

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 23, 1899.

NUMBER 51.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.
(INCORPORATED.)

OFFICE,

643 Fourth Ave., Opposite the New Postoffice

One copy one year (in advance)..... \$2 00
After three months..... 1 00
After six months..... 1 50

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.

Mr. O. J. GUTHRIE, a leading lawyer of Edinburgh, said recently that the five greatest lawyers of England in this century had been devout Christians.

"A RELIGION that is all of the head is too cold to be practical; and a religion that is all of the heart is too emotional to be endured. True religion has enough of the head to be sensible, and enough of the heart to be joyful and happy."—J. N. Hall.

The pastor of a Disciples' church in Chicago says of any organization including the church: "If it supplies the wants and gratifies the desires of man it will continue to prosper." No church will prosper which does not put God and His glory first.

The Episcopal Convention of New York passed resolutions urging the General Convention to forbid all re-marriage in case of divorce, not only to the guilty but to the innocent. This has been the law in South Carolina always, and it has worked well. Separations are allowed but no re-marriage.

Dr. JOHN CLIFFORD, in a speech to the Sunday-school children in London, told in eloquent and pathetic words of a scene which took place near the house where they were assembled in 1646 when a brave young Baptist was burned at the stake. Not only are the English Baptists proud of their old Baptist fathers, but they are teaching their children their beliefs in regard to the antiquity of Baptist history.

Dr. CLIFFORD was followed by Dr. J. W. Ewing, who ought, by the array of letters after his name, not to be an ignorant man. He said to the children: "The Baptists have been in existence since the days of Jesus Christ on the earth, and in our own country their story is connected with the history of England from an early date, but within the last three or four hundred years it has been intermingled with much that is most important and thrilling in our land."

He spoke of the Baptist boys who saw their parents burned at Smithfield in the days of Bloody Mary, and told the story of one of these boys who was asked where he was going, and replied that he was going to Smithfield to see a martyr burned, that he might "learn the way to burn when my time comes." There were heroes in those days. Would that all Baptists to-day had the same cheerful courage and steadfast devotion.

THE BERNSE BAPTISTS DURING THE SEVENTEENTH CENTURY.

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

The measures against the "Baptists" of Bern during the sixteenth century that deprived them of all civil rights, confiscated their property, made their children incapable of inheriting, and were meant to be exterminating in their execution, utterly failed of their purpose. The "Baptists" had almost a monopoly of religious zeal and self-sacrificing devotion, and these wrought such an impression upon the masses of the people and upon many of the officials that it was impossible to secure anything like a thorough execution of the mandates of the government. In the opinion of the pastors of the established church, in some cases a majority of their nominal church-members were "Half-Baptists." This term is of frequent occurrence in the public documents of the time, and designates those who, while they were not quite prepared to subject themselves to outlawry for the sake of their faith, were so far in sympathy with the "Baptists" that they could not be induced to aid the authorities in exterminating them, and were suspected of befriending them in various ways.

"When in 1645 it was ordered that the pastors read a mandate against the 'Baptists' from every pulpit, it so happened that a storm broke out over the whole land, and that in the church at Bern a great stone fell down upon the mayor's chair and smashed it to pieces. This caused such fright and consternation that in consequence of it nothing more was heard of persecution for some years." So reads a public document. Public sentiment must by this time have been strongly favorable to the persecuted people; but the government, though nominally republican, was really oligarchical, and the officials were soon ready to renew their persecuting measures.

In 1658 there was an uprising of the peasants against the oppressive measures of the landholding aristocracy that governed the country. It does not appear that "the Baptists" took any active part in the uprising; but there was so much in common between their insistence on liberty of conscience and on the equality of all men in God's sight, that they gained on the one hand in the sympathy of the masses, and became, on the other hand, increasingly odious to the ecclesiastical and civil aristocratic government.

The efforts of the Mennonites and of the Netherlandish government in behalf of the persecuted Bernese not only failed to bring the desired relief, but even caused a sharpening of the persecuting measures against them. A special "Baptist Commission" (*Täuferhammer*) was constituted to look after the administration and execution of the laws against the "Baptists," and to devise ways and means for preventing their further spread and for their ultimate extermination. One of the difficulties in the way of executing the mandates was the fact that members of influential and widely connected families were often either "Baptists" or "Half-Baptists," and these could not be proceeded against without greatly disturbing the civil order.

The interest taken in the cause of the "Baptists" by the Netherlandish government, so doubt, had the effect of encouraging them and making them more aggressive; and the great gain to the cause of civil and religious liberty in England and the Netherlands were no doubt tending to increase among the Swiss people the sentiment in favor of religious toleration. The conservative ecclesiastical and civil authorities of Bern were growing

desperate. They felt that if the "Baptist" matter were not taken effectively in hand at once the sectaries would increase so rapidly in numbers and in popular favor that the old order of things would be overthrown and innovations that they looked upon with horror would supervene.

It would be a mistake to suppose that the ministers of the established church were all intolerant or unsympathetic with the "Baptist" strivings for the restoration of pure Christian doctrine, church order and life. In 1670 one of the ministers, probably a member of the "Baptist Commission," presented as a memorial "An Opinion Regarding the Baptist Business," which begins: "The apple of man's eye is tender; not less is it a tender thing to deal with matters of religion and conscience, neither of which is subject to human compulsion, external and carnal violence, according to the well-known canon: *Religio non coganda, nec armis propaganda, sed docenda* (religion is not to be coerced, nor propagated by arms, but is to be taught). So also *Conscientia proprium Dei territorium, conscientia est God's own exclusive sphere of work*." He proceeds to quote Tertullian's plea for liberty of conscience: "For the propagation of religion there is requisite not the sword that devours the flesh, but the sword that wounds the spirit. A fish is not readily caught in a bloody net; as soon as they see only a single drop of blood they swim another way. Just as little are souls won to the truth through bloody persecution and outward fleshly force.... When the Lord Christ sent forth his disciples, he said to them: Go ye into all the world.... It is not enjoined that if they will not receive instruction from us, or if they refuse to receive baptism, we should accuse them before the magistracy, should urge it to hunt them out of the land, to scourge them with rods, to brand them, and such like. This has nowhere been made incumbent upon us who are supposed to be ministers of the Spirit; but on the other hand it is earnestly forbidden."

After giving Scriptural proofs of his contention, he proceeds: "From all this it is obvious that I am not of the opinion that before the Christian means that follow shall have been conscientiously applied to them, the Anabaptists should be banished from the land, much less beaten with rods, or branded, which would be a violent and all too barbarous a procedure against the erring before other means have been applied according to God's word." He goes on to show the unseemliness of practicing in the name of evangelical Christianity the cruelties for which we criticize and condemn the papists.

He admits that the "Baptists" are astray regarding infant baptism, the Supper (refusal to commune with the established churches), refusal to sit under the preaching of the ministry, refusal to recognize magistracy as allowable for a Christian man, refusal to do military service, rejection of the established church, refusal to swear, and the like; but he does not consider their errors so fundamental as to endanger the stability of the established religion. He thinks that prayer will do more than preaching toward the conversion or conciliation of these people; and that if the ministers and the churches would become as earnest and spiritual as they should be the chief ground of the Anabaptist dissent would be removed.

It cannot be supposed that this influential churchman stood alone in his view of the "Baptist business," or that his earnest advocacy of toleration produced no impression. But the authorities were

inexorable, and were determined to use whatever means might prove necessary for the extermination of the devout people who insisted that they must obey God rather than men, when divine and human requirements seemed to them in conflict.

A mandate for the banishment of all "Baptists" in fourteen days followed (September 8, 1670). Those who fail to leave or to take the required oaths are to be seized and kept prisoners for eight days, that they may have time for reflection. Those who are obstinate are to be forcibly ejected over the boundaries of the canton. If they return they are to be branded and again driven out. If they return again they are to expect severer punishment. A condition of remaining is made the taking of the oath of allegiance to the government, and a promise to bear arms when called upon. The goods of "Baptists" thus banished are to be confiscated. All are forbidden to give harborage or aid of any kind to the outlawed people.

Large numbers took refuge in Alsace. A number of these who returned were branded, and several were consigned to the Venetian galleys. The prisons were filled with the miserable people. The alms houses and orphanages were overcrowded with such of the helpless ones as had to be left behind. The sufferings of the people were indescribable.

Yet in a few years the places of the banished and destroyed were filled by a new generation of "Baptists." The banished doubtless found their way back after awhile in considerable numbers, and many "Half-Baptists" became professed "Baptists" because of the atrocities of the authorities.

In 1691 there was a fresh outbreak of persecuting zeal, and in 1693, preceding the persecuting measures that were meant to be absolutely exterminating, we have the remarkable writing put forth by the Bernese ministers entitled: "Causes of the Continued Increase of the Baptist Sect, together with the Suggestion of Means whereby such an evil can be overcome." The contents of this interesting document will form the subject matter of another article.

If there is one thing more than another that the blessed Lord longs to do for us, it is that he should be at home with us every one, our Friend and Brother as well as our Redeemer and Saviour, coming right into the life and filling it with his presence. If there is one thing more than another that grieves his great love, it is that we make him but one of whom we sing in our hymns and preach in our sermons, of whom we think in his high glory as the Lord of heaven, whilst the daily life is left just as lonely and the week just as empty as if he had never come at all. His great love longs to come right home with us, to come right home to us—to fit into our wants and to fill the round of life with the light and peace and strength and music of his love.—Mark Guy Pearse.

THAT was a noble testimony borne by Dr. Joseph Parker, the prince of London preachers: "Looking back upon all the chequered way, I have to testify that the only preaching which has done me good is the preaching of a Saviour who bore my sins in His own body on the tree; and the only preaching by which God has enabled me to do good to others is my preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

Questions Answered.

BY SENEX.

"Do you think it right for a Baptist church to retain dancing members in their fellowship?" And the inquirer states the specific case. A number of girls devoted themselves very much to dancing parties. Complaint was made that it was an offense and they said if it was against the rule of the church, they would dance no more in that town, but they would go elsewhere and dance, and they did. They were just as much members of that church elsewhere as they were in the town. Their idea that the discipline of the church was bound by geographical limits is all wrong. If it is against the rules of the church for the members to dance, they ought to be excluded of course.

The question of popular amusements as connected with a Christian's life is a personal one. There can be no question that the indulgence in dancing or theatre going is a most serious detriment to a Christian life. These things prevent sinners from being converted, and prevent converts from growing in grace. As a matter of fact, dancing church-members are *useless* Christians in the church and in the world. No sinner under conviction and no sick or dying person would ask or wish the prayers of such an one. No Christian filled with the love of Christ will devote herself to worldly vanities. It is only the backslider in heart who follows them up. A heart empty of Christ seeks to satisfy itself with these amusements.

A single case of dancing under peculiar conditions might perhaps call for no special attention. Habitual or repeated indulgence should not be allowed in Christian churches. And yet, sad to say, so diluted has religion become with a spirit of worldliness, that in many churches this is considered venial, and, if not approved, at least not at all frowned upon. And not a few pastors would defend their young people in the enjoyment of the frivolities of popular amusement, and oppose any disciplinary action against them should complaint be made before the church. So nearly has the church and the world come to stand on the same level and so friendly are they to each other.

A church that comes down to the world can never lift the world up to God. Of course amusement, if it be of the right kind and to a proper extent, is not only allowable but commendable. But to find the right kind of amusement which Christian parents and pastors can commend and enjoy with their families is a difficult problem of social and domestic life. Attempts to solve this have been made by many churches and Sunday-schools in various entertainments, in spite of the fact that the question pertains to the domestic life. And they frequently go so far and make their entertainments so objectionable that they are about as bad in their influence on the young, as the worldly vanities of which they are but a poor imitation.

"Which comes first, belief or repentance?" The question as to which comes first, regeneration or repentance, has been answered several times. Calvinists say regeneration comes first logically, though probably in time they are simultaneous. Arminians say faith comes before regeneration. The question is a famous old battle ground. By belief in this question is doubtless meant saving faith. By repentance is probably meant evangelical repentance such as is necessary to pardon and salvation, for there are several kinds of repentance. No one can repent after a godly sort who does not believe in God, believe that he himself is a sinner, that sin leads to the displeasure of God and to eternal death; who does not believe that Christ died for sinners, that sin can be forgiven and that it is forgiven only on repentance towards God and faith in our Lord Jesus Christ. Therefore so much belief must come before repentance.

"Two unregenerated persons marry,

separate and are divorced according to law, but unscripturally. They each marry and afterwards profess regeneration. On what conditions can they be received into the church, if they continue to live with their present companions?" On no conditions whatever. There is no doubt the Lord taught divorce should not be granted except for adultery, and that a husband or wife divorced for any other cause would be committing adultery by remarrying during the life of their divorced companion. If these be admitted facts, they will know very well how to deal with an application for membership made by a person known to be living in adultery. They should at once reject such an application. Or if a member is divorced and married again according to law, but unscripturally, he should be excluded. It is by far the easiest way to let the marriage pass because sanctioned by the law of the state. But a church is to be governed not by a desire for ease, but by the law of the Lord.

"Do we receive the baptism of the Holy Spirit in this age? If so, when? Before conversion, in conversion, or after conversion? And what is it to be re-baptized with the Holy Spirit?" We think those who use such phrases do not know what they mean by them. Probably they do not attach any particular meaning whatever to them. They are probably used as a sort of impressive catchwords to make an exhortation or prayer sound solemn and effective. The peculiar conditions of Pentecost can never be repeated. But it is the same spirit now that enlightens the mind and sanctifies the heart and life of the child of God. We are commanded to live by the Spirit, to walk in the Spirit, to pray in the Spirit, to be filled with the Spirit, not to grieve the Spirit. And the Lord taught us to pray for the Spirit, saying that the Father was more willing to give the Spirit to them that sought Him than parents were to give good things to their children.

All we find in the New Testament about the baptism of the Holy Ghost is in Acts 1:5, where the writer says that Jesus before his ascension promised his disciples, "Ye shall be baptized with (or in) as the margin has it) the Holy Ghost not many days hence." This promise was fulfilled on the day of Pentecost, and those who were so baptized spoke miraculously in languages of which they knew nothing. No such baptism has been known since the days of miracles ended.

JUSTIFICATION IN ITS RELATIONS.

BY REV. W. S. FRYSE, D.D.

Justification is not all of salvation, but it is that which insures salvation. It is but one part of salvation, but it is that part which insures every other. It is the guarantee of all needed grace, the surety of the final, glorious consummation. So surely as any soul is justified through faith in Christ, that soul is divinely assured of eternal salvation. Justification is the act of God, by which he pledges his truth, grace and power to the full salvation of the believer. It carries with it all the means of grace and all operations of the Spirit required to accomplish the result. So surely as Christ died and God lives, there can be no possible failure in the case of any justified person. Everything comprised in salvation follows justification in necessary, divinely-ordained sequence.

It is important to distinguish between justification and certain related terms of similar meaning, such as pardon, forgiveness and remission of sins. "Forgiveness" is sometimes used in the Gospel to express in a popular way the truth of justification, but there is a clear distinction between the terms. The promise of divine pardon is a grateful assurance, and yet pardon does not strictly or fully express the truth. Justification is something more, something far better than forgiveness. Pardon simply remits the punishment of wrong doing; justification clears from every taint of guilt, through the atonement of Christ. Pardon sets free from the penalty; justification annuls or reverses the condemnation itself. Pardon is negative, while justifi-

cation is positive; the one releasing from deserved punishment, the other introducing into a state of acceptance with God as complete as if it had been deserved by sinless righteousness.

A pardoned sinner is still but a sinner pardoned; but the justified believer stands in the righteousness of Christ as if he had never sinned. The pardon, therefore, which is bestowed through Christ is much more than pardon. It is full justification. The term "remission of sins" expresses the truth more fully than pardon, as it carries with it the idea of the removal or the doing away, not only of the penalty of sin, but of its guilt or condemnation as well. These terms, "forgiveness" and "remission," were used by our Lord and his apostles in their popular presentation of the Gospel to the people, while justification is most frequently used in the doctrinal epistles of Paul.

There is another point of distinction, however, between pardon and justification, which it is important to note. Divine pardon or forgiveness in Scriptural usage has frequent reference to the sins of believers themselves. It has to do not with those who are seeking, but with those who have already found salvation; not with the initial acceptance of the believer, but with subsequent sins committed by him. It meets and blots out his particular sins, as he penitently confesses them to God. The petition, "Forgive us our debts as we forgive our debtors," is a prayer for believers. It is not only taught that we must forgive others, as a condition of being forgiven, but it is implied that true believers will certainly do this, as he who persistently refuses to forgive proves by the very fact that he is no true follower of Christ. Thus pardon in this sense is for those who are already justified, and has to do with their particular sins.

Justification, on the other hand, does not have to do with particular acts of sin at all, but with the sinner's state of condemnation in its entirety, which it reverses at once and forever. In doing this it covers the future as well as the past; it is prospective as well as retrospective. It ushers the believing one into a permanent position of acceptance with God, a settled state of freedom from condemnation. He may fall into various sins of frailty, and these must be repented of, confessed and forgiven. But they can not affect his new standing as a justified soul, unless indeed they should be such as to prove that he had never really forsaken his sins, and therefore had never in reality been justified. Thus while justification relates to the believer's fixed standing before God, pardon relates to his particular acts of sin. And while justification annuls his condemnation and admits him to a permanent standing of reconciliation, pardon blots out subsequent sins as they are penitently confessed.

In its relation to the other parts of salvation, especially regeneration and sanctification, justification, while clearly distinguishable from them in thought, is never separate from them in fact. As an actual possession of the believer, it is inseparably connected with them. It is never bestowed apart from them, as a separate or distinct blessing. Such is its relation to regeneration, from which it is to be clearly and even sharply distinguished. While regeneration is an eternal, justification is wholly an external blessing. The one is a change of inner character, the other of outward relationship. The one confers spiritual life, the other confers a title to heaven. The one is an inferior work of the Spirit, the other is an exterior act of God. Thus regeneration and justification are distinct blessings, which should not be confounded together.

And yet they are so inseparably associated that a soul is never justified without being regenerated at the same time. Both blessings are instantaneous, being always conferred together and at the same moment. At the same moment when the fiat of God pronounces the believing sinner just and free from condemnation, through the atoning righteousness of Christ, the Holy Spirit renews the heart, quickening within it the heavenly life. The life of heaven and the title of heaven are bestowed together.

So inseparable and co-instantaneous are the two blessings that the sinner's act of penitent faith which secures his justification is itself the first movement and evidence of his regenerate life.—Herald and Presbyter.

CERTAIN MISSIONARY PROBLEMS.

There are many indications that the work of foreign missions is about to enter upon a new phase. At first the main endeavor of the missionary was evangelistic, though closely connected with it was Bible translation and publication. The educational phase next followed. It was primarily directed to the training of native teachers and preachers; but soon an attempt was made to bring the children of Christian families under the influence of the Christian school, and then, as far as possible, to reach the heathen children by the same agency.

Now, however, that the numbers of the graduates of these schools are increasing, a new problem is presented. A fair proportion of the Christian graduates readily found employment in missionary work, but the number has become too large for the societies to undertake to provide that, and all are not fitted for it. In a country in which a rigid caste system prevails, there is not much opportunity for them to find employment except by going back to the conditions of their own people. Their years of study, the tastes acquired by association with Europeans, and the ambitions aroused by the wider intellectual horizon, make it difficult to persuade the graduate that it is his duty to do this. In the meantime, he is a quasi-dependent upon the mission for a start in life. Unless we mistake, the next step in the intensive growth of missions will be the engrafting of a system of industrial training upon our missionary plants. In our own missions there are several promising movements in this direction, and the matter is receiving the closest attention of our missionary statesmen.

Ultimately we believe that the Gospel, even with the scantiest of external aids, tends to elevate the character and life of the people who receive it. Gradually it enters social and industrial conditions, and refashions them according to its own law. But the problem presented in India, for example, is somewhat different than that which Christianity has ever confronted in Europe. The Indian converts are desperately poor. Even in the most flourishing times they live upon the verge of starvation. That was never true of European converts. Again, for the most part, society in India has been touched—as in our Telegu field—only at the very bottom. This fact, and the prevalence of caste, makes impossible as yet to secure a wholesome interplay of social forces permeated by the Christian spirit. Of course, it is inconceivable that India should be regenerated so long as Christianity is not widely diffused among all classes, and it would be a great mistake to attempt by any external means whatever to put our Indian converts upon the American level of life and civilization. To an extent we have succeeded in putting our school graduates upon the American level of thought, but only to make them our quasi-dependents when they are unfitted for missionary work, or we have not been able to open to them the means of livelihood better than is involved in the conditions from which they sprang.—Watchman.

The chief danger of religion seems to many to be spiritual dilution. The rage for mere entertainment, aided by the rivalry and zeal that are in themselves commendable, may be impairing the religious sobriety of church worship. Some services are little better than concerts, and are held up in defense by some promoters of Sunday evening services of a wholly worldly nature. If we make concert-halls of our churches ("A ten-minute service," as we read in a church notice of a song-service) how can we keep our people from finding still greater amusement in Sunday concert halls?

HISTORY OF WALNUT-ST. BAPTIST CHURCH

BY T. T. BAYON, D.D., LL.D.

[Prepared for recent Jubilee Meeting.]

On March 6th, 1851, the Rev. Thomas Smith died, after vainly seeking the recovery of his health in Florida and elsewhere. His funeral was the first meeting held in the basement of the new building. He was a man of rare loveliness and strength of character, and well deserves the inscription on the tablet in yonder wall—"A good minister of Jesus Christ." He was the only pastor who died in the service of this church. Dr. D. R. Campbell, of Georgetown College, preached the sermon.

The struggle for the completion of the building went bravely on, and the difficulties of it are clearly indicated by the entries on the record. For example:

"Bro. Caldwell made an appeal for pecuniary aid for the purpose of completing the brick and stone work of the house," Sept. 4th, 1851. Needing money for the house, "Sisters Smith, Collins, Tucker, Tyler and Mansey were appointed a committee to obtain subscriptions. At the same meeting "Brethren Stewart, Bagby and Caldwell" were appointed for the same purpose, and at the next meeting the brethren were discharged at their own request, while the committee of sisters was continued. Later a large committee of brethren was appointed "to confer together and if deemed practicable by them, to proceed to obtain subscriptions for completing the building" (p. 45). A month later several new brethren were added to this committee, while the committee of sisters made their report and were formally thanked "for their diligence and success."

FINDING A PASTOR.

Bro's Delph, Tucker, Caldwell, Peter and Haynes were made a committee "to find a pastor," and at the same time Bro. Tucker moved that a committee be appointed to find a "man of good deportment and accommodating disposition, and if deemed practicable in regard to the deportment or disposition of the man to be sought for pastor, however."

The pupil was supplied chiefly by the Rev. Sidney Dyer, who afterward became famous as an author and hymn-writer. The well-known missionary hymn, "Go preach the blest salvation," his "Building and tending," and other ministrations, however, officiated. Under date May 9, 1852, I find this item: "At the close of the meeting the congregation repaired to the banks of the Bear Grass, above the city, where Miss Sarah Anderson and Mrs. Letitia M. Heth were baptized by Dr. E. Tucker, accompanied by the church and its respective members."

At this same time a call was extended to Dr. Edward Lathrop, of New York, to become pastor, at the salary of \$1,500 a year "or more if necessary for his support." This call was declined, whether because that "more" could not be determined, or for whatever reason, does not appear.

DR. EVERTS CALLED.

On Nov. 31, 1852, Dr. W. W. Everts was called at a salary of \$1,500 a year "and \$100 to bring him," it brought him, and he began his labors Jan. 23d, 1853, which were greatly blessed. He was noted for his preaching ability, tireless energy and tender affection. It is a fact of special interest to me that Dr. Everts and Dr. Keene, who served here as pastors, Dr. Lathrop who was called to be pastor, but declined, and Dr. W. M. Pratt, who served as pastor pro tem with great acceptance were all my father's class at the First Baptist Church, N. Y. One of the second generation of the remarkable class is now pastor here, and whether any others of the sons of that band shall serve this church, time alone will tell.

The Walnut-street church had so little of the services of the Rev. Thomas Smith as pastor, his health failing, that he was obliged to resign him for service even before his beautiful life closed, that it was Dr. Everts' pastorate that gave shape and direction to the church. The first delegates to the Long Run Association in 1850 were Thomas Smith, Jr., Sidney Dyer, C. Van Buskirk, J. W. Smith, James E. Tyler, W. B. Caldwell, Geo. S. Sherrill, Chas. D. Daid, E. T. Hest, M. W. Sherrill, G. A. Hull and I. N. Halbert. Of these only Bro. M. W. Sherrill remains. The church has ever been active and prominent in general denominational work. The names of her pastors and of her leading members appear on well nigh all the general denominational lists. For example, the Baptist Hymn Book, which has been in general use, had 18 compilers, and three of the 18 are names on the roll of this church.

The church grew under Dr. Everts' ministry in numbers, wealth and power. Twenty feet were added to the building, running it back to the alley. The German church was colonized in 1852, though the church was only two years by this church, and at one time it was almost despaired of.

NEW HOUSE DEDICATED.

The new house of worship was finished and dedicated Jan. 22d, 1854. Dr. Everts preached at 11 A. M. and 7 P. M. The following are the names of those who were present: "A large concourse of people was assembled at each service, and the hearts of the members were softened with gratitude for the great blessings conferred upon them by the Great Head of the church. It will be truly a blessing to the church, and a joy to the city, if the Friday before had been observed as a day of fasting and prayer that the Lord would be with us and occupy the house built for His worship."

It was decided to rent the pews, and the record says: "On motion of Bro. A. Peter, Secretary, the following resolution was adopted: That the pews be rented for the sum of \$100 per annum, to be paid in advance on the 1st of January, 1854."

to rent the pews in the upper room after setting apart a reasonable number for free pews: the rent to commence the 1st of January, 1854." A committee was appointed "to see that strangers are comfortably seated." Under date of Jan. 27th, 1854, there is the following record: "The ordinance of baptism was administered by our pastor for the first time in our new baptistery, Sabbath afternoon. The candidates were Mrs. E. Palmer, Miss Martha Rowley, Mrs. G. O. Rutherford and Keosby Carter."

Not only did they rent the pews, but they also rented out rooms in the building. For years the Young Men's Christian Association rented quarters in this building. The American Revision Association also occupied rooms here; and during the war the basement was used by the city public schools. The houses have ever been nominal headquarters. The Louisville Baptist Pastors' Conference has ever met here. The State Mission Board holds its meetings here, and here has all along been a denominational rendezvous.

AN EVENTFUL YEAR.

The year 1854 was a most eventful one in the history of the church. After the new building was completed it was decided to hold a series of meetings, and the services of that wonderful evangelist, "Elder Knapp," were secured. An entry of Feb. 18, 1854, tells us: "Elder Knapp by invitation of the pastor arrived in our city on the 17th inst. and preached sermons before the church and congregation Feb. 12th, and held at various hours of the day and regularly every night." Among those baptized in this meeting was William Hogan. Then the Bible Revision Association was organized, in which Dr. Everts was the leading spirit, and James Edmunds, Secretary. The revision of our English Bible was sharply and powerfully opposed, especially by the Pedobaptists. James Edmunds and Dr. T. S. Hall, two laymen, in conjunction conducted a spirited controversy on the subject with the leading Pedobaptists in the city, acting together, in the city papers, and they won too much for their clerical antagonists. The agitation here and elsewhere, in which Dr. Everts took part, educated the people into desiring the purest possible version of God's Word, and led to giving the world the Revised version of the Scriptures. The Association was afterwards merged into the American Bible Union of New York, which brought out a revision of the whole of the New and of parts of the Old Testament.

In this same year the Portland-avenue and the Chestnut-street churches were sent out. The latter occupied a house on West Jefferson Street, and was known as the Jefferson-street church, in which Dr. Everts was the pastor, and quarters on Chestnut Street, and changed its name accordingly. In October the General Association of the Baptists of Kentucky met with this church, and during the session of the body the great Dr. John L. Waller died. His funeral was attended by the church, and this is one of the greatest names in our denominational annals, and one of the brightest in the brilliant galaxy who have held membership in this grand old church.

DR. J. LAWRENCE SMITH.

Under date of Feb. 16th, 1855, I find this entry: "Prof. J. Lawrence Smith, a noble professor of faith in the Lord Jesus Christ, and on motion was unanimously received for membership after baptism." I feel like pausing after reading that name. Here was a man who combined the highest scientific attainments with the humblest and most child-like faith. He was one of the few men of his age that were hopelessly beyond the reach of Darwin, Huxley and Tyndall; and he bowed in deepest reverence before the Scriptures of our God. Dr. Smith three times declined to be a deacon despite his unanimous election, and devoted himself especially to the financial and other duties of the church. He served as chairman of the finance committee. Beside this, he often served in other capacities. Very soon after his baptism, for example, he was called on to help solve the church music problem. The pastor introduced the subject of church music, and "was followed by interesting and forcible remarks," the record states, and a special committee were appointed "to confer together upon the subject and mature a plan for the promotion of this important part of divine worship (and consideration to be based upon the real merits of the subject, free, if possible, from doctrinal bias or prejudice) and report to the church as early as practicable for adoption."

DR. G. C. LORIMER.

On Nov. 11th, 1855, Dr. T. C. Tensdale began aiding Dr. Everts in a series of meetings. Mrs. Everts and other ladies distributed tracts, and Dr. Everts, by his preaching, won the souls of those to some young men as a boarding-house. Two of these sisters were impressed and came to the meeting, and under date of Dec. 24th, 1855, I find this entry: "Edward P. Strickland and George C. Lorimer (those two having just abandoned their professions of Unitarianism and embraced the Christian faith and profession, they came like little children meek and lowly, and the sympathies of the church were deeply exercised in their behalf.) (Miss Mary E. Strickland, daughter of Dr. P. C. Strickland, from the church and made a member of the faith in the Lord Jesus Christ, and was unanimously received for membership after baptism." They were baptized Monday night, Dec. 16th, 1855.

I find that in August, 1856, "Mr. Eaton was called," along with St. Johns, for continued absence from church. His given name is not mentioned. I would like to know more about him, and to know whether he and I are related. The discipline of the church took a new shape soon after the consolidation of the two churches. Instead of "inquiring into the fellowship of the church," and making that the signal for the presentation of charges, a committee on discipline was appointed. Still charges were sometimes made in open meeting by individual members. On the 16th of December, 1856, the records inform us that a prominent brother "preferred the following charges: 1st. I charge that Bro. — has totally neglected his covenant obligations, in absenting himself from the stated meetings for many months, &c. 2nd. I charge that he has thrown his influence against the church and his pastor by speaking in an unchristian manner before the congregation." &c. Generally, however, the discipline was left in the hands of the committee, and action was taken simply on their reports.

The following is the license granted Bro. George C. Lorimer, June 19th, 1857, viz.: "This is to certify that the bearer, Bro. George C. Lorimer, is a member of this church in good standing and fellowship. We think he has gifts for the ministry, and approve of his pursuing a course of study preparatory to the work. We approve of his exercising his gifts as Providence may open the way while in this course of preparation for the great work. We hereby commend him to the fellowship of the brethren.

THEOLOGICAL SEMINARY BORN.

It was in the May previous that the Southern Baptist Theological Seminary was born in this building. The Southern Baptist Convention, which met at that year, and an Educational Convention was held in connection therewith. It was then and there that Dr. J. P. Boyce offered the proposition to raise in South Carolina \$100,000 for the establishment of a Seminary at Greenville, provided that \$100,000 more was raised elsewhere. The proposition was adopted and action was taken to carry it into effect.

Early the next year the records begin to tell of the famous controversy between Drs. Everts and Ford, in which so many unpleasant things occurred, and into the merits of which I do not propose here to enter. Suffice it to say that the church, as a body, stood by her pastor and loyally supported him throughout, just as the East church stood by her pastor. Various troubles, of more or less importance, occurred before and since in the church; sometimes between private members, sometimes among the deacons and sometimes involving the pastor and choir. Once a brother was arraigned, charged with "attempting to alienate the members from the pastor, with having sown strife and discord and thus caused divisions among us." He is also charged "with a long-continued course of hostility towards the pastor without any suitable effort to secure peaceable relations on his part, and also with an effort to destroy his influence and reputation." But God overruled all these things for good.

On the 10th of July, 1859, Dr. Everts completed his work as pastor, and removed to the church in that city. The church generously voted him an extra quarter's salary. The number of members reported to the association that year was 486. There were 136 in Sunday-school.

INTERNAL TROUBLE.

The Rev. L. W. Allen was engaged to act as pastor for 9 months, beginning Nov. 11th, 1859. Dr. J. Lawrence Smith offered a series of resolutions embodying a fresh declaration of the faith of the church, and beginning with this declaration: "Whereas we are in a distressed condition as a church of the Lord Jesus Christ which we most deeply deplore: we feel it to be our imperative duty to our divine Lord and Master and to each other to attempt the restoration of peace among ourselves, that we may again be happy and useful as the children of God. And in order that this much desired object may be attained, we solemnly enter upon the following resolves." Then follow the articles of faith.

At this time the condition of the church does not seem to have been very good. On the 16th of Nov., 1859, a resolution was passed declaring "with speaking." The resolution declares: "By the authority which Christ gives the church, we require the members to cease evil speaking and surmising in regard to the grievances one with another."

In May, 1860, a brother was excluded because he was "guilty of profaning what had been sanctified for medicinal" though it was not claimed that such unting was itself profane.

On December 9th the finance committee reported "the finances in a deplorable condition," with a debt of \$3,000. In a year this debt increased to \$4,416.54. The church in September, 1860, had 478 members.

There are certain great angels which meet us in the way of life. Pain is one; Failure is one; Shame is one. Pain looms as a fact in the eyes, and we must wrestle with him before he can be slain. Failure brings in his stern hand the peace of renunciation. Shame bears us to the sense of sin, which is the knowledge of God; his hidden face shines with the mercy of heaven—and well for us if we may look into it.—Margaret Deland.

When answering advertisements please mention this paper.

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.

ONE OF THOSE COINCIDENCES and Other Stories. By Julian Hawthorne and others. 12mo, cloth, 315 pp. New York and London: Funk & Wagnall Co. Price, \$1.00.

The story from which the book takes its title is a characteristic tale from the pen of Julian Hawthorne. The leading characters are a volunteer in the war for Cuban independence and a nurse in one of the army hospitals. Mr. Hawthorne says there is more fact than fancy in the narrative. Count Leo Tolstoy is represented by a picturesque story of Russian peasant life. There is a clever little character story of army adventures in Porto Rico, by Wolcott Le Clear Beard; an exciting and somewhat pathetic story of the forests of Nova Scotia, a century and a half ago, by Charles G. D. Roberts. The stories are illustrated by several artists of reputation, and the book, in its handsome cover, and with its supply of literary delicacies within, is sure of a welcome far and wide. It is particularly available as a holiday book.

MAGAZINES.

The International Journal of Surgery, for November is at hand. The contents cover a wide field in its province, and what we can understand of it in the great number of medical works whose names we do not know, we find interesting. Of course, these terms are as "plain as print" to all physicians. Every live doctor subscribes for as many of the leading medical periodicals as he has time to read and money to pay for. Such might do well to send for a sample copy of this magazine, price being in cents. Published at 100 William St., New York City.

The Christmas number of Scribner's will contain specimens of the most elaborate color printing. One of the schemes is a religious poem illustrated by the first work in color of Walter Appleton Clark. It has been reproduced with a delicacy and faithfulness to the original which has never been surpassed by the magazine. Martin Martens, the Dutch author, who recently addressed a stirring sermon to the English people on behalf of the Boers, has a short story in this number which gives the romantic experiences of a famous novelist in an English village. In view of coming expeditions to the Antarctic, the number will contain an account by Dr. Frederick A. Cook and Albert White Vorse giving an account of what America has already accomplished in that field of exploration, and what is still possible for her to accomplish. The articles are illustrated from Dr. Cook's photographs taken during the recent "Belgian" expedition.

The unusually small increase of membership during the last church year in nearly every evangelical denomination is receiving attention. Men are seeking for a reason for the seeming decline of interest in religion, and ministers' meetings, conferences and various local Christian organizations are determining to engage in more earnest endeavors to win souls to Christ. It is well to remember that after a decline of religious interest is more apparent than real, the result, not to be forgotten but of decision. The next must be conceded that there are not a few influences to-day to cause indecision. The new theology and the new criticism of the Scriptures are alone sufficient to produce doubt and hesitation. Many men may be halting between two opinions. It is well to remember that a serious declaration of faith on the one side and the declaration that Jesus Christ suffered in expiation of human guilt, suffered in the place of men, offered himself as a sacrifice for sin, and bears on the other side that Gethsemane and the Cross were only a manifestation of the love of God, and that he died for all men, and that we are to be saved by his blood, is also enough to awaken doubt when men are told that they cannot know just what they ought to think about the Bible until the articles are agreed in regard to the amount of credit to be given to this or that portion of the Scriptures. Apart, however, from a weak and feeble declaration of faith, it is true that seasons of religious declension have occurred frequently in the history of the Christian church, and have been followed by periods of revival when thousands have been led to repentance toward God and faith in our Lord Jesus Christ. One fact can be relied upon, namely, that a faithful proclamation of the whole counsel of God has always been followed by a rich blessing from God.—Christian Intelligencer.

It is hard for a haughty man ever to forgive one who has caught him in a fault.—Jean de la Bruyere.

The Best Paid Agents

are the energetic ones who secure subscribers to

The Ladies' Home Journal
AND
The Saturday Evening Post

We allow liberal commissions for all subscriptions, special rebates for large clubs, and at the end of the season (April 15, 1900) we shall distribute \$18,000 among the 764 best agents.

As the JOURNAL alone has over 800,000 subscribers, and as we allow a commission on renewals, it is obvious that a part of an agent's work is very easy, while, in view of our extensive advertising, none of it is "up-hill" work.

Write for full particulars.

The Curtis Publishing Company, Philadelphia

CHRIST AS A PREACHER.

Or Popular Elements in Christ's Preaching.

Jesus Christ, in his advent on earth, became closely identified with the humble condition in which the majority of mankind were born. He himself was born at the base of the great pyramid of society, where he found the masses. In contemplating the discipline of Christ, preparatory to his public career, we are struck with the fitness he attained through the practice of perpetual industry and fearless thought. Neander says, "We have already seen that in the early progress of the mind of Christ everything was original and direct, and that external occasions were needed only to bring out his inward activity. As we must suppose that his development was subsequently continued in the same way, we come at once to the conclusion that his education for a teacher was not due to any of the theological schools then existing in Judea. But we can reach this conclusion only by comparing the peculiar tendencies of those schools with the aims of Christ, with his mode of life and with the spirit which he diffused around him. In the outset, how unlike Christ was the legal spirit of Pharisaism, with its soul-crushing statutes, its dead theology of the letter and its barren subtilities. They came to Christ with a full knowledge of the difference between his mode of teaching and theirs, and not as a teacher sprung from among themselves. They had first to overcome their surprise at his strange, extraordinary language before they could enter into closer communion with him. They have to renounce the wisdom of their schools to disclaim their legal righteousness, and to attach themselves to Christ with the same sense of deficiency in themselves, and with the same desire for what he alone could impart, as all other men. Their schools agreed in nothing but denying (we speak now of the Sadducees), their only bond of union was opposition to the Pharisees. The spirit of these people (the Sadducees) presented a more rugged contrast to the spirit of Christ than did the Pharisees. The single-positive principle of Sadduceism was the one-sided prominence given by them to morality which they separated from its necessary inward union with religion. Christ's combat with the Pharisees arose out of the fullest inter-penetration of the moral and religious elements. The Sad-

ducees wished to cut off the progressive development of Hebraism at an arbitrary point. They refused to recognize the growing consciousness of God, which, derived from the Mosaic institute, formed a substantial feature of Judaism, and, hence, could not comprehend the higher religious element from which, under successive divine revelations, the spiritual life of Judaism was to be gradually developed. Rejecting all such growth as foreign and false, they held a subordinate and isolated point to be absolute and perpetual, adhering to the letter rather than the spirit. To the forced allegorizing of the Pharisees in interpreting the Scripture, they opposed a slavishly literal and narrow exegesis. But Christ, on the other hand, while he rejected the Pharisaic traditions, received into his doctrine all the riches of divine knowledge which the progressive growth of them up to the time of John the Baptist had brought forth. His argument then with the Sadducees, consisting in it did solely in opposition to Phariseism, was merely negative and apparent."

During his ministry on earth Jesus Christ met with little favor from the aristocrats of rank and power. But this class was comparatively few in Judea, and never very large anywhere. The common people embrace the great mass of every nation, and their conditions and character really fix the status of a country. The ordinary population is the multitude to be saved or lost; the vast throngs to be sought by the ministers of Christ—the wide and whitening harvest into which he sends his laborers. Into such a field Jesus himself entered. How as a preacher he received there? Great crowds were attracted. "The common people heard him gladly," and their verdict was, "Never man spake like this man." Here is a fact which, with its reasons and lessons, is worthy of attention.

Popular attention is excited; persons of every age, sex and condition are addressed, and this extraordinary teacher draws around him crowds of men who never leaned on the bosom of a loving Master, were never instructed in the language of sympathy and friendship, but who, despite the power of depraved passion and prejudice, now listen with attention the most profound, and with delight openly declared. The most significant and valuable encomium on record (as intimated above) respecting preaching is the testimony of Mark, that the common, miscellaneous people, or multitudes, heard Jesus gladly. This truth finds its interpretation in the fact that Jesus Christ addressed a common nature. Since he shared our human condition in all its wants, and respected it, he aroused common unctions because his own sympathies were excited, and his esteem for our ruined race was legitimately exemplified and he imparted common blessings through labors for the redemption of the common which were most intense, and by the exercise of love toward them in every respect the most impartial.

It is a fact that Christ was a preacher, and, as such, pre-eminently popular. He came into the earth that he might bear witness to the truth, and to the masses he was ever welcome. Christ commanded the popular ear because he sympathized with the popular heart over which he wept, and to cleanse and redeem which he shed his blood. The eternal laws which slumber in the human breast he awoke into

free action. He expressed through his discourse the seal of life and action, "energizing the might that slumbers in a peasant's arm, everywhere making the fresh air blow through the soul's shut-up mansion, that each bosom might swell as raptuously, and each mind soar as freely as his own." He fulfilled his ministry in the streets and high-ways, toiling and teaching constantly among the masses in the midst of the world. His popularity as a preacher consisted in the further fact that he was compassionate toward all men, and was particularly attentive to the most destitute. When he saw the multitudes he was moved with tender sympathy on their behalf because they had neither instruction nor support. He wept for a fallen race not with the tenderness of weakness, but of Almighty strength; and it was the love of the purest among the mighty, and the mightiest among the pure that touched the hearts of the populace and swayed them as the whirlwind sways the summer foliage. His object was not compulsion, but persuasion, and where consent was wanting to gain consent, and to make willing what before was reluctant, to actuate the affections and woo their force, to induce men to say "yes" willingly and with joy in a matter in which he was before inclined to say "no."

Joe. N. BARREK.

FROM INDIAN TERRITORY.

I want to speak to my many friends in Kentucky through your columns of my new field of labor. South McAlistier is at the crossing of the M. K. & T. and Choctaw, Oklahoma & Gulf R. R. It has a population of five thousand, and is the largest town in Indian Territory except Ardmore. We have electric lights, cotton compress, a foundry, machine and repair shops, steam laundry, ice plant, planing mill, cigar factory, bottling works and macaroni factory. There is a large United States Court here, and a large jail, with from 50 to 150 prisoners all the time. The jailer is a member of my church, and I hold meetings there Sunday afternoons.

There are Baptists, Methodists, North and South Presbyterians, Old School and Cumberland Presbyterians, Episcopalians and Catholics. All have regular organizations and houses of worship. None of them are very strong numerically. I have found over 40 Baptists in the town who are not identified with our church. People who were very earnest workers in Kentucky, Tennessee, Missouri or Arkansas, seem to be here only for what they can make. "They have taken a sleeper on the trunk line, but do not care to pay any fare." They have moved everything but their religion. The Baptist church had been without a pastor for nearly a year when I came. In just three weeks after, at our regular service on a Sunday night, there came a death-like solemnity in the audience, and six came up for prayer. It seemed to me the Holy Spirit was saying, "I will help you now in a meeting." I continued the meeting for two weeks, doing all the preaching myself. I baptized 9 and 3 joined by letter. The revival did not stop with the meeting. We have requests for prayer now at almost every service. I have a society of 30 young people that can be relied on for work. The Baptist church has the advantage in location, and hence has the largest congregation of any.

There are only about four hundred members in all the churches, and it is said that not more than one in ten of the population go to any church. "Truly the harvest is great but the laborers are few." "Pray ye that the Lord of the harvest will thrust more laborers into this field." I love Kentucky, but South McAlistier said, "Come over and help us." J. N. EDWARDS.

RELIGIOUS MEDITATION.

Some one has truly defined religious meditation as "the serious exercise of the understanding whereby our thoughts are fixed on the observation of spiritual things in order to their practice." It is the intelligent comprehension of obligations and duties so as to ensure their performance.

The Bible insists much upon its observance and ranks it among the most powerful and controlling agencies in Christian stability, uprightness and acquisition. Isaac received commendation because he delighted in it so frequently and constantly. God directed Joshua to meditate upon the Book of the Law day and night. Paul enjoined Timothy to meditate upon all things relating to his ministerial calling and to his personal salvation. The same Apostle exhorted the Philippians to "think on the things" pertaining to their spiritual and everlasting welfare. The psalmist in delineating the good man mentions as one of his chief characteristics that he continually meditates upon God's statutes. David found his meditations upon them in the night watches and at all times "sweet."

The duty, so clearly inculcated both in the Old and New Testaments, is not sufficiently heeded. In fact, in these days of bustle and activity it is too generally disregarded. Men of unrenewed heart and unsoftened taste have neither the disposition nor the relief for it. "They regard not the work of the Lord, nor consider the operation of his hands." They ignore God in their contemplations and eject him from their reflections.

Nor are they the only persons who offend in this respect. Numbers who know better, who profess kinship to God, who claim association with him and who declare that they are the subjects of the transforming power of the Holy Ghost, fall in devout and regular meditation upon religious subjects. The Lord has still to lament as of old, "My people will not consider."

One of the greatest needs of our age is serious meditation.

Amidst the press of business, the cares of the family, the demands of society, and the activities of the Christian life, there is little time, and less desire for its proper exercise. There is considerable reading and hearing, but too little reflection. There is much cramming, but very little digestion. Knowledge abounds, but it is not converted into spiritual bone and muscle by mental mastication. Neither in the Sabbath-school nor in the sa ctuary is what is heard and taught pondered over as it should be in the closet, by the wayside, in the marts of trade and in the home sphere. The soul has food in abundance, but it is often lean and unhealthy for want of due incorporation.

As Christians, we should abound more in holy meditation; engage in it daily. We should select Bible themes for thought. Often should we dwell upon the God of nature, Providence and Revelation, but pre-eminently upon the cross of Jesus Christ.

LIFE SAVED BY SWAMP-ROOT

The Wonderful New Discovery in Medical Science.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffiness or dark circles under the eyes, suppression of urine or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty cent and one dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it including in my of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Birmingham, N. Y., and please mention that you read this generous offer in the WESTERN RECORDER.

Calvary should be first and uppermost in our minds. There is no theme so entrancing, elevating and transforming. The church above and below delight in its contemplation. In the Royal Art Gallery at Dresden a group of connoisseurs are said to sit for hours viewing a single painting. It is a masterpiece. They go around the building, look at the other pictures, and then return and again study this greatest work of art. They again leave it and come back the next day, that they may once more feast their eyes upon its beauties and glories. Thus are they employed for weeks and weeks of their lives. They never tire of studying this magnificent and faultless production of Raphael's genius. Herein they are a pattern for Christian students. In the world stand forth the beautiful, the glorious and the good; in grace is exhibited the worthy and the excellent; in heaven are seen the angels and the redeemed; but neither in earth nor in the skies is there one to compare with Jesus. He is the dearest, grandest and most perfect of all objects to God and to man—to saint and to angel. It becomes us to gaze upon him now and ever; to meditate upon his excellencies until transformed, infused, elevated, refined, purified, and incited to action, until we catch his spirit, reflect his image, attain unto his life and reach his perfectness.—Presbyterian.

I saw one, lying side by side in a great workshop, two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other scarcely a single feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred and the image is marred.—Canon Shore.

SOME TIME.

BY MAY KILBY SMITH.

Some time, when all life's lessons have been learned, And sun and stars forevermore have set and faded...

And we shall see, that, while we frown and sigh, God's plans go on as best for you and me; How, when we wailed, he heeded not our cry...

OUR PULPIT.

TROUBLE AND TRUST.

BY REV. W. W. DAWLEY.

And I said, this is my infirmity; but I will remember the years of the right hand of the Most High.—Ps. 77:10.

Bitterness of life often banishes belief in God, and misery not infrequently ministers to mistrust. It was not when their enemies were fleeing before them, when food lay round about their habitations...

appointed, and that disappointment had made them doubt their loved friend. When wading through the deep waters or climbing the rugged mountains of difficulty, we are most prone to question God.

How did this questioner of God escape from his distrust? He was haunted at night by his troubles, and his anguish had stricken him dumb. He could neither sleep nor speak, but he could think. Yes, that was what turned night into day with him...

rabies, for we no more than our own children properly appreciate the inestimable value of the discipline that we gain through our distresses. As unprofitable for us to be without our ordeals it is as for our children to go untutored and undisciplined.

Small text advertisement or notice at the top right of the page.

LUMBER Doors, Sash, Blinds. W. J. Hughes & Sons Co., 14th & Maple LOUISVILLE, KY.

Illustration of a man and a woman sitting in a parlor. Text below: It will only cost you 50 cents extra to ride all day in a Cotton Belt Parlor Café Car (25 cents for a half day).

ILLINOIS CENTRAL THE FAST LINE TO MEMPHIS and NEW ORLEANS. TWO FAST TRAINS DAILY. THE MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily...

one, hidden among the reeds at the river bank to save his life, carried to a heathen's home, sent out into the wilderness for years, whom God chose when he would lead a nation out of serfdom. It was the man who had gone through the lion's den and who had been the victim of evildoers who was promoted in the reigns of Cyrus and Darius. It was a maligned, scourged, ostracized and crucified Christ, made perfect through sufferings, who was fitted to be "a merciful and faithful high priest in things pertaining to God, and to make reconciliation for the sins of his people." We'll be worth something when God has done with us. "It is said that when a bar of iron is worth \$5, the same iron made into horse-shoes is worth \$10.50, into needles \$355, into blades for pen-knives \$3,245, and into watch-springs \$250,000." Listen, harassed soul, impatient under any task! \$5, plus crushing, melting, beating, rolling and polishing equals \$250,000. Of how much worth is the hard treatment? Then, understand that our heavenly Father is enhancing our worth, fashioning something of infinite value and indescribable beauty. It may require many hours of agony, many years of seemingly unremunerative toil, many deprivations, the painful subjugation of selfish ambition, hard fighting against inherent evil and clamorous passion, many a tearful day and lonely night, but in the end there shall appear a vessel unto honor, meet for the Master's use, a priceless jewel, fit for a royal diadem.

"Life out of death is heaven's unwritten law. Nay, it is written in a myriad forms; The victor's palms grow on a field of war. And strength and beauty are the fruit of storms."

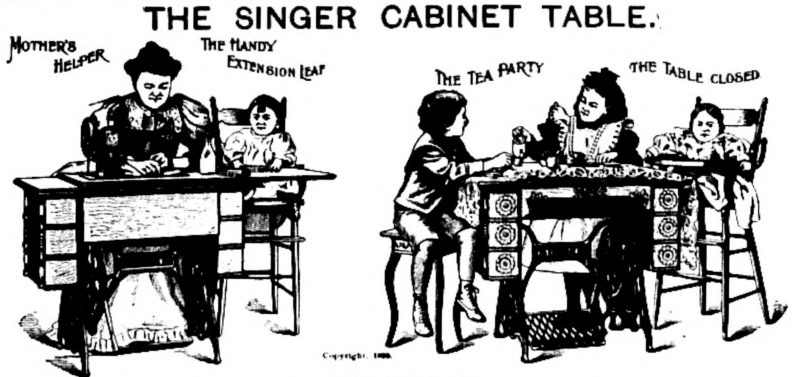
The right hand of the Most High can change all this, was the second conclusion that the harrowed soul accepted. When he understood that his smart was one of the appointed predicaments that should train him for a better place, he saw at once that it would not be forever, but that the right hand of his supervising God would see that it came to an end just as soon as its educative and disciplinary purpose had been attained. Then he began to see the disclosure of God's oversight in the past, leading his forefathers out of Egypt, delivering them at the Red Sea, and caring for them in innumerable ways (vs. 15-20). When he pictured the afflicted waters fleeing before God, and the enraged Pharaoh impotent to withstand him, he felt that his case was not hopeless, but that a change was sure to come in God's good time.

Surely we of our own day need to remember that "the right hand of the Most High can change" all that is amiss in our lives when he perceives that we are no longer in need of the training. At one time, years ago, the Sultan of Turkey declared that on a certain day all the missionaries should be banished from his realm. When the Christians had met for prayer, one of the missionaries arose and said: "The great Sultan of the universe can change all this," and he did, for on the very day appointed for the expulsion of the missionaries, the Sultan of Turkey died, and the missionaries remained. Our sorrows are not eternal. There is help in God when trials have done their work for us. Our hopes are not to be forever unrealized. Daniel did not stay long in the lion's den. Joseph went through the dungeon to the throne. While Jacob was mourning for his son, forces were actually at work for his weal, and circumstances shaping themselves so as to bring the two together. Dearly beloved, "to those who love God, all things are working together for good" (Rom. 8:28, Kotherham's translation). It does mean that the day will come when all things shall turn our way, but it is God's own declaration that all things are now at work in our interests, even while we are in trouble and feel as though all things were going against us. We do not understand it, but God does, and we ought to trust him and rejoice even in our tribulation. Things are going our way when we cannot see how it can be. Hear discouraged old Jacob lamenting in his tent the loss of his sons: "Joseph was torn to pieces by the wild beasts, and I shall never see him more in this life, and now they have taken my poor little Benjamin down into a foreign land, and I'm sure that the only child I'm alive to keep my beloved Rachel's image before my face will never come back. Alas, alas, all things are against me, and will bring my gray hairs in sorrow down to the grave! Woe is me! Woe is me!" At the very time that he was bewailing his hard fate, Joseph was actually preparing a home for him; and the wagons that were to take him into Egypt were almost at his door. Everything was working together for his happiness, but he knew it not. Just as mysteriously "all things are working together for good" to us who love and serve God, although the heavens be dark above us, and all things seem to be going against us. Ah, heart of mine, cheer up, look up, keep up, and trust when thou canst not see.

"All faithless murmurs leaving, Bid them a last good-night, No more thy vexed soul grieving; Because things seem not right; Wisely his scepter wielding, God sits in regal state, No power to mortals yielding, Events to regulate.

"Trust with a faith untiring In thine omniscient King, And thou shalt see admiring, What he to light will bring. Of all thy griefs the reason Shall at the last appear; Why now denied a season, Will shine in letters clear."
—The Standard.

It is the little words you speak, the little thought you think, the little thing you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome—the little things of every day that are making or marring your future life.—Light on the Hidden way.



MADE AND SOLD ONLY BY THE SINGER MANUFACTURING COMPANY. SALESROOMS IN EVERY CITY IN THE WORLD.

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, 56 inches wide, tans and browns; regular price \$2.50 a yard.
- \$1.90 For stylish Dark Green Kersey Cloths, 56 inches wide, regular \$2.50 cloths.

Ladies' Fleece-lined Underwear.

- 60c For Ladies' well-known Onetta Union Suits, Jersey Ribbed, glove fitting, silver or ecru, the neck silk taped and crocheted 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 crocheted 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.

BIG REDUCTIONS

Grace Truman, by Mrs. Ford, 76c, postpaid. Baptist History Vindicated, by John T. Christian, 75c. Church Roll and Record, with 13 church letters, \$1.50. Matthew Henry's Commentary, 8 vol. \$6.00, 6 vol. \$7.50. Pastor's Companion, by mail, 50c. Things a Pastor's Wife Can Do, 50c. Vest Pocket Dictionary, 50c.

OTHER BOOKS AT EQUALLY LOW PRICES—WRITE US.

BAPTIST BOOK CONCERN, LOUISVILLE, KY.

Children

in school? Then you have often heard them complain of headache; have frequently noticed how they go about in a listless, indifferent way, haven't you?

Scott's Emulsion does grand things for such children. It brings a healthy color to their cheeks, strengthens their nerves, and gives them the vigor that belongs to youth. All delicate children should take it.

SCOTT & BOWNE, Chemists, New York.

EDITORIAL.

TILL 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. To new subscribers only we offer the **RECORDER** for the balance of the Nineteenth Century for \$2.00.

A GREAT CONVENTION.

It was the writer's privilege to attend the recent session of the Texas Baptist Convention at Dallas, having never been present at a meeting of this body before. The Convention met in the great auditorium at the Fair Ground, no other room being large enough to accommodate them, and even this proving inadequate. The Ministers' and the Ladies' meetings were held for two days previous. On the first division 2,411 votes were cast, and the number of messengers must have greatly exceeded that. This was thus the largest Baptist Convention the writer ever attended, and it was an inspiring sight to look at the assembly from the platform.

The topic that seemed uppermost in the minds of the brethren was the unfortunate matter of controversy which has for four years marred the peace and fellowship of the Texas Baptists, though from the reports presented it has not hindered their work. Dr. Hayden calls his side "the church party" and the other side "the board party;" but they refuse to accept such designation. On the other hand, they speak of "the Convention" and "the Haydenites;" they being in control of the Convention and Dr. H.'s party being in opposition to them. Instead of going ahead with the organization in confidence that no one would vote who should not, a committee on credentials (Dr. D. Y. Bagby, chairman), was appointed who worked incessantly day and night till the report was completed. While this committee was at work, the Convention heard the address of welcome, a modal address, from Dr. Geo. W. Truett, pastor of the First church, Dallas, and the response, also a modal, by Dr. W. M. Harris, pastor of the First church, Galveston. Addresses were also made by Dr. R. G. Seymour, Missionary E. Z. Simmons, Dr. A. J. Barton, Dr. A. J. Diaz and Dr. S. H. Ford.

At night Dr. J. S. Tanner, of Baylor University, preached the annual sermon on Acts 1:17, 18, after which President E. Y. Mullins spoke on the need of an educated ministry, and took a collection for the Students' Fund, which was supplemented next day to more than \$1,900.

Saturday morning the committee on credentials reported, and in three lists—1st those who were unchallenged; 2nd, Drs. Burleson and Pender, who did not belong to the churches who chose them as messengers, and 3rd, those who were challenged—Drs. Buckner, Carroll, Gambrell, Hayden and others. The challenges against Drs. Buckner, Carroll and Gambrell were promptly dismissed. It was on an appeal from the ruling of the chair under this report that the two parties measured their strength on the floor. The chair

(Dr. R. O. Buckner) was sustained by a vote of 1,768 to 648. Points of order came thick and fast, and the minority contended for every inch of ground, and yet there was a gratifying absence of signs of ugly feeling and of disorder. In such an immense and crowded assembly there was necessarily some confusion, especially when votes were being taken, but the order was remarkably good in the circumstances, and both President R. O. Buckner and Vice-President J. M. Robertson, who alternately presided, showed themselves masters of assemblies.

The majority nominated Dr. R. O. Buckner for re-election as President, and the minority nominated Dr. H. B. Pender. While the ballot was proceeding, there were calls from different parts of the house for the writer to make a speech. He had previously spoken at the call of the chair. He was followed by Dr. Diaz. No Convention was ever more courteous to visiting brethren. The vote stood—Buckner 1,424, Pender 760. The minority then very handsomely made the election of Dr. Buckner unanimous.

ORPHANS ENTER.

It was a deeply impressive and affecting scene when Dr. Buckner led through the great hall to the raised platform at the farther end 192 of the orphans from the Orphans' Home, located 6 miles away. When the orphans sang "On Jordan's stormy banks I stand," the great assembly was melted to tears. The Orphans' Home is very dear to Texas Baptists, and it is doing a noble work. Nearly \$10,000 was raised for the Home at this meeting, and over \$24,000 during the year.

Saturday night the Hayden matter culminated. The committee reported recommending that he be not seated. He was allowed half an hour to plead his cause, and Col. Denson replied to him for 15 minutes. Dr. H.'s speech was a bold defiance flung at his opponents, and a sharp denunciation of some of them. Col. Denson was mild and dignified in his reply, and the report was adopted 1,141 to 557, and Dr. H. was denied a seat in the body.

The mission report was then read, which showed more work done and more money raised than ever before. Dr. Gambrell was warmly congratulated for the fine showing he has made.

The amount raised for State Missions was \$24,924.53. There were 953 stations supplied regularly and irregularly, 24,296 days of labor, 17,144 sermons, 7,265 addresses, 60 churches organized, 1,641 baptisms. This report covers 18 months.

Dr. B. H. Carroll made an inspiring report of his work as agent of the Education Commission. One hundred and five thousand dollars was raised, of which over \$60,000 has been paid in. This is magnificent. Dr. Carroll is a great man any way you take him.

Drs. Burleson and Felder were given seats in the Convention.

An amendment was adopted to the Constitution ruling out from representation all bodies or individuals who put themselves in antagonism to the work of the Convention.

Dr. J. S. Tanner made an appeal for aid to the ministerial students at Baylor University, and received about \$1,100. The Convention also raised \$1,700 to pay the mortgage on Mrs. Robinet's house.

On Monday night, after the adoption of the amendment to the Constitution, the minority

party held a meeting in the Central Baptist church to determine on a policy. Some wanted to organize a new Convention, but this Dr. Hayden and others opposed, and it was decided to refer the matter to the churches for decision. A committee was appointed to prepare an appeal to the churches.

This was a great convention in every way. Texas Baptists are a great people.

WHITHER ARE NEW YORK BAPTISTS DRIFTING?

The recent Baptist Missionary Convention of New York appointed a committee of five to confer with similar committees of other denominations on Inter-denominational Mission Work. One of the principles underlying denominational co-operation is "that no community in which any other denomination or denominations have any legitimate claim should be entered by any other denomination through its official agencies, without conference, with the denomination or denominations having said claim." That means that if there is a Methodist or Presbyterian church or both in a community, and there is no Baptist church there, that Baptists ought not to send a missionary to such a community unless those denominations, after conference with them, agree to it.

It was Rev. Wm. Wickenden who preached the first Baptist sermon in New York, and for doing so he was arrested and imprisoned, so history tells us, for three months. It seems that Wickenden believed he had a commission from Jesus Christ, and that either there was no such interdenominational committee, or if there was he did not recognize it. The formation of said interdenominational committee, composed of Pedobaptists and Baptists, presupposes that Baptist churches are needed only where there are no Pedobaptist churches. Logically it admits that between Baptists and Pedobaptists there is no essential difference, so far as truth is concerned. Admit this, and logically, Baptists deny the necessity for their separate existence. The Master in the great commission commands Baptists, "Go ye therefore and disciple all nations, baptizing them into the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world." The command is (1) Make disciples; (2) Baptize those disciples. Until Pedobaptists administer Scriptural baptism and no other, the obligation rests on Baptists to execute the commission to the letter. When our Pedobaptist brethren administer only Scriptural baptism to Scriptural subjects, then, and not until then, can we be governed by them in entering a field of labor. The motto of Paul and Silas was, and it should be the Baptist motto, "We will obey God rather than men."

Dr. L. W. MUMFALL is as soundly evangelical as he is pious and talented. In a recent paper read in New York City he gave among the reasons for the small number added to the Methodists in the last two years. "Some of our pulpits have been turned into lecture platforms. We have turned some of our church buildings into lunch counters and concert halls. We have organized leagues, brotherhoods, circles and societies until it would puzzle a Philadelphia lawyer to keep track of them."

While Porto Rico belonged to Spain the Roman Catholic religion was the state religion, and its clergy were supported by taxing the people. Now that the island belongs to the United States, the claim is made that we should continue to support these priests on the ground that the people have not been accustomed to contributing anything to support their preachers, and hence they need help from our Government.

This is a pitiful plea, to be sure. It is pointblank against the greatest fundamental principle in our Government that religion shall be supported by the state. One might as well plead that the Porto Ricans are not accustomed to any American laws, and therefore we should allow all the Spanish laws to remain in force. The quicker the inhabitants of that island find out that they are no longer subject to Spain but to the United States, the better for all concerned. That Spain did something contrary to American principles, is no sort of reason why we should do the same thing. What is the matter with Spain is that it is so unlike this free country of ours. Taking possession of what was lately Spanish territory does not at all mean that we will continue the prevalence of Spanish ideas that contradict American principles.

When this country acquired Texas, New Mexico and California, the Roman Catholic priests there had been accustomed to being supported from the public purse; but they soon found that would not work in our country.

What a commentary it is on the prevalence of Romanism in Porto Rico, that after having had undisputed possession of the island for 300 years, and such a fertile island, too, the Roman Catholic church has taken such poor hold of the people that it cannot rely upon them for support.

Such words as these from such noble Christians as Sister Phebe E. Wilson compensate for many of the troubles of an editor's life: "I am now eighty years old and love the paper more than ever. Hope you may long be spared to do the Master's work." She says her eyes will not allow her to read it as much as she would like to do. We hope her eyes will soon be better, but if they are not, it is a blessed thing for us that a saint so near home can pray for the Recorder with closed eyes.

It is with deep regret that we chronicle the death of Bro. Virgil Garnett. Such men are an irreplaceable loss to any community. He had in large measure the talent and the high sense of honor for which the proud old family to which he belonged have been distinguished for generations. And, what was of far greater moment, he was a good soldier of Jesus Christ.

THOMAS STURGEON read a letter to his congregation on a recent Sunday morning which enclosed \$200 towards the building of the Metropolitan Tabernacle. It was from the Primitive Methodists, and was sent to show their appreciation of the leading theme also one of the Tabernacle for some years for the use of their annual missionary meeting.

JESUS said to the Gadarene, "Go home to thy friends and tell." Religion and its fruits begin in the home. When it is everywhere else except in the home it is hypocrisy.—E.

Editorial Varieties

The New York Christian Advocate has a department which it heads "Controversial." Quite an idea.

Did you ever notice, dear reader, that the man never before you, no matter how much time he spends in your company, who is always ready to listen when you wish to talk?

When the Boers, in order to get away from British authority, moved to the Transvaal, they had to kill 4,000 lions before they had reasonable possession of the land. It is estimated that they have killed 30,000 giraffes, whose skins they sold for \$120 apiece.

Some Northern Methodist laymen are favoring the election of bishops for a limited period, instead of for life as now. We have often wondered why the Methodists should limit the period of pastors and of presiding elders, and yet allow bishops to hold office for life.

We were quite shocked to hear of the sudden death of the Hon. Evan K. Hettie at his home in Owenston on Friday of last week. He died suddenly, and it is supposed of heart disease. He was well and widely known, and highly honored. His death vacates a seat in the United States Congress and a large place in the Owenston Baptist church. We tender our condolences to the bereaved family and church.

Prof. A. H. Mayo, the great archeologist (who has given the "higher critics" so much trouble) describes the recent fall of the columns of the great temple at Karnak in Egypt. He attributes the fall to a slight earthquake, in all eleven columns have fallen, after standing 4,000 years. The columns can be put back as they were, except that the architraves are broken to pieces. The members of the Baptist Pilgrimage party are glad they saw these columns in all their glory.

The London Times says: "The whole body of human knowledge has changed since the first edition of the Britannica appeared in 1771." This is one of the wild and extravagant statements to which we are being so liberally treated in these days. There have been some changes in human knowledge since 1771, of course; but to say that "the whole body of human knowledge has changed" since that time is grossly and ridiculously untrue. It is only a small part of "the whole body of human knowledge" that has changed since 1771. Shakespeare, Milton, Bacon, Newton and others before that date knew a great many things which the most "advanced" man of to-day would not dream of denying.

The New York Christian Advocate, having been accused of "whitewashing" a certain Methodist official, replies at some length and concludes by saying: "We hear a great deal about whitewashing. It is just as easy to blackwash as it is to whitewash, and there are those who have a notion of blackwashing as well as those who have a notion of whitewashing. Neither whitewashing nor blackwashing is under consideration, and the one obscures justice and the other blinds the eye, and is as pernicious." It is written "He that justifieth the wicked and he that condemneth the righteous, even they both are an abomination unto the Lord."

When a man finds a good thing, let him tell others about it. The writer was on his way to Dallas to attend the great Texas Baptist Convention and stopped over in Memphis the time between the arrival of the L. & N. afternoon train and the departure of the Cotton Belt train. The ticket agent of the latter line suggested that a good place to get supper was the Gaston Hotel on Court Place. The writer went there and got the finest hotel supper he has had for many a day, and for 50 cents at that. There was great variety, great abundance, of the best quality and it was well cooked and clean. The writer paid for his supper like a man, but was so content with the supper and the service and the price that he gratuitously gives the Gaston Hotel this notice.

The Texas Baptist Standard quoted the kind words we published in regard to the venerable Dr. Burleson and claimed that in doing this we had made a "dagger stab at the mission work in Texas." Col. Denson was chosen by the majority party, to which the Standard next belongs, to reply to Dr. Burleson's speech. In that reply Col. Denson paid a handsome tribute to Dr. Burleson. By the same token, the Standard's chosen representative thus made a "dagger stab at the mission work in Texas." Of course such a claim is ridiculous. The Rev. J. S. D. Ray headed the printer the following:

Dr. Burleson and I do not agree on the Standard. I am pleased with the kind things you said of him in recent issues. "I honor and appreciate him as he has been, and I will do so in other years. While I regret ungrudgingly his attitude in these last years, I would not consider it right to say that he was almost a saint. Can we not allow the record of an unblemished and very useful life to offset the few things he says?"

Col. D. RAY. The Standard also says that the Recorder is not hearty in its support of the Standard. This is a complete misrepresentation. The Recorder has always heartily supported the Standard.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "God's people turning from their wicked ways," and on "The Christian in society." One received by letter and one for baptism.

Broadway.—Pastor Jones preached. Six received by letter, one for baptism and one baptized.

Chestnut-street.—Pastor Weaver preached. One received by relation and two baptized.

East.—Pastor Christian preached on "The Cherubim" and on "The Seraphim." Four received by letter.

McFerran Memorial.—Bro. G. W. McDaniel preached at both times.

Twenty-second and Walnut.—Pastor Hunt preached a funeral sermon in the morning and on John 7:37. Bro. T. T. Martin is aiding Pastor Hunt in a meeting.

Franklin-street.—Pastor Jenkins preached on 1 Tim. 4:10 and on Matt. 24:37-50. Two received for baptism and one baptized.

German.—Pastor Ritsam preached on "Hallowed be Thy Name" and on "Ye search the Scriptures."

Highlands.—Pastor Dawes preached on Eph. 6:10 and on "Marriage in Heaven." Baptized two. The church increased the pastor's salary.

Logan-street.—Pastor Montgomery preached on "Freedom by the Son" and on "I know whom I have believed."

Twenty-sixth and Market.—Pastor Thompson preached at both hours.

Southgate.—Bro. Dudley preached at both hours.

Third-ave.—Pastor Boyet preached. Two received by letter and one by baptism.

Clifton.—Pastor Foster preached on "Reading the Word" and on "Reasons why men reject Christ."

East Mead.—Pastor Cooper preached on "Revivals" and on "The Love of God." Meeting continues. Eight received for baptism and two by letter. Bro. Montgomery preaches every night.

Oakdale.—Pastor Hill preached on "That rock is Christ" and on "Their rock is not as our rock."

SEMINARY NOTES.

C. H. Fry is among us again.

A ceremony matrimonial was performed at Mill Creek by W. F. Wagner.

W. H. Robinson has returned from Hope, Ind., where he has just closed a two-weeks' meeting.

Work among the Chinese of San Francisco was the topic of the missionary meeting. Bro. R. M. Lynch, of California, was the speaker.

J. B. McBr is being assisted in a meeting at Hardensburg by Bro. W. J. Rutledge. Bro. Moore reports a great meeting in progress.

E. N. Owings and J. A. Jones have returned from Michigan town, Ind., where they have held a two-weeks' meeting which was pronounced a true revival.

Geo. W. McDaniel and E. D. Solomon, our delegates to the Inter-Seminary Conference, reported their visit at the prayer-meeting hour. They have brought home much enthusiasm, and advise that this Seminary join the league.

Dr. McGlothlin reports the Alabama Convention a great success. Six hundred dollars were asked for the students' fund, and one thousand and eighteen were received. Dr. Mullins is back from Texas with more than twelve hundred, where only one thousand were asked for. Dr. Carver attended the Convention of Arkansas. Two hundred and fifty were asked for, and two hundred and ninety-four were given.

Sunday supplies: J. T. Partee, Forks of Elkhorn; J. W. Guy, Highland Park; Geo. W. McDaniel, McFerran Memorial; C. C. Coleman, Versailles; H. W. Doan, Bank Creek; E. F. Gibson, Frances street; J. E. Freeman, Home of the Infirm; H. E. Gabby, Hamilton street; H. H. Hulton, Jeffersonville; L. B. Scarborough, Evergreen; A. Y. Napier, Berden, Ind.; J. B. George, Smithsboro; J. T. McGlothlin, Bank Creek; J. Dugan, Bethany, Ind.; B. N. Lynch, Owensboro; J. E. Ashmore, Mill Creek; H. C. Smith, Mt. Pleasant, Owen county; S. W. Smith, Mt. Pleasant, Shelby county; W. W.



Homer, Christiansburg; A. C. Cree, Richmond.

Things in store for us: A reception of the Texas students by Dr. Mullins; a reception to the student body by the faculty; the first one-fourth of the register roll of names come first at Dr. Targan's on Friday evening next; another fast of good preaching by T. T. Martin at Twenty-second and Walnut; a part in the reception at Walnut-street given by the young people of that church.

HALL E. BUCKNER.

THE STATE.

Pastor J. W. Ingle writes from Yosemite: "As I was reading the reports from the different pastors I thought it might interest the readers to know how the work is progressing here in Casey county. I held a meeting of students at Fry's school house, assisted by Bro. J. W. Grider, a Separate Baptist minister. I organized a church of 15 members. 5 by experience and baptism. The second Saturday in October I commenced a meeting at the same place with the same help, and God wonderfully blessed our efforts. Twenty-three by experience received as candidates, 19 baptized, 8 who by being isolated from church privileges and having once belonged to Baptist churches had lost their identity as a church, renewed their covenant, and by letter, making 48 in full fellowship, 4 to be baptized, total 47. The brethren are actively making preparations to build a church house. This is not all, but it is the most successful year I have done this year."

Pastor John C. Taylor writes: "I recently closed a meeting held with my Mt. Moriah church. Five additions, all for baptism, and church greatly revived. This was my first effort in revival. To God be all the glory."

Pastor I. W. Martin has been aided in a meeting by Bro. J. P. Jenkins. There were 25 additions, of whom 17 were by experience and baptism.

We are pained to hear that Deacon Geo. H. Cox, of Owensboro, is sick with typhoid fever. We trust it will not prove a serious case, and he will soon be restored to health.

Bro. E. N. Dicken writes: "I held a good meeting in the Woodburn church the first of this month which resulted in 10 additions by letter and 14 by baptism. The members of the church took hold, and we enjoyed the best revival the church has had in the ten years of my ministry. Ten years ago, when I began monthly preaching there, the church numbered 42 members, and worshipped in the old Union house, one-half mile from the village, having neither Sunday-school nor prayer-meeting. Now the church numbers 117 members, has a good house and the best Sunday-school and prayer-meeting in the village. The members are largely proud of the progress they have made. When I left the church went to Sulphur Spring church and began a meeting. I preached ten days and had 8 additions by baptism and 2 by letter. This is Bro. O. H. Morrow's old home church, where he lived and died and preached over 40 years. I have held ten and protracted meetings in this church without ministerial help except three days once when my voice failed me. This is one of the best country churches in the state. In ten years she has dismissed over 40 members and has been the scene of the best revival church, and has sent out young preachers, Bro. C. V. Edwards, pastor of the First Baptist church in New Orleans. Few country churches have done as well. She now has a fine evergreen Sunday-school, and has been one of the best for several meetings are genuine revivals, because the members pray for and expect it, and the Lord never disappoints them."

Pastor J. P. Martin writes: "Pastor J. P. Jenkins, of Franklin-street church, Louisville, has just assisted me in a series of meetings for two weeks. His preaching was able in demonstration of the Holy Spirit with power. He knows just how to be loyal to a pastor. Our people were delighted with him. There were 26 additions in all to our River View Baptist church—17 for baptism."

Bro. Granville Dockery writes from Slosser: "Having been here more than a month, we can now say that our hope in coming here that we would find a pleasant home, is now, by myself and family, being fully realized. When we got ready to move the brethren sent their team up to Bowling Green, a distance of 23 miles, and moved us down without cost. We met a warm reception, and oft are we receiving little tokens of kindness such as delicacies for the table and other things, which is a deal of help to a pastor, but appreciated more because they are expressions of their appreciation. I have been called to this (Middleton) church for the third year. I am serving my first year with New Salem, in this county. I find them a noble people. Scottsville church is now to be getting along well with their house."

Bro. T. E. Richey writes: "There are meetings in progress with Blue Spring and Otter Pond churches, this county, and New Bethel, Lyon county. Good preaching is being done at all the meetings, but no great manifestation of interest at either. This I gather, in the case with most of the meetings all over the country. What can be the matter is hard to divine. I have heard frequent expressions of sadness because of the very prevalent coldness among the churches over the country. The readers are cold and indifferent, and sinners seem utterly impervious to the messages of warning. Surely it is a sad state of affairs. Yesterday and Saturday I preached for Bro. J. H. Spurlin's harmony people. The readers may know how he stands with these people. It is enough to say they recalled him for another year by a hearty, unanimous vote."

OTHER STATES.

Bro. Rufus E. Holden writes: "Have just closed a meeting at Alton, Ind., where we had 14 conversions and 10 additions, the church revived and splendid prospects for more good work. This closes my meetings of the summer and fall; have received 113 additions to the church since the last of August, 111 of these by baptism. Will be in the Seminary the remainder of the term."

A meeting in the Barnardville church, N. C., closed with 16 additions, all by experience and baptism.

A week's meeting in the Siloam church, N. C., closed with 14 professions of religion and 14 additions to the fellowship of the church.

Eleven have been added to the fellowship of the Mars Hill church, N. C. all by experience and baptism.

A meeting in the Bethany church, N. C., resulted in 8 additions by baptism, 2 restored and 1 received by letter.

A meeting in the Coffeyburg church, Mo., resulted in 23 additions to the fellowship of the church.

The Immanuel church, Alexandria, La., has set apart Bro. J. B. Cole to the full work of the Gospel ministry. Bro. Cole had been a preacher among the Disciples for 12 years.

Sixty-one were added to the fellowship of the Gloster church, La., as the result of a 12 days' meeting in which Pastor Culpeser was assisted by Pastor W. A. McComb, of Crystal Spring.

A meeting in the Lawrenceville church, Ga., resulted in 13 additions to the fellowship of the church.

A two weeks' meeting in Wilmington, N. C., closed with about 40 additions to the fellowship of the church, 23 have been baptized and others stand approved for baptism.

The Homer church, La., has set apart Bro. Floyd Vaughan to the full work of the Gospel ministry.

Thirteen have been added to the Augusta church, Ark., 8 by experience and baptism and 5 by letter.

A church with 16 constituent members has been constituted at Oakley, Hinsdale county, Minn.

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

A church has been organized with 31 constituent members at Clifton Chapel, Northampton county, Va.

Seventeen have been added to the fellowship of the Boykins church, Va., 12 by experience and baptism.

A meeting in the Hollywood

THE MODERN STOVE ENAMELINE POLISH PASTE, CAKE OR LIQUID. A Brilliant Polish without Labor Dust or Odor. J. L. PRESCOTT & CO., NEW YORK.

church, Va., resulted in 30 professions of religion and 26 additions to the fellowship of the church.

Pastor E. M. Dowley preached in a meeting in his Bowling Green church, Va., which resulted in 37 additions by experience and baptism, the reclaiming of many backsliders. Others will be baptized in the near future.

Seventeen have been baptized, one received by letter and one stands approved for baptism as a result of a meeting in the Devine church, Texas.

Eld. R. A. Sublett held a meeting in the Dillon church, S. C., which closed with 21 additions to the fellowship of the church, with more to follow.

A meeting in the Arkadelphia church, (Conecuh county, Ala., closed with 10 additions to the fellowship of the church. Among those baptized were a middle aged couple.

A meeting in the Caladonia church, Texas, resulted in 16 additions to the fellowship of the church.

Elder R. R. White held a meeting in Honey Creek church, Texas, which closed with 14 professions of religion and 10 additions to the fellowship of the church.

A meeting in the Bluff Dale church, Texas, resulted in 10 additions to the fellowship of the church.

The Crocker church, Mo., has set apart its new house for the worship of God.

The Winterville church, N. C., has set apart Bro. J. B. Jackson to the full work of the gospel ministry.

A meeting in the Providence church, Yazoo county, Miss., resulted in 16 additions to the fellowship of the church, with others to follow.

Fifteen have been added to the fellowship of the New Zion church, Mississippi, as the result of a recent meeting.

STRATEGIC POINTS.

It is only natural for each of us to regard the things of our own little world as of the utmost importance. By our own little world I mean the prescribed circle in which we move, for every life is bounded by a circle, some greater and some less; but still the circle is there and within it is our world.

It is within these limits that we live and move and have our being. Here it is that our hope aspires, our ambition rises, and pleasures are enjoyed and our pain endured. Here it is too that our ideas of life and heaven are moulded and become a fixed part of ourselves, and from this prescribed circle we at last arise into that other and better country where our lives are bounded only by the limits of eternity.

Our conceptions of life and its values then depend upon the nature of our circle and the interest we have in the things contained within it. This is evidently true, and the worth of anything is a relative term, its value being enhanced or decreased according to its usefulness to the world. It is upon this basis and no other that we are to judge our cause.

It is true that the circle of our lives interest those of other lives, and the things that affect us in our circle also affect others in theirs. It is this fact that gives us influence one upon another and causes modifications in our lives. Therefore we come to value a man or an institution according to the circle occupied and the number of lives touched. These individuals and institutions all differ. Some live in a very prescribed circle and only touch a comparatively small number of lives, while others enjoy a larger horizon and more extended sweep of vision.

The ordinary church with its limited parish, in a settled community, is of very prescribed and restricted influence. It reaches a certain class of people one year and very much the same class another, allowing for the natural increase and decrease of the human family, the variation is slight and practically the same people are reached year after year.

This of course has its advantages and enables the church to mould and give a fixedness to character that it would not otherwise have. But comparing such a church with one located in a large educational center, for instance, and its influence seems small. Now don't understand me to undervalue the small church and the faithful pastor who labors for its welfare. I do not undervalue it. It is these small churches scattered over the land that act as grains of salt to preserve the moral fiber of our country. I am only making a relative comparison between such a church and one so situated that it comes in contact with a larger field, and thus has larger opportunities for making itself felt upon the world.

In the religious warfare, as in ordinary warfare, there are strategic points which, if gained and held, gives the holder a tremendous advantage and which, if lost, the loss is irreparable. From one of these strategic points roads lead out in different directions enabling the occupying army to send re-inforcements to any outlying point and thus to keep the territory under perfect control.

But not only are these points for defense—they form centers from which incursions are made into the enemy's country, thus weakening the enemