter Tourist Tickets via this line... Webber's Vest-Pocket Dictionary 25c

will not let the King go unless he blesses them, who lay hold upon the angel, as Jacob did, and wrestle all night until they got a blessing. Thou hast done well to pray, but thou shouldst have prayed much more. What blessings are waiting, what treasures are in the hand of God ready for the man who can bend his knee and say at the mercy-seat till he wins his suit with God!

The Church of God, as a whole, is guilty here, as to her plans for God's glory. She is doing much more now than she used to do, but even now, though she smites three times, we may say to her, "Thou shouldst have smitten five or six times." Oh that the Church of Christ had a boundless ambition to conquer the world for her Lord! Oh, that we never rested day nor night till our neighbors knew the Saviour, till sinners of every class were made to know that there is a God in Israel! Upstart you, who have done so little, churches that have been satisfied with now and then stirring the baptismal pool, and the adding of half a dozen in a year! Oh, for the cries to God, and labors for God, of a very different sort from those of the past!

II. But now, secondly, let me speak of the reasons for this pausing. Why do men come to a dead halt so soon?

Another reason why some pause is, that they are too soon contented. Joash thought that he had done very well when he had shot three times, and that Elijah would pat him on the back and say, "How well you have done!" That kind of feeling creeps over many workers for the Lord. They fancy that they have done their share; they have had their time; now they will let somebody else take a turn. And they have done the work so well, too! Ah, yes, the power to do more oozes out by the leakage of contentment with what you have done! We have done nothing well enough to say, "It is finished." Still is there much more land to be possessed; and, in the name of God, let us banish from our hearts all contentment with our attainments, or with our services, and let us do much more than we have yet attempted for that dear Lord, who has bought us with his precious blood.

Joash, too, I dare say, gave up shooting because he was unbelieving. He could not see how shooting the arrows could effect the Syrians; and he wanted to see. Oh, brothers and sisters, we do not any of us believe enough in God! Believe in God to the uttermost. Thus will you be successful workers, and accomplish great things for God. No man knows the possibilities that lie at his feet. It is impossible to measure them; only unbelief can contract them. Remember that even Christ could not do many mighty works in his own country because of the people's unbelief; and nothing stops us from doing work for him like unbelief in the ever-blessed One.

I should not wonder, also, if Joash was too indolent to shoot five or six times. He did not feel in a shooting humor. Now, whenever you do not feel in a humor for prayer, then is the time when you ought to pray twice as much. If you do not feel in a humor to take your class, say to yourself, "You shall do it well to-day. I will make you do so, poor lazy flesh of mine!" I heard of a person who, being weary in walking to the meeting-house, stopped, and said to his legs, "Come, you have carried me a good many miles to

the theatre, and I will make you carry me to the house of God!" So may we say to ourselves and to one another, "We were active enough when we ran to our amusements, and went with the giddy multitude to do evil; and we will be active now in the service of our God." None of us will ever get to heaven on a feather-bed; no, it is a marching pilgrimage from this place to the gates of pearl.

Joash also probably had too little zeal. He was not wide awake, he was not thoroughly aroused, he did not care for the glory of God. If he could beat the Syrians three times, that would be quite enough for him. He thought that they would have had enough of it, too; and so he laid down his bow and his arrows. I wonder whether I am speaking to anybody who has just been putting up his bow and arrows, some brother who has made up his mind that he will retire from the school, or one who has so much to do in the world that he must give up that village-station. If so, turn this subject over, and ask yourselves whether you were not sent in here to-night on purpose to be told that you ought to have shot five or six times, and done much more than you have done. God does speak to men's consciences by his servants; and I put it to every child of God here whether this is not a message from the excellent glory, "Keep on; keep on as long as there is life in you; keep on growing in grace, and advancing in the service of Christ."

III. But now, thirdly, and very briefly, notice the lamentable result of this pausing.

When Joash had shot three times, he paused; and therefore the blessing paused. Three times he shot, and three times God gave him victory. Do you see what you are doing by pausing? You are stopping the conduit-pipe by which the river of blessing will flow to you. Do not do that; to impoverish yourself must certainly be a needless operation.

You will suffer in consequence, as this king did; for, after the three victories, the rival power came to the front again. You will suffer in many ways if you cease to draw daily supplies of grace from God, or cease to shoot the arrows against sin.

Others will also suffer with you. All Israel was the worse for Joash leaving the arrows un-shot. Your children, your neighbors, your friends; who can tell how many may suffer because you are slack in grace, and in the service of the God of glory?

Meanwhile, the enemy triumphed. There is joy in hell when a saint grows idle; there is gladness among devils when we cease to pray, when we become slack in faith, and feeble in communion with God.

What was even worse, Jehovah himself was dishonored. The worshippers of false gods triumphed over Israel, and the infinitely-glorious Jehovah did not manifest his might as he would otherwise have done. Let us not rob God of his glory, for that is the worst of robberies; but let us so live that as much glory as is possible may be gotten out of such poor creatures as we are by the ever-blessed God.

Yet again, glorious possibilities were lost. See what glorious possibilities lie before you; and do not let them lie there untouched. If you were poor, and there was a gold mine in your field at home, which only wanted the use of a spade to make you rich, would you not be

SPECIAL - TRADE - INDUCEMENTS.

Colored Dress Goods.

- 40c For your choice of a line of bright Serge Plaids, 36 inches wide, all beautiful Scotch colors.
- 50c For heavy Camel's Hair Plaids, 36 inches wide, suitable for Dress Skirts; regular 65c cloths.
- 80c For elegant Velour Poplins, 40 inches wide, in blue, green, garnet and brown; regular price, \$1.00.
- \$1.50 For fine Covert Serges, 48 inches wide, in splendid greens, gray and garnet, for Tailor-made Suits, worth \$2 per yard.

Black Dress Goods.

- 60c For an All-wool Imperial Serge, 50 inches wide—a material that sells generally at 75c a yard.
- \$1.00 For Priestley's fine Silk Warp Endora Cloth, 42 inches wide—a bargain at \$1.25 a yard.
- \$1.30 For elegant Imported Reversible Velours, 44 inches wide—a superior cloth worth \$1.50 per yard.
- \$1.98 For Priestley's finest quality bright Mohair Crepons, 44 inches wide, one of the most stylish fabrics in our house worth \$2.50.

Silks.

- 60c For black Taffeta Silk, with satin stripes, 19 inches wide, regular 75c silks.
- 75c For extra quality black Corded Taffeta Silks, 20 inches wide, worth 95c a yard.
- 90c For elegant black Satin Duchesse for waists, 27 inches wide, regular price \$1.25 per yard.
- \$1.00 For pure white Bengaline Silks, 21 inches wide, for stylish waists and for trimming purposes.

Cloths for Dress Skirts.

- \$1.25 For heavy Scotch Mixed Cloth, 50 inches wide, an excellent fabric; worth \$2.
- \$1.75 For beautiful Covert Cloths, 50 inches wide, tans and browns; regular price \$2.50 a yard.
- \$1.90 For stylish Dark Green Kersey Cloths, 50 inches wide, regular \$2.50 cloths.

Ladies' Fleece-lined Underwear.

- 50c For Ladies' well-known Onesta Union Suits, Jersey Ribbed, glove fitting, silver or ecru, the neck silk taped and crochet finish.
- 75c For Ladies' extra quality Union Suits, Jersey Ribbed, silver color heavy fleeced, drop seat, extra good value.
- \$1.20 For Ladies' Seamless Glove-fitting Ribbed Suits, ribbon taped neck, silver crochet finish, pearl buttons, worth \$1.50.

Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully —in fact it is as safe as shopping in person from our counters.

Please Mention the Western Recorder when answering this advertisement.

J. BACON and SONS,

425 to 429 East Market St., LOUISVILLE, KY.

sorry that you had neglected it so long? Behold, the blessed promises of God are before you! You children of God may be rich, and blessed, and happy; will you leave this mine un-worked? You sinners, who as yet have only begun to seek the Saviour, seek him more earnestly, cling more closely to Christ, and you will soon get the blessing. Shall it be your own hand that locks you out of the kingdom? Suffer it not to be so.

IV. I am warned by the time that I must close; but I must say a few words about the cure for this pausing.

If we pause in our holy service, or in getting near to God, or in sucking the marrow out of the promises, remember that the enemy will not pause. You cannot make the drink traffic stop; you cannot make the harlotry of London stop its temptations; you cannot make the infidels stop; you cannot make the "Down-graders" stop. They will all be at it, with all their might, and do not let them lie there untouched. If you were poor, and there was a gold mine in your field at home, which only wanted the use of a spade to make you rich, would you not be

there; if you don't kill them, they will kill you." If you do not overthrow the powers of evil, the powers of evil will overthrow you. Oh, that God would give us to have no hesitation about our choice; but may we continue, by the power of the Spirit, to shoot the arrows of God's deliverance till Christ himself shall come!

A cure for this stopping lies in the reflection that in other things we are generally eager. If a man engages in business, he is all alive in it; if a man takes to a certain study, he will weary himself that he may understand it; and shall we do the work of the Lord half-heartedly, and, in matters of grace, slur over things, and only do as little as ever we can? The Lord save us from this spirit! A little religion is a very dangerous thing; drink deep if you would come to the sweetness of it. It is bitter at the top; but when you drink it to the very depths, the lees thereof are the choicest cordial for a fainting spirit.

And lastly, this question ought to prevent us from ever pausing, Can we ever do enough for our Saviour? Did he stop anywhere? Did he cry a halt when the work

New Silk Fringes.

- 44c For Heavy Black Silk Fringe, 3/4 inches wide.
- 49c For the next width in the same quality, silk fringe.
- 74c For extra width Heavy Black Silk Fringe, 6 inches wide, worth \$1 yard.

Ladies' Hosiery.

- 20c For Ladies' Black Ribbed Seamless Woolen Hose, very elastic; extra quality.
- 25c For Ladies' Oxford Gray Ribbed Seamless Hose—splendid quality for this low price.
- 35c For Ladies' Black Ribbed Worsted Hose; French foot; superior quality—3 pairs for \$1.

Outing and Flannel.

- 9c For extra quality Empire Flannels, in both light and dark colors checks, plaids and stripes.
- 10c For these popular extra fleeced Teale Down, new colors, plaids and stripes, light and dark; worth 12 1/2c.
- 15c For extra quality White or Gray Wool flannels, for infants' and children's underwear.

Men's Gloves.

- 39c For Men's Dogskin Gloves, lamb's wool lining, extra well made, worth 75c pair.
- 63c For a pair of Men's Gloves, goat-skin back, genuine buck palms; worth \$1.
- 75c For Men's Scotch Astrakhan Gloves, heavy Mocha or dog-skin palms; worth \$1 pair.

Men's Underwear.

- 30c For Men's extra heavy Handom Fleece-lined Shirts or Drawers; the shirt silk-bound neck and front, pearl buttons; the drawers extra well-stayed and finished.
- 75c For Men's Jersey Ribbed Woolen Undershirts or Drawers; the shirt silk-bound neck and front, pearl buttons; the drawers large gusset; both garments have covered seams throughout.

was half done? Did he not set his face steadfastly to go up to Jerusalem? When the scourges fell, he did not turn back and leave us. When the nails were driven into his hands and feet, he did not desert us. When he came to be forsaken of the Father, he did not forsake us; but he went through with his work till he could say, "It is finished." Oh, that we might each of us resolve that we would go through with our work, saying, "I have lifted my hand unto the Lord, and I cannot go back!" May every Christian man and woman say the same!

And you who have not yet believed in Christ, may you be brought to believe in him who died for the guilty! Surrender yourself to him who died upon the tree; and having done so, when he looks upon you and says, "Thy sins be forgiven thee," look up to him and say, "I bless thee for that sweet word, my Lord, and now I will serve thee all the days of my life." May the Quickening Spirit add the divine quickening to these feeble words, and set you all shooting five or six times, for Jesus' sake Amen.

EDITORIAL.

WILL JANUARY 1900 FREE.

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

RUSKIN says: "How strange it seems that physical science should ever have been thought adverse to religion! The pride of physical science is, indeed, adverse, like every other pride, both to religion and to truth; but sincerity of science, as far from being hostile, is the path-maker among the mountains for the feet of those who publish peace."—Arrows of the Chase, p. 181. This is true and well said. There is nothing in science hostile to religion. True there are some theories of some scientific men that contradict the fundamental teachings of religion, but not a single fact ever discovered by any scientific investigator makes against the plain teaching of the Bible. If any man thinks there is such a fact, let him produce it.

There are some who persuade themselves that it is hard to believe in miracles. But the fact is that nothing is easier than to believe in them. This is proved by the fact that multiplied millions of people have believed, and do believe, in them. What so many people of all grades of talent and culture have actually done cannot be a difficult thing to do. The only trouble any man has in believing in miracles comes from his first adopting a theory that contradicts miracles, and he finds it hard to reconcile his anti-miracle theory with belief in miracles. Of course he does, but that does not come within a thousand miles of even suggesting, much less proving, that it is hard to believe in miracles.

One might as well say that it is hard to step over a switch lying on the ground, as to say it is hard to believe in miracles. The man who ties himself fast a few feet from the switch will find it hard to step over the switch, simply because he is fastened so he cannot step over it. The trouble is not with stepping over the switch, but with breaking away from his fastenings. So the man who fastens himself with a theory finds it hard to accept miracles; the hard thing being to get free from his theory, or to hold to his theory and still accept miracles. If a man six feet tall grasps a root in the ground twenty feet from the switch and then tries to step over the switch while he clings to the root, he will find himself unable to do so. Shall he therefore say it is very hard to step over that switch in the highway, while his neighbors by the thousand pass along that way and step over the switch without the slightest difficulty?

The man who adopts an anti-religious theory which he misnames science, is sure to fancy that science is adverse to religion. Religion is much older than science; it takes far deeper hold of the human heart, and it will last when science has ceased. "Whether there be knowledge, it shall vanish away," while love abideth forever.

ONE of the dangers of the day to our religious work and life is that we will depend on organizations. We see that a certain work needs to be done, we talk it over and find that others agree with us. Then we proceed to form an organization to do the work, and then we are too ready to calmly and complacently rely on the organization to do it. When we depend on organization we are depending on ourselves, for we make the organization, and the organization gets between us and God, the one source of power. This does not prove that there ought not to be any organizations, it is simply a danger that attends them, which should be carefully guarded against.

Then, too, we are apt to forget that the purpose of organization among Baptists is to secure co-operation and direct energy. The organization is effective only as those who compose it are active and energetic. The responsibility of the individual is not transferred to the organization. His responsibility remains precisely the same, only he is now co-operating with others; and each one should get more work done by personal effort than if they had no organization, since by working together each one's work helps all the rest. Forming an organization is not doing the work, it is simply getting ready for the work.

Of course, in our religious work our organizations must all conform to the Scripture teaching in method as well as in work. There is nothing which ought to be done in religion for which the Bible does not make abundant provision. If we find something we think ought to be done, and some method we think ought to be used, but we can find no Scripture warrant for the one or the other, then we ought to drop them. All the promises of God lie along the lines of Bible teaching, and there is no promise along any other line.

The Roman Catholics are ever on the alert for securing from the State and the nation all the advantages possible. And if their aggressions are to be checked Baptists and Protestants must be equally on the alert. The fact that Roman Catholics vote according to the teaching of the vatican makes politicians afraid of offending the priests. The result is that Cardinal Gibbons and Archbishop Ireland can get almost everything they want from our Government, whichever party is in power.

Among the recent trophies the Romanists have won from the United States Government we mention:

1. A lot for a Roman Catholic church on the grounds of the West Point Military Academy.
2. The renewal of contracts for conducting Indian schools, in spite of vigorous protests.
3. Twenty saints' days made holidays in the Philippines by order of Gen. Otis.
4. Paying for rosaries for soldiers.
5. Paying for holy water, wafers, candles, etc., for Roman Catholic worship in Manila. And in Porto Rico and the Philippines the demands are now heavy, and will be heavier, for government support of Romanism. In Porto Rico the Roman Catholic demand that only those of their faith be buried in the cemeteries which belong to cities and towns as such. In the Philippines there is much "church" property which was paid for by taxation, and whose title vested in the crown of Spain, and which now, of

course, belongs to the United States. The Roman Catholics are trying to get our Government to turn over to them this property for which we paid Dewey's victory, the lives of many soldiers and \$90,000,000 in money.

Perhaps one reason Gen. Miles, who is commander-in-chief of the American army, is not sent to the Philippines, is because he is a Baptist, and a Baptist cannot be trusted to give away to Romanists the rights of American citizens.

We believe there are Roman Catholics in this country who do not sympathize with these aggressive demands, but they are quiescent, while the ecclesiastics are active and urgent. Our people should wake up to the situation.

DR. SAMUEL BOYKIN.

It is with great regret that we chronicle the death of this noble man of God and stalwart Baptist. He was born in Milledgeville, Ga., and was within a few days of his seventieth birthday when he died at his home in Nashville on the 8rd.

Dr. Boykin was a graduate of the University of Georgia, was a scholarly man and familiar with all the great literature of the past. While he was a good preacher and a well-beloved pastor, his chief work in life was as an editor. In 1890 he became editor of the Christian Index, of Georgia. After the war he gave it up to edit The Child's Delight, which in 1870 became the Kind Words. He continued the editor of this to the day of his death. Of the great good he has done by his work as editor of Kind Words, the Baptists of the South know more than any words of ours could tell them.

With the brain and culture of a strong man, Dr. Boykin combined the simplicity and sincerity of a little child, and it was a sore loss to our Zion when he was called home. His body was carried to Macon, Ga., for interment, and his funeral was preached in the First Baptist church by Dr. A. J. Battle.

MRS. ISABELLA BIRD BISHOP is a great traveller. Probably no other living person has visited as many countries and penetrated as many out-of-the-way places as she has. She tells a most interesting story in connection with one of her trips in the Western part of China. She was travelling in a boat of her own up the Yangtze Kiang river, and was near the headwaters of the stream, in a region where no white person had ever been.

In a village she found the people were hospitable and kindly, and she inquired the cause. For in all the other villages she had been rudely treated, called all sorts of opprobrious names, and she was driven out of many by the stones thrown at her.

She learned that the difference in treatment was due to the number of Christians in the place where no missionary had ever been. But a carpenter had gone into the central provinces for awhile and found work. Some one had given him a copy of the Gospel of Mark, and when he returned he brought it with him.

He used to read his book at night. When his friends came in and wished to know what interested him so much, he read it aloud to them. Every night little parties gathered to hear him read, and gradually they began praying.

A year had passed since the carpenter's return with the book,

and the people had been so influenced by it they had given up their heathen religion, and were praying to God and his Son. The greatest change in their lives was their truth-telling. All the missionaries who have ever worked among the Chinese know what a great change had been wrought when they ceased to tell falsehoods.

The people begged Mrs. Bishop to help them get somebody who could tell them about Christ. She let the missionaries know what she had found, and as soon as it could be arranged a preacher went to them carrying the whole New Testament. He found among them 45 whom he decided were genuinely converted, and a church was constituted.

This touching incident is another illustration of the power of God's Word. A stray copy of the Gospel of Mark, alone in a heathen village. And yet not alone, for the Holy Spirit went with it. The Word is His sword, and wherever it goes He is there to use it.

We need to have our faith in the power of God's Word strengthened, and such incidents will strengthen it. It is winning victories over all the world; it depends upon no human agency for its power. But it is dependent upon human instrumentality for opportunity to show its power. Men printed that Gospel of Mark; had they not, the carpenter and his fellows could not have found their Saviour by means of it.

THERE is a story going the rounds which is worth reading. A gentleman was beginning to drink, and nothing which his friends could say seemed to have any influence upon him. Still he went to the saloon and took a drink "whenever he felt like it," declaring he was in no danger of wasting his substance or drinking too much.

Finally a friend wrote him a note. Since he was resolved to drink, his friend advised that he buy a gallon and make his wife barkeeper. A gallon cost three dollars, and contained sixty-five fifteen-cent drinks. Whenever he wished a drink let him buy one from his wife instead of the saloon-keeper. When the gallon of whiskey was gone the wife would have the money to pay for it and \$6.75 profit. By saving her profits, the adviser wrote, "when you have become an inebriate, unable to support yourself, and shunned by every respectable man, your wife will have money to keep you until your time comes to fill a drunkard's grave."

Why should not the wife have the profits which he was paying so readily to the saloon-keeper? What possible objection to this plan? The man did not scruple to go into his wife's presence when he was drunk, and that was worse than drinking before her. The story stops there. We wish it had been added that this plain, blunt way of putting the matter before him led the man to stop his drinking. The story is said, by the War Cry to be a true one. What was its sequel?

BRUNSON was once urging greater activity in home missions in England and said, "I know they will say we are getting desperately Baptistical. We must be that; we shall never tell upon the age until we are."

It was George MacDonald who said: "We have not to promote ourselves, but to do our work. It is the Master who says: 'Go up higher.'"

Editorial Varieties

Spurgeon called for "sermons sent off at both ends and set on fire in the middle."

George Eliot spoke of "that brisk and cheerful air which a sermon is often disposed to produce when it is quite finished." Every Christian man should show himself good citizen. He must "under unto Caesar the things that are Caesar's."

The debt of our State Mission Board is \$97 less than it was at this time last year. Dr. Warden never did better work than he has done this summer and fall, and that means a great deal.

Dr. J. T. Christ has called our attention to the fact that few of our great preachers have been city pastors. Young ministers who have an ambition to become a city pastor should be in this mind.

It was said of John F. W. of Cromwell's time, that "he thought it a part of a man's religion to see that his country was well governed." Every Christian man should show himself good citizen. He must "under unto Caesar the things that are Caesar's."

Dr. James Outcros has been a leader among English and Scotch Baptists for many years. He was a scholar of note, a writer of valuable books, a fine preacher and teacher. His longest pastorate was one of twenty years at Stirling. He was for some years the President of Bristol Baptist College. It was a full life of years and of honours, leaving behind him a most noble reputation.

The author of "Abnormal Man" says: "Some characteristics of genius are originality, egotism, vanity, indirection, lack of common sense, procreancy, sterility, irritability, impetuosity, melancholy and susceptibility to visions and dreams." It is all these and more that make the brilliant geniuses are in the world. "Egotism, vanity, indirection, lack of common sense" are painfully prevalent, but it had not occurred to us to call their possessors geniuses. Another word, of four letters in the singular, has seemed to us much more appropriate.

The venerable James C. Bush recently died in his 87th at the residence of his son-in-law, Mr. Dixwiddle. He was over 85 years of age. Born in Brandenburg, when he grew to manhood, he entered the profession of law and was partner to Governor Helm in Elizabethtown. He laid down the law at the call of God and entered the ministry. He was the father of ministers and of Chaplains. He was the champion of ministerial education, and he gave a good part of his life to that cause. He was buried at Chapin. He was "a good minister of Jesus Christ" and a faithful soldier in Immanuel's army.

The history of Walnut-street Baptist church, prepared by Pastor Eaton and read (partly) at the Jubilee meeting, is to be issued in a handsome pamphlet and sold at 25 cents a copy. Persons wishing copies should send their orders to the Baptist Book Concern, Louisville, Ky. This is the church of Wm. C. Buck, A. D. Sears, W. W. Evans, John L. Waller, George C. Lortimer, J. Lawrence Smith, W. B. Caldwell, Janius Caldwell, John M. Delph, A. T. Spaulding, M. R. Wharton, H. M. Wharton, John A. Broadus, Basil Manly, Wm. Moses, E. H. Harris, W. L. Waller and others like them, concerning whom information is given in this pamphlet.

The Rev. G. F. Bostie, a well-known "Gospel Mission" missionary in China, last year received \$125.00 from "Hardshell" Baptists, and in the first quarter of the current year he received \$100.00 from the same source. If our "Gospel Mission" brethren can get the "Hardshell" churches to giving to missions in China, we will all rejoice. The "Gospel Missioners" have now eleven ordained missionaries in China, one in Peru, one in Mexico and one in Cuba. All these, we believe, are married. We are sorry these brethren and sisters are not willing to work under the appointment of our Board, but we are glad to have them win all the souls to Christ they can win.

Walnut-street church voted on Wednesday night of last week to call their pastor on the corner of Walnut and Fourth Sts., for \$1500.00; the church retaining organ, bell, pews, chandeliers, amos, etc., etc. The vote stood 20 to 17. The session, after considering the matter at several meetings, decided to vote to call the pastor at the October church meeting gave due notice. A special meeting for conference was held one Thursday night at which the matter was fully discussed. A day of fasting and prayer was observed. Then on Wednesday night of last week the matter came up for decision. There was a full discussion and finally the vote was taken by ballot, 20 for calling and 17 against. Various suggestions have been offered as to the future location; and a committee will consider the question and report. In any event, the church will not move until next spring. In view of the question of removal we raised and Dr. Eaton and I have reviewed the matter then, but it was decided to consider the building and remove. About \$1500.00 was expended on repairs. The building again needs a good deal of work. It is believed that by selling this grand old church one could benefit for church work better than she is now equipped. In all the speeches the best spirits prevailed.

FAMILY CIRCLE.

BY THE FATHER OF HIS FEET.

BY M. A. HOLZ.

I can tell my little boy By the patter of his feet, Whether in the bare old kitchen, Or upon the village street, I can tell the restless footfall Just wherever it may be, Whether with a dozen urubins, Or with only two or three. I know not how I know it, That is hidden 'em from me, So I cannot tell to others The sweet little mystery, Like the secret of the sunlight, Shining on the bare earth, Like the secret of dear childhood, Filled with artless gentle mirth. Shall I know my pretious boy By the stepping of his feet, After years have left their sunlight On his fair and manly cheek? May his footfall have the music Of the holy days of youth, May my boy walk forever, In the way of right and truth. -New York Observer.

LEN'S OTHER SIDE.

Len stood in the middle of the road one day last summer, his dirty flats clanked, his lip quivering, and his black eyes flashing angrily. "I wish I was big," he muttered. "I wish I was big. I'd-I'd whip the lot 'em!" Len was very much upset, and not without cause. It wasn't fair for Bob Alden, Charley Frank and the other rich lads of Cliff View to poke fun at him, call him a poor-house rat and the like. He was a poor-house boy no longer; he lived with and worked for Farmer Gregory and did his best, and the cruel taunts of the thoughtless lads out the orphan to the heart.

"I wonder how they would like it if they were in my place, and I was to call 'em all sorts of names?" he soliloquized. "It ain't fair--it's--it's mean!"

Two bitter tears gathered in those black eyes and rolled down the be-grimed cheeks, to be brushed away on the ragged sleeve of Len's jacket. Then the boy picked up a stone, but realizing that his aim was off and did out of throwing distance he dropped it again.

"They're going down to the cliff to play and maybe to swim," he thought. "I've a good mind to fol-low them and see if I can't get square."

Len had been sent down to the pasture lot to see if the cows were safe. He leaped over the fence, as-sured himself that none of the cattle had strayed away, and returned to the road. Five minutes later found him on the top of Hillcrest Cliff, overlooking the river and millpond beyond. The cliff, principally of limestone, was nearly thirty feet high, and at its base was a rough shore leading down into the stream, now somewhat shallow because of the long drought.

Looking over the edge of the cliff, Len saw that the boys who had wit-tled him were preparing to go bath-ing. They had retired to a little shelter built under the rocks, and now Bob Allen and Ray Strong came forth to their bathing costume, calling to their companions to hurry up. Natie, one of the youths saw Len, who kept out of their sight purposely.

"Oh, if I could only hide their clothes," said Len to himself. Then the angry look came back to his sun-burnt but handsome face. "I've a good mind to throw their clothes over the river or into the limestone quarry. It would serve 'em right!"

There were rough steps leading down to the base of the cliff, and Len began to descend these, bent upon doing some very serious misdeed when Ray Strong's voice came upon his ears in words causing him to come to a sudden halt.

"No, Bob, it isn't fair to call poor Len Barker names," Ray was saying. "I think he's a first-rate little chap, and Mr. Gregory told father he was a savior for me. I think we ought to be a little more decent."

"Oh, don't preach to me, Ray," re-turned Bob Allen petulantly. "I didn't touch him. I threatened to strike him with my stick, but that was only in fun."

"I think you did wrong when strik-ing him with the stick. You called him a poor-house rat, and that struck him in the heart--I could see it in his eyes."

"Well, he came from the poor-house."

"So might you if you had been left poor and an orphan when you were a baby. If you were in his place how would you like to have it thrown up to you?"

Bob Allen colored and hesitated before replying.

"Come, now, you wouldn't like it, would you?" persisted Ray.

"N--no, I guess not."

"Of course not--nobody would."

"If anybody called me a poor-house rat I'd be apt to fight him," put in Charley Frank, who had just joined them.

"And yet you called Len that, too, Charley. Len's not fighting, or try-ing to retaliate, speaks well, I think, for his forbearance--something he learned, I imagine, at the very poor-house we despise."

"I fancy he's too afraid to fight, or even to try," said Bob. "But to tell the truth, I am ashamed I called him names, and I won't do it again."

"Neither will I," added Charley. "It was thoughtless and mean, and some day I'll try to make it up to Len. But come on, I'll beat you all in!"

A grand rush was made for the river by the five boys who composed the party. Soon all hands were dis-porting themselves in royal style in the cooling current beyond the rocks, and about a hundred yards above where an old-fashioned look-out shed cut off the falls from the mill-pond below. Len sat on the rough steps, his face flushed and his heart beating strangely. He had lost his in-terest in what he had proposed to do, and a word he had heard of his bet-ter nature, and he was more than will-ing to forgive and forget. Suddenly a cry of alarm rang out from Bob Alden, who had swum nearly across the river. "Help! help! I've got a cramp!"

"Let 'em finish, so great, evi-dently, was the pain. His right arm was thrown up appealingly, and then he sank from sight. His comrades were horrified, and for the moment were too bewildered to do aught for him. Then Ray and Charley began to swim out toward the spot where he had last been seen. But this proved useless, for no Bob was in sight.

"Oh, Ray! what shall we do?" gasped terror-stricken Charley. "Where is he? Won't he come up again?"

"I don't know," was the quivering answer. "God help him!" And he uttered a silent prayer for Bob's deliv-erance.

In the meantime, from his seat on the stone steps, Len had witnessed the swimmer's predicament in which Bob had been placed. He, too, gave a cry of alarm, and then, as the suf-fering youth did not come again to the surface of the stream, a thought he acted upon instantly. Leaping to the bottom of the stream, he took hold of Len's hand, and then, as the sufferer was nearly exhausted, he carried him over and around the stones he went, falling and bruising himself more than once, but always scrambling up and going on until the old look-out to the falls was reached.

When he got to the top of the cliff, so narrow it scarcely offered a foothold, went Len until the center was gained. The water was rushing through the opening, tumbling down-ward a distance of a dozen feet on the other side. If Bob's body went through there the lad must be given up for lost.

rat, nor did Bob ever speak of him as being afraid of fight.

He's one brave fight. Len Barker is the bravest boy I know," is what he says.

And Ray and the others agree with him--Our Boys and Girls.

SOME SAMPLE COMPOSITIONS.

The following compositions were recently printed as samples of the work of Boston school children: "The Monkey.--There are many kinds of monkey besides those that live on hand-organs, some are found in Asia and some in Africa. Once a man was in the woods and he threw a little stone at the monkey, and they threw back large, ripe, sweet coconuts, and this teaches us a great moral lesson. We should always behave like the monkey. I saw a monkey at a circus and it pulled a heavy horse, and tore it all to rags and tied the strings around its neck and grined."

"The Bare.--Bare are of many shapes and all big. The chief kinds are the grizzly bare which is black; the stammerer bare which is good and kind; the white bare which bleaches its skin to hide in the snow and make a rug, and the black bare which is common and careful of its cub. Bears fight bees for honey, which is mean because the bees are little, and a bear found some cur-rent jelly being on a lady's bonnet, and he ate it, and the lady hadn't any more, which was greedy. Bears are pigs."

"The Eilfant.--The eilfant is the biggest of all beasts put together and has two tanks, one tall and one trunk, sometimes called a lady's bonnet, and two eyes. His feet are large, roasted and good to eat, but the skin is very thick. He shakes dust on it like a pepper caster. Once a taylor stuck a needle into an eilfant, and years after the eilfant soaked his house for him. Be good to the eilfant and you will be happy.--Ex.

TELESCOPING THREE MEALS IN ONE.

An old man, going to a farm found it impossible to do his work without assistance, and offered any man food to perform the labor. A half-starved man, hearing of the terms, readily accepted them.

Before going into the fields in the morning he invited his servant to breakfast; after breakfast he had a light meal, the old skindink thought it would be a saving of time if they should place the dinner upon the table after the breakfast. This was readily agreed to by the unsatisfied stranger, and the dinner was soon dispatched.

"Suppose now," said the frugal farmer, "we take supper; it will save time and trouble, you know."

"Just as you like," said the eager stranger, and at it they went.

"Now we will go to work," said the delighted employer.

"Thank you," said the laborer, po-litely. "I never work after supper."

IT CAN'T BE DONE.

No One Can Remain Well, No Chronic Disease Can be Cured Unless the Stomach is First Made Strong and Vigorous.

This is plain because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood are made from the food which the stomach converts to our use.

How useless to treat disease with this, that and the other remedy and neglect the most important of all, the stomach. The earliest symptoms of indigestion are sour risings, bad taste in the mouth, gas in stomach and bowels, palpitation, all gone feeling, faintness, headache, constipation; later comes loss of flesh, consumption, liver and heart troubles, kidney dis-eases, nervous prostration, all of which are the indirect result of poor nutri-tion.

Any person suffering from indigestion should make it a practice to take after each meal one of Stant's Dyspepsia Tablets, allowing it to dis-solve in the mouth and thus mingle with the saliva and enter the stomach in the most natural way. These Tablets are highly recommended by Dr. J. C. Stant, because they are composed of the most delicate food and fruit essences which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

Stant's Dyspepsia Tablets are sold by druggists and all grocers and are also sold by mail to the invalids and children. A book on stomach diseases and thousands of testimonials of genuine cure sent free by addressing F. A. Stant Co., Marshall, Mich.

BILLY'S CRUTCH.

"Will you please buy my geranium, sir?"

If a musical voice, a bright face and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and that nothing is to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed that sight for a great deal. As the girl stood there on that bright October morning, it was diffi-cult to tell where the sunshine fell off and where the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"I have you any objection to tell me your name?"

"O, no, sir! My name's Gertrude Wilson."

"What a beautiful geranium you have there."

"Isn't it lovely?"

"I love it, and the finest I ever saw. Where did you get it?"

"About three years ago a lady left a slip lying on the seat in a horse car. I took it home, got the richest dirt I could find, put it in this old paint can, and then set the slip in it, and it began growing right away. I've given it plenty of water to drink and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly."

"Love it! I guess I do love it. It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it?"

"O, I wouldn't let it go if I did not want to help God answer Billy's prayer. Don't you think it splendid to help answer some body's prayers?"

"Ho, do you know I believe in prayer?"

"O, I am sure you do, for you have such a prayerful look."

She broke out into a merry laugh and pointed her lip at it, as I said:

"Yes, I do believe in prayer. Now tell me who Billy is."

As I made this request a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What! Billy? O, he's the nicest and best little fellow in all the city! We're in good luck, for he's a fine musician all in one lump. Somebody let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billy's mother was the best of mothers, and ever knew. Well, when she died last year everybody in our tenement house wanted to adopt Billy; so you see he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around better than Billy. He's a fine catch. But yesterday his crutch caught in a hole in the sidewalk, broke in two, and let him fall. He managed to get in the house, and was not hurt. Well, last night just as I was going to bed I heard Billy praying. His room is next to mine, and I heard his prayer in the distance--so I could hear it all. O, I shall never forget his words as he said: 'Dear Lord, I've never com-plaind about my broken hip, and I am willing to go through life with it, but I can't get on without a crutch. I don't want to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to you when I was in trouble, and so I come now. Please, dear Lord, answer my prayer for Jesus' sake. Amen.'

"I laid awake a good while think-ing of that prayer, and it was the first thing I thought of this morning, and I began wondering if I couldn't do something to help God answer Billy's prayer. Well, while I was wonder-ing I saw my geranium and then I said: 'O, maybe I can sell it and get enough to buy another crutch!'"

"Now you know of Billy's, and why I want to sell my geranium. Won't you, please, buy it?"

I was greatly moved and interest-ed, and I'll own up to a great deal of moisture about my eyes, as I in-quired: "How tall is Billy?"

"O, he's quitey respectable. I've got the measure of him, and he's just what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

Did you ever notice how some women break down after marriage? As the family increases, the poor mothers lose their graceful, symmetrical forms, their faces are full of lines, and no vestige of youth remains. Dr. Pierce's Favorite Prescription works wonders for such cases. A woman need never lose her shape or beauty. If she has any of the troubles mentioned in the Prescription during gestation, she will not be worried. Morning sickness will be almost wholly unknown. Nervousness will be prevented. When they come, there will be little or no pain, and the ordeal will be shortened. Recovery will be rapid, and the patient will emerge with her old-time attractive face. No other woman's remedy is its equal. Never allow the medicine dealer to substitute something else. This remedy contains no trace of alcohol, nor opium, nor any of the dangerous drugs which enter so largely into many advertised "compounds," recommended for the cure of invalid women. It will not create craving for stimulants.



"For five years my wife was in an almost helpless condition, suffering from female weakness," writes J. E. Everett, of the Washington Co., Pa. "Last September I decided to try Dr. Pierce's Favorite Prescription. The book several bottles of the medicine and was cured. I had a ten pound son on January 31st. She is now sound and well and doing her housework."

Every family needs a medical guide and instructor. The best ever published is the Common Sense Medical Adviser, 1000 pages. It will be sent free on receipt of a one-cent stamp to cover cost of mailing only. This book has been not inap-propriately termed "The Bible of the Body," for it is to the body what the Bible is to the soul--the great chart of salvation.

JOHN B. CASTLEMAN A. S. LANIER THE ROYAL INSURANCE COMPANY OF LIVERPOOL. Agents in all towns in the South.

\$800 to \$1,200 A YEAR and all expen-ses paid. Men and women to travel and appoint agents. Good money and no expense and paid weekly. Send stamp for particulars. The Bell Company, 15-17 D. St., Philadelphia, Pa.

Song Books we carry in stock. Baptist Hymnals, words... 50c. Soloists Songs, by 1st, each... 1.00. Harvest Song, words, per doz... 1.00. Myan's New and Old, words... 1.00. Hymn's Choice, words... 1.00. Sacred Songs, words... 1.00. Praise Songs, words... 1.00. Praise Songs, words... 1.00. Gospel Hymns, all numbers... 1.00. Songs of the Kingdom... 1.00. Child's Song [new]... 1.00. Song Tried and Proved... 1.00. Sacred Songs [new]... 1.00. Devotional Hymns... 1.00. The Church's new, choice... 1.00. -Can supply any book -Free cost sent -Write for prices -In quantities -Order new books for -the year and -improve your singing. BAPTIST BOOK CONCERN, 1011 N. 3rd St., PHILADELPHIA, PA.

FREE KIDNEY AND BLADDER CURE

Mailed to All Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back, Dropsy, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing of water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the *piper nigrum*, from the Ganges River, East India. It has the extraordinary



Hon. G. C. Wood, Lowell, Ind.

record of 1,200 hospital cures in 20 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease.

Professor Edward S. Fogg, the Evangelist, testifies in the *Christian Advocate* that the Kava-Kava Shrub cured him one month of severe Kidney and Bladder disease of many years' standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease, after ten years' suffering. His bladder trouble was so great that he had to get up five to twelve times during the night. Rev. Thos. M. Owen, of West Pawlet, Vt., and others give similar testimony. Many ladies, including Mrs. Lydia Valentine, East Worcester, N. Y.; Mrs. Maria Wall, Perry, Mich., also testify to the wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address: The Church Kidney Cure Company, No. 408 Fourth Avenue, New York City.

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.

In PRIMO. By Eniles. 12mo. Fleming H. Revell Co. Chicago and New York.

A teacher entering a Young Ladies' Seminary was much interested in a slight pale girl who was an orphan working in the school for a living and studying in her spare moments. In every way she assisted the orphan, and they became devoted friends.

When Julia Seymour was finishing her course, thanks to the great assistance of her teacher friend, being thorough in it, she became heir to an immense estate through being the next of living kin to a man who died without heirs.

Raised at a stroke from the drudge of a school to enormous wealth, she showed great tact, wisdom and conscientiousness. Her clearheadedness saved her from being deceived by a rascally lawyer, and enabled her to do good instead of harm in her benevolence. A large part of the book is given to the diary letters she sent to her teacher friend and the wise answers she received. It is the record of a beautiful life of a strong, conscientious, wise and most womanly woman, and the author's wish that the book may do good will unquestionably be realized.

A YEAR'S PRAYER-MEETING TALKS.
By Louis Albert Banks, D. D. 12mo. Cloth, 207 pp. Price \$1. New York and London: Funk & Wagnall's Company.

The prayer-meeting service is one of the most important institutions for extending church influence. Dr. Louis Albert Banks, the distinguished pastor of the First Methodist church in Cleveland, O., has been unusually favored in this department of his work. His evening meetings have attracted large congregations, and many new members have been added to the church. Dr. Banks' prayer-meeting services have been so noteworthy that ministers of various denominations have urged him to publish the series of talks which accomplished so much good in the Cleveland church. It is in response to these requests that the present volume has been prepared. This book contains fifty-two short talks for prayer-meetings—one for each week in the year.

We have received *Peloubet's Select Notes* on the International Sunday-school Lessons for 1900. We have not had time to examine the volume, but, as for years we have found Peloubet the best and most helpful of the commentaries on the Sunday-school Lessons, we take it for granted this volume is equal to its predecessors. Published by W. A. Wilde & Co. Boston, Mass.

MAGAZINES.

The *Gentlewoman* for November seems an unusually good number of a good magazine. There are stories, one of which received a prize of \$150 in the competition for the prizes offered by this magazine which aggregated \$1,000. There is a page devoted to flowers, much for housekeepers. But one who professes to understand thinks the greatest feature in this magazine is the fashion talks by Miss Van Rensselaer. Her name is one of the old aristocratic names of the city, and she shows not only good sense and taste, but thorough knowledge of the ways and the fashions of the society which is really the best.

OWENTON, KY.

It was my privilege and pleasure to preach for Pastor W. E. Mitchell, of Owenton, last Sunday morning. The new pastor has fully entered on his work, and he feels greatly encouraged with the prospect of great usefulness. The church is one of the best in the state, and pastor and people are mutually well pleased with each other. The city has greatly improved in fine residences and nice stone buildings. The new Baptist meeting-house we had read about, and expected to see a nice building for the size of the city, but we were agreeably surprised to find it one of the most elegant houses of worship in the state, outside of our large cities.

W. P. H.

MARRIED.

On November 8, at the residence of Rev. J. W. Tyler, in Lawrenceburg, Mr. Elmer Gash and Miss Josephine Cox.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple remedy for the cure of Consumption, Rheumatism, Gravel, Dropsy, etc. He immediately tried it, and found it to be a positive and reliable cure for Rheumatism, Gravel, Dropsy, etc. He then tried it on a young man who had been suffering from Consumption for several years, and he was cured. He then tried it on a young man who had been suffering from Consumption for several years, and he was cured. He then tried it on a young man who had been suffering from Consumption for several years, and he was cured.

COULD WE STAND IT?

Christian people are not being persecuted for their faith to-day, or at least they are not browbeaten, and imprisoned, and whipped, and banished, and burned for the crime of serving and following Christ. We are absolutely confident that the church of to-day would survive even such treatment as a repetition of the old persecutions, but it would, of course, be a very trying and sifting experience. Those who profess Christ, without possessing his divine grace in their hearts, might be led to abandon their profession entirely, and some might be very sorely tried. But there are many who would go to the stake to-day and burn for Christ's sake, just as assuredly as did the men and women of three centuries ago.

While such a persecution is not probable just now, it might not be without some good results in case of its coming. It would drive the Church of Christ to take higher ground both as to its faith and its practice. People do not, in the face of persecution, hold on to truth which they do not hold definitely and absolutely. People die for the truths that they believe and that they know they believe. When it is a mere matter of hair-splitting, they will compromise on living. People who have no creed are not going to die for it. If this generation is not on a sufficiently high plane, spiritually or ethically, as they should be, they need only the blasts of a persecution to drive them for shelter close to Christ, and there faith will be defined and love will be purified and life will be quickened.

It is well for us to read history. It was the saying of a very wise man that "he who does not read history remains a child his whole life long." It would be well for this entire generation to read a few pages of church history, and learn how the battles were fought for religious freedom and who were the foes against whom the battles were fought and who did the fighting. Some persons who are very free to ridicule great doctrines of Christian faith might learn something worth knowing by such a course of study. The men who formulated the great articles of our evangelical and Protestant faith knew what they were about, and in the light of history their lives and their teachings show to resplendent advantage.

Read in the light of the fire of Roman persecution, the third chapter of the Confession of Faith means that "God is our refuge and our strength." Let pope and priest threaten excommunication and eternal death, that chapter answers back with the calmness of the eternities: "You cannot do it. God alone has that at his disposal. God's people are safe in him. You cannot diminish by one the number of God's chosen ones, and you cannot, with all your boasted priestly power, write one name on the page of the Book of Life." Taken in this connection, and read in the light of the events that had made lurid the century in which lived the writers of this Confession of Faith, and there is not one word to erase or to obscure. That whole third chapter is a protest against human assumption, a defiance to priestly persecution, and an expression of unshaken faith in the eternal and infinite love of God.

If the fire of priestly persecution were to break out again, involving our lives, our homes, our loved ones, our land and our secretaries, we would find the

WHITESON'S

S. E. Cor. Fourth and Market, Louisville, Ky.

Clothing Only

For Men, Boys and Children.

Men of moderate means; men who find it necessary to make every penny count, will find it to their advantage to investigate the remarkable offerings made at this store. Every foot of space on the three floors of our building will present for their attention Clothing Bargains of unusual merit. There are Men's Suits for \$7.50, pure all-wool, double and single-breasted, in plain and rough effects, serge and Italian lined. Equal to any \$10.00 suit in Louisville. If you want something better, we are showing five hundred styles in double and single-breasted, silk-faced and plain tailored, equal to best made-to-order suits; well-fitting, new and stylish, they are worth \$15.00. These chill days call for overcoats. If you want one, 'twill pay you to look at those we are offering at \$7.50, in fall and winter weights; they are splendid values and well worth \$10.00. Our \$10.00 overcoats are gems of the tailoring art. You will admit that such values are shown nowhere else for less than \$15.00.

When weighing our propositions, we ask you to bear in mind that there is not an old carried-over garment in this building. The stock is new and every garment that leaves us goes with Whiteson's guarantee. Your money back if you want it.

Pants for \$1.00 is an attractive offer. You can have your choice of 500 pairs at this price; they are all-wool, well made and new styles.

Special Announcement

Our Mr. H. F. McKnight is now in the East making extensive purchases of Carpets and Draperies.

Shortly these goods will arrive in great numbers and room must be provided; therefore we are now holding a Grand Reduction Sale of Carpets, Curtains, Portieres, Linoleums, Mattings and Shades.

Everything in the house is reduced during this Sale. All orders received by mail will be promptly and carefully filled.

W. H. McKnight, Sons & Co.,

WHOLESALE & RETAIL

225 Fourth Avenue and 228-230 W. Main Street,

LOUISVILLE, KY.

LUMBER

Doors, Sash, Blinds.

W. J. Hughes & Sons Co., 14th & Maple

LOUISVILLE, KY.

Confession of Faith the very creed for the times, Scriptural and up-to-date. A persecution might do much to make us clearer thinkers, stronger believers, holier in life and more stalwart in character.—Herald and Presbyterian.

How near we are to each other when we are all united to God!

I HAVE often met those who say they are not making as much growth in grace as they would like. They rush to this convention and to the other; they read a variety of devout books, and they are perpetually endeavoring to acquire something. Whereas the true way to be really holy, really full of God, is to be still and let God in.—F. B. Meyer.

AN ESSENTIAL IN ALL HOMES. SIMPLE STRONG



SILENT SPEEDY 16 Millions Made and Sold

Always Improving. Never better than now. See the Latest Model. THE SINGER MANUFACTURING CO.

CONFERENCE OF THEOLOGICAL STUDENTS.

The Southern-Western Y. M. C. A. in Theological Seminaries held its annual conference at Oberlin, O., November 8-5. This was distinctly not a convention, but a conference of limited numbers and representative men.

The purpose of the conference was to afford the leaders of the Theological Seminaries an opportunity to interchange ideas, record helpful advances, discuss their pending problems, strengthen the bond of brotherhood, uniting seminary men, look toward aggressive work and receive the inspiration from mutual fellowship and united prayer to God.

The speakers were such men as Harlan P. Beach, S. Earl Taylor, John R. Mott, Dr. W. W. White and Dr. Bosworth.

The theological section is a part of the World's Student Christian Federation, and was organized to deepen the spiritual life of theological students, to promote interest in, and consecration to, the cause of missions—Home and Foreign—and to bring theological students into organic relation with the world movement. The growth and good of this movement are convincing proofs of its divine origin and fitness to survive. The tree may be judged by these fruits during the past four years:

1. The wonderful increase of organization among Christian students from 650 to 1,860.

2. The increase of international organizations from 8 to 14, including the North American, British, German, Scandinavian, French, Swiss and Netherlands, South African, Australasian, Chinese and Japanese.

3. The affiliation of the Theological Seminaries of North America with this world-wide movement, by which their scope is broadened, methods perfected, interest intensified, chasm between theological and college students bridged, the American and Canadian students brought into close contact with those of the world, and the prayer of the future leaders of all denominations united, seems to me to be a fore-runner of Christ's prayer in the 17th chapter of John.

4. The Christward move among students has received marked momentum. Last year there were 8,000 conversions among the students in America, and Edinburgh witnessed the

greatest revival of the past twenty-one years. There were more real conversions in Germany the past year than the oldest religious teachers remember, notably among which was one of the oldest skeptical professors, who came to Christ like a little child. Indeed, Christianity is making most striking progress, in proportion, among intellectual men.

5. The deepening of spiritual life in student communities, as evidenced by the calls to prayer, and the days observed. The intensive is coupled with the extensive growth.

6. The great revival in devotional and practical study of the Bible. There are now twelve thousand in America and Canada in the voluntary Bible class. In England the increase has been from 200 to 2,200, and in Germany there are more in the Bible study than in the society. The number has grown to 400 in Australia studying the Bible in periods of three years. This shows that God's truth is applicable to the daily life of students, and that he is communicating his life to the intelligence of the world.

7. The progress of the student missionary movement. There were 1,200, four years ago, studying missions, and now there are 860 classes, with an enrollment of over 4,200. The number of volunteers in the last four years is larger than that of the eight preceding years. The idea of missions is being impressed upon the young people, and in this way the financial problem is being solved.

8. The extension of the student movement from Christian to non-Christian lands. The associations have multiplied from 8 to 40 in China, and from 8 to 80 in Japan. The colleges and universities are the strongholds for pure and aggressive Christianity, and the native leaders come from these institutions. Japan had more conversions the last year than any preceding save one. In Ceylon 20 students gave up Hinduism, in China over 90 were converted, and at one place in Egypt 87 accepted Christ at one time, and have become religious teachers. Bible study has a strong hold in the associations—classes in Japan number 800, in India 400, in China more than half of the members, and 290 have become missionaries.

9. The formation of the World's Christian Student Federation. There were, four years ago, four national student movements, and now the number is doubled. The men become acquainted and respect one on another. They are led to be students in Christ, are filled with Christ and sent with Christ to others.

Many other lines of discussion were followed which could be fully appreciated only by those who heard them. On the whole it was the most satisfactory meeting I ever attended. The laqueous speaker was not present, but all participated in the general discussion. The best plans from all the seminaries were presented by their representatives, and in the multitude of counselors we found much wisdom.

The World Federation hopes to stimulate that deep spirituality and mission interest in all the colleges and seminaries, and all institutions of learning, which, working through the various denominations, will evangelize the world in this generation. All the missionaries are sent by the denominations, and on the fields the spirit of comity is strictly observed. The delegates from Vanderbilt on the south, to

Knox College, Canada, on the north, from Chicago on the west, to Pennsylvania on the east, came together in fraternal fellowship. I am thoroughly convinced that our seminary should become an organic part of this movement for the following reasons:

1. We cannot afford to be indifferent to a movement accomplishing such results and freighted with so great possibilities.

2. The spirit of comity demands that we enter into organic sympathy with this movement.

3. To remain outside will appear selfish and subject us to the criticism of the theological world.

4. It will give to the other seminaries whatever good this seminary may carry with it. In the late conference many of our ideas were cheerfully received.

5. It will give our men an opportunity for coming in touch with the ministers of other evangelical denominations and, hence, largely prevent that friction between pastors of different denominations which arises from a misunderstanding of one another.

6. It will enable us not only to believe in, but to have a world-wide vision. At Oberlin I dreamed such dreams as I never dreamed before.

7. Each year helpful suggestions and valuable information will come to us, quickening our missionary interests, perfecting our local management and promoting our general good by decreasing unavailing criticism and increasing availing prayer.

8. Because to enter the federation does not mean to compromise one Baptist truth, to sacrifice one Baptist principle or to relax any of the energies which are now in operation in the Southern Baptist Theological Seminary.

GEO. W. McDANIEL.

GOOD CALLING MEN.

In the Bible we find an interesting account of the distinct and definite call which certain men received from God. Abraham was called to separate himself from his kindred and go forth to found a new nation. Moses was called to go down into Egypt and lead the children of Israel out of bondage. Samuel and Isaiah and Jeremiah were called to be prophets, and Saul of Tarsus was called to go far hence to the Gentiles and proclaim the Gospel of Christ.

The call of God was not limited to these ancient leaders. Martin Luther, John Wesley and Charles Spurgeon was called of God as distinctly as were Moses and Samuel. It is generally conceded among Christians that God calls men to preach the Gospel; but does He really call men to engage in any other work? Why not? Was not Charles Wesley called to sing as certainly as John Wesley was called to preach? Is it not reasonable to suppose that God calls men to be authors, teachers, reformers, and even soldiers? The Almighty called Gideon to fight as distinctly and imperatively as He called Jeremiah to preach.

This doctrine must not be trifled with. We must step carefully when we tread on this ground, lest we err. Believing that the Lord speaks to men with authority in this day, some have abused the doctrine and claimed that they hear the voice of God in reference to every work. There are men among us who boldly profess to do all things, great and small, religious and secular, under explicit, divine direction. It will be found upon careful examination that these persons are for the most part

guided, not by divine inspiration, but by their own selfish whims and desires. God does not communicate to men His will concerning each particular act to be performed. He gives us general principles from which we must discover our duty in particular cases. The abuse of a great truth results in fatal fanaticism.

Nevertheless, God is evermore calling men into the ministry and into other important missions. He produces in the mind by His Spirit a conviction of duty more or less clear and strong. He raises up men for special emergencies, and endows them with qualities of mind and heart which serve to qualify them for the work required. He opens the way before them, and by providential interposition leads them into the field where they are needed. He helps them to perform the task assigned them. Samuel F. B. Morse, who labored upon that great invention which has made his name illustrious, believed that God gave him light and aided him in the accomplishment of his work. Did not the Lord raise him up for that mission, and call him to that work?

He speaks to sinners. Men who fight against Him are not left without a call. What mean those strange convictions of sin and righteousness and judgment which steal upon the heart of the sinner when he hears the Scriptures read or expounded, when he witnesses the life and character of some Christian neighbor, and sometimes even when in the midst of revelry and sin? What mean those strange aspirations after a better and nobler life, which rise unbidden in his soul from day to day? It is the voice of God.

If men should hear the voice of God and obey, what a mighty change would take place! As the eye traces these lines the voice of the Lord is echoing in the heart. It may be a call to a new life. It may be a call to some needed reform movement. Such a call was heard by Howard, by Florence Nightingale, by Clara Barton. They obeyed the voice and now bear the same voice saying, "Well done!" It is not for all to do great things and win a place in history. But He that calleth is mindful of each one of us. He that raised up Moses and called him, raised up thee also, and calls thee. "See that ye refuse not Him that speaketh."—Selected.

DEAR RECORDER—A few days since I received quite a lengthy anonymous letter in which the writer makes some statements, reaches some "logical conclusions" and asks quite a number of theological questions, and requests that I answer the same in the columns of the WESTERN RECORDER. I wish to say, in the first place, that I am not editing the WESTERN RECORDER, and that it would require more space to give a clear, comprehensive answer to the questions than is usually given to correspondents. But I wish to say this much, that the writer's statements were not correct or Biblical, and therefore the "logical conclusions" were without Scriptural foundation. If the writer will give me his name I could write a personal letter and give him some light on the questions propounded.

W. L. RAMSEY.

Elizabethtown, Ky.

BRO. G. W. ANSBRIGHT, pastor at Mt. Pleasant and Clover Bottom churches, called at our office. He reports the case in a prosperous condition.

Survived the Battles

Not Succumbed to the Hardships and Strivings of a Long and A Story of Peculiar Interest.

From the News, Bourbon, Ind.

Among the multitude of heroic men in the civil war, few survivors of those perilous adventures, extraordinary labors, privations and trials incident to army life, have not felt the ill effects of those days of service.

Mr. Charles W. Tippett, of Tippecanoe, Ind., an old soldier of the 73d Indiana Regiment, in speaking of his experience says: "For several months about one year and a half ago, I noticed after getting up in the morning an aching stiffness in my left arm and leg. After I had walked around some, this did not bother me. But last May, I attempted to get out of bed one morning and

found that I was unable to get up. I attempted to get up, but I fell to the floor as soon as I attempted to stand. I managed to get up and walk across the room but fell again, this time unconsciously.

"My folks were away from home at the time and as soon as I recovered sufficiently I went and consulted a doctor. He told me that I had had a stroke of paralysis. "The only medicine he gave me was a bottle of liniment to rub on the parts affected. I received no benefit therefrom, and I became discouraged. The doctor told me there was nothing that would help me and that I would soon have another stroke and probably die from the effect.

"Soon after this I read of a Mr. Shepard, a grain dealer at Indianapolis, who had a stroke of paralysis completely losing control of himself from the hips down. He had received great benefit from five or six boxes of Dr. Williams' Pink Pills for Pale People. I decided to try these pills and after taking the first box I felt greatly benefited. I have taken about ten or twelve boxes since then and I have been improving steadily and now have almost perfect use of my arm and leg. I have also been taking these pills I had almost lost the use of my entire left side; one corner of my mouth was drawn down and my left arm had become almost two inches smaller than its former size, but these deformities have now entirely disappeared.

"I also had been troubled with palpitation of the heart but I am now entirely cured of that ailment. I know of many others who have received great benefit from these pills. My general health is better today than it has been for years, and I ascribe this all to Dr. Williams' Pink Pills for Pale People, and it is with a feeling of pleasure that I can recommend them to all who are afflicted. At druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

Mince Pie at the Feast.

The Mince Meat that Makes One Thankful for its Existence.

A Thanksgiving feast without mince pie would be considered as essential as the turkey or the cranberry sauce. In fact the combination of these meats and the typical Thanksgiving dinner, all the other dishes being a matter of individual taste and choice. The days of our infancy, when we were forever departed, except in some primitive communities, and in looking about for something to eat, we were reminded of the Almore's Mince Meat, a preparation of the best meat, citron, raisins and all the other ingredients of such a nature as to be always fresh and of finest flavor, and it is sold ready to cook, and is so simple to use that it is a question of fat. We must have fat in some form cheap enough for the poor, and our stomachs for the rich, and the digestion of the rich. God liver oil in its crude condition is both too difficult, and too unappealing for any man to eat. Scott's Emulsion as manufactured by Scott & Bowne, is not only easy to digest, and pleasant to eat, but it acts as a medicine in purifying the blood, as well as the very best kind of fat forming.

The Deceases of Butter. One of the most eminent authorities on consumption, Dr. Hughes Bennett of London, made the remark that "The main cause of consumption are the deceases of butter and the abundance of the butter."

It is evident from this that the doctor believed that the poor and underfed are unable to obtain rich butter, and it is the digestion of the wealthy class is upset by their rich pastries so that they do not assimilate the proper amount of nutriment. In this case it is a question of fat. We must have fat in some form cheap enough for the poor, and our stomachs for the rich, and the digestion of the rich. God liver oil in its crude condition is both too difficult, and too unappealing for any man to eat. Scott's Emulsion as manufactured by Scott & Bowne, is not only easy to digest, and pleasant to eat, but it acts as a medicine in purifying the blood, as well as the very best kind of fat forming.

Positive Cure For Drug Habit.

Morphine, Cocaine, Whisky and other addictions, painless and only absolutely safe cure; proved by 2500 physicians and others. Book "How Cured," free for stamp, naming this paper. Inevitable makes no mistake. Dr. Koonce Co., Lafayette, Ind.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation. The celestially prepared, without lateral medicines. Proprietors, W. Edwards & Son, 200 West Virginia, London England Wholesale of Phoenix, Cal. 100 West Broadway, New York.

Quality

Never experiment with so important an article as the human food

It is the high quality of Royal Baking Powder that has established its great and world-wide reputation.

Every housewife knows she can rely upon it; that it makes the bread and biscuit more delicious and wholesome—always the finest that can be baked.

It is economy and every way better to use the Royal, whose work is always certain, never experimental.

There are many imitation baking powders, made from alum. They may cost less per pound, but their use is at the cost of health.

ROYAL BAKING POWDER CO., NEW YORK

Items of Interest.

NEWS THE WORLD OVER.

Admiral Dewey and Mrs. Hesse, widow of Gen. Hesse and daughter of the late Washington McClean, were married Nov. 13 in Washington City at the house of the Catholic priest who married them. After the ceremony was over, the bridegroom grasped the hand of the priest and told him he was very glad to be married by him. There were very few guests, and the couple went back to Mrs. McClean's to a wedding breakfast. Some of the papers are inclined to be covous upon the bridegroom in his remark to the priest. They do not blame him for being married by a Catholic as that was the lady's choice, but for being so delighted. We think that a widower of his age who is marrying a pretty and a very wealthy wife, much younger than himself, ought not to be held to a strict accountability for what he may say.

The Onar of Russia, accompanied by his wife and Count Muraviev, is visiting the German Emperor. The visit of the czar might mean only the recognition of the treaty made by the Emperor's going to a meeting of more consequence and shows that important things are to be considered. Of course every newspaper will know exactly what they are discussing, and many will just give the world generally to speculate as to their knowledge.

The daughters of the Confederacy held their annual meeting in Richmond last week. On the 13th tables were devoted to the memory of Jefferson Davis' children, all of whom are dead except Mrs. Hayes, Judge Reagan, of Texas, the only surviving member of the Confederate cabinet, was present and directed the honors with young Jefferson Hayes Davis, the grandson of the dead leader. He is the son of Mr. and Mrs. Hayes, but by an act of the legislature his name was changed to Davis.

Applauding has issued a proclamation ordering his subjects to conduct themselves in such a manner that Congress when it convenes in December will see they are worthy of independence. He wants the people to obtain favor from meddling with politics.

More than 100,000 copies of the "Confederate States" were printed in Richmond, Va., in 1862. The work was done by the Confederate States Press, which was established in 1862. It was the first printing press established in the Confederate States. It was the first printing press established in the Confederate States.

CHURCH NEWS.

(Continued from 9th page.)

repeated failures in the past, all combined to form a seeming insurmountable obstacle, but, by the grace of God, all were overcome, and the meeting closed at the end of thirteen days with 26 baptisms in the church and 22 baptized, with about twenty conversions made known. A remarkable feature was the large number that were heads of families. Pastor England, who has been pastor little more than a year, "aptly grows to be the right man in the right place."

Pastor Jas. F. Hunt writes: "I have just closed a two weeks' meeting with my Mt. Roberts church, in Taylor county, that resulted in 5 additions to the church, all by experience and baptism. Bro. W. T. Short assisted me, doing most of the preaching. The church and community were greatly revived. I have been with this consecrated little church nearly two years; the membership has almost doubled during this time. We are expecting several others to join by letter soon. The future looks bright and hopeful. Long live the Recorder."

Pastor J. T. Hall writes: "I have just closed a meeting of ten days with Palestine church, which resulted in 15 professions of faith and 13 additions to the church by experience and baptism. I was aided by Bro. E. W. Barnett, of Columbia, Ky."

Pastor C. W. Banks writes: "I began a meeting at Cave Hill, Hart county, on the fourth Sunday in October, and continued till the fifth Sunday. There were six conversions and five baptized and the church was greatly revived. I had the assistance of Bro. L. L. Gibson, who labored faithfully and efficiently."

OTHER STATES.

Bro. H. O. Kiser, recent pastor at Deale, Ky., writes from Hancock, Ala.: "I am away from 'Old Kentucky,' but mind much of the goodness of God here. I wish you could see what a beautiful home we have; and the people are just trying themselves to see how nicely they can furnish it. I hope to do much good for the Lord here."

Bro. W. D. Powell writes: "My churches in Tennessee have recalled me. I am happy in my work. We contribute to all our denominational enterprises. We are increasing in our gifts to Foreign Missions. Halls have called me for one-half of my time. The noble church gives as much to outside objects as to my salary. I was fortunate in following so wise a leader as Bro. Tigrett. Bro. Borum served one of my churches more than twenty years. Dr. Graves preached here in this country. Bro. Tigrett was converted by Baptist doctrine under Dr. Graves' preaching. The Southwestern Baptist University prospers."

Pastor A. B. Willitt writes: "I have resigned the care of the church at Cape Girardeau and have accepted the church at Stanberry, Mo."

Pastor S. G. Mullins is engaged in a series of very interesting meetings with Sharon church, Ind., assisted by Bro. W. H. Robinson, of the Seminary at Louisville, Ky. Bro. Robinson is a "Georgian," and, like most of the Southern preachers, knows how to preach the old-fashioned gospel."

There have been 30 additions to Immanuel Baptist church, Little Rock, Ark., since February 1, last, when Bro. A. B. Miller became pastor, an average of 10 a month, and the congregations are large and regular.

Pastor Rutherford Brest writes from Huntsville, Ala.: "We have had Bro. Sid Williams and Brown with us two weeks. The meeting resulted in about 20 conversions and 22 additions to the church."

A meeting in the Tullahoma church, Tenn., resulted in 70 professions of religion and 45 additions to the fellowship of the church. A goodly number of these were young men.

We congratulate the First church of Nashville on the acceptance of their call by Pastor Lansing Burrows. He is a genuine man, with the loyalty of a soldier, whose name is one of the greatest blessings a church can have. As long as he labors at public commitments, we say no more, though we could say much. We are glad to have Pastor Burrows near to Kentucky.

Yes, brethren, one of the best men Kentucky has ever had, has been called to this people. He is a man who is a goodly and wise man, who is called to a very prominent position in a city in another State. We are intensely glad to see him, and we hope that his labors will be blessed and that his presence will be a blessing to the church and to the community.

Jewelry by Mail

OUR ILLUSTRATED CATALOGUE FOR 1891, showing Watches, Chains, Charms, Silverware, Mirror Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., in new styles, and will be sent on application. We also issue a special WATCH CATALOGUE.

254, 256 West Market Street.

C. P. BARNES & CO., Louisville, Ky.

good reason to believe they will be. And as we know other efforts to carry that pastor out of Kentucky to large churches, with larger salaries, he failed, we hoped this would also fail to move him from his beloved church. Our silence in regard to the call meant no lack of love for him.

A two weeks' meeting in the Fate church, Texas, closed with 15 additions, 14 by experience and baptism.

Pleasant Ridge church near Arlington, Texas, was greatly blessed in a meeting in which 15 were added to the fellowship of the church.

A meeting in the Big Bend church, La., closed with 28 additions to the fellowship of the church with others to follow.

Pastor A. F. Vaughan held a meeting in the Lewisville church, La., which closed with 20 additions to the fellowship of the church.

A 7 days' meeting in the Union church, La., resulted in 11 additions to the fellowship of the church. Sixteen have been added to the fellowship of the Saline church, La., as the result of a meeting held by Bro. L. N. Holmes.

DR. JORDAN WRITES.

Bro. T. T. Eaton, D.D., Louisville, Ky.

DEAR BROTHERS: I want to send you greeting and congratulations over the successful jubilee at our out-street's semi-centennial. For years I have taken great interest and pride in this noble church and her brilliant pastor. May the future of both be crowned of God.

Our church held her ninety-ninth annual meeting last night. On the 26th of this month the church will be ninety-nine years old. The past year has been the most remarkable and successful, in some respects, of any of the ninety-nine years. More than 10,000 were present and paid out through the regular channels, while about 11,000 more have been contributed by individual members to other churches in the city. The membership is now 723. Brotherly love and harmony prevail.

I am the WESTERN RECORDER with the greatest pleasure.

Yours most cordially,

JOHN D. JORDAN.

Savannah, Ga.

There is more cheer in this section of the country than at other times past to year, and until the last few years we enjoyed more peace and quiet than we have for years. The cause of the present cheer is a local disease, and prescribed local medicine, and by constantly taking care with local treatment, pronounced it incurable. Science has pronounced it to be a constitutional disease, and therefore requires constitutional treatment. Malt's Ointment, Dr. J. O. O'Brien & Co., Toledo, Ohio, is the best medicine for it. It is taken internally in doses from 15 drops to a teaspoonful. It acts directly on the blood and mucous membranes of the system. It will cure any case of it, and is sold by all druggists and by mail. Send for circulars and testimonials. Address: F. J. O'BRIEN & CO., Toledo, O. Sold by Druggists.

Malt's Family Pills are the best.

REV. A. H. RATHER, pastor of Dripping Spring church, in Logan county, has just closed a 16-days' meeting which resulted in 80 conversions and 65 additions to the church—15 by letter, 1 by the receipt of a letter, and 4 by experience and baptism. Bro. J. H. Barnett, of Glasgow, was with us four days and did some able preaching. The balance of the preaching was done by Bro. Rather. This is his first year with us, and he has been well endorsed. His preaching is clear and earnest presentation of the truth. He makes himself felt as a revivalist as well as a minister as he thunders down the Word of God in denunciation of the Gospel which fails to lead to the resurrection and life everlasting. Bro. Rather's work will expire next month, but on the last day of the meeting he was given a unanimous and unqualified call.

A. H. RATHER.

Rev. Dr. J. G. Bow, pastor at Pembroke, called at our office on his way to Lancaster to assist Pastor Mason in a protracted meeting. Bro. Bow, on account of his success in such meetings, is in great demand.

THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 11.

CATTLE.

Extra good export steers, 1,200 lbs.	4 00
Light shipping, 1,200 to 1,300 lbs.	3 75
Best butchers	3 50
Fair to good butchers	3 25
Common to medium butchers	3 00
Thin, rough steers, poor cows and calves	2 50
Good to extra cull	2 25
Common to medium cull	2 00
Feeders	1 75
Stealers	1 50
Wethers	1 25
Milk cows—Chico	1 00
Fair to good	8 00

HOGS.

Choice packing and butchers, 180 to 200 lbs.	4 15
Fair to good packing, 180 to 200 lbs.	4 00
Good to extra light, 120 to 150 lbs.	3 75
Fat hams, 120 to 150 lbs.	4 00
Fat hams, 150 to 175 lbs.	4 00
Pigs, 60 to 80 lbs.	3 75
Rough, 120 to 150 lbs.	3 50

SHEEP AND LAMBS.

Good to extra shipping sheep	3 00
Fair to good	2 75
Common to medium	2 50
Wethers	2 25
Sheep and lambs, per head	2 00
Extra spring lambs	4 00
Best butcher lambs	3 75
Fair to good butcher lambs	3 50
Test-ends	3 25

LEAF TOBACCO.

Report for week ending Nov. 11.

SALES WITH COMPARISONS.

Following were the sales for the week and year to November 11, with comparisons:			
Year	Week.	Year.	Year.
Year 1889	774	167,710	
Year 1890	618	165,200	
Year 1891	3,282	162,510	
Year 1892	1,762	161,200	

SALES.

Total sales of new crop	1889.	1890.	1891.
to date	18,110	7,400	12,000
Original inventory	10,647	21,421	10,151

REJECTIONS.

Rejections this week	1889.	1890.	1891.
to date	135	54	60
Percentage of rejections to total sales	0.74	0.77	0.36
Rejections Jan. 1 to date	2,800	2,375	2,170

RECEIPTS.

Receipts this week	1889.	1890.	1891.
to date	67	203	1,207
Receipts Jan. 1 to date	2,820	2,500	10,271

BURLEY—1890 CROP.

Truck, green or mixed <th>4 00</th> <th>3 50</th> <th>3 25</th>	4 00	3 50	3 25
Truck, cured	3 50 <td>3 00</td> <td>2 75</td>	3 00	2 75
Common legs	3 00 <td>2 50</td> <td>2 25</td>	2 50	2 25
Medium legs	2 50 <td>2 00</td> <td>1 75</td>	2 00	1 75
Good legs	2 00 <td>1 50</td> <td>1 25</td>	1 50	1 25
Common leaf, short	1 50 <td>1 00</td> <td>7 00</td>	1 00	7 00
Medium leaf	1 00 <td>7 00</td> <td>6 00</td>	7 00	6 00
Good leaf	7 00	6 00	5 00
Fine and selections	5 00	4 00	3 00

BALE—1890 CROP.

Truck, green or mixed	5 00	4 50	4 25
Truck, cured <td>4 50<td>4 00<td>3 75</td></td></td>	4 50 <td>4 00<td>3 75</td></td>	4 00 <td>3 75</td>	3 75
Common legs	4 00 <td>3 50<td>3 25</td></td>	3 50 <td>3 25</td>	3 25
Medium legs	3 50 <td>3 00<td>2 75</td></td>	3 00 <td>2 75</td>	2 75
Good legs	3 00 <td>2 50<td>2 25</td></td>	2 50 <td>2 25</td>	2 25
Common leaf, short	2 50 <td>2 00<td>1 75</td></td>	2 00 <td>1 75</td>	1 75
Medium leaf	2 00 <td>1 50<td>1 25</td></td>	1 50 <td>1 25</td>	1 25
Good leaf	1 50 <td>1 00<td>7 00</td></td>	1 00 <td>7 00</td>	7 00
Fine and selections	1 00 <td>7 00<td>6 00</td></td>	7 00 <td>6 00</td>	6 00

RHEUMATISM

Cure

Warranted by
LAVILLE'S
CURE FOR RHEUMATISM

Prepared by
LAVILLE'S
CURE FOR RHEUMATISM

For sale by
LAVILLE'S
CURE FOR RHEUMATISM

For sale by
LAVILLE'S
CURE FOR RHEUMATISM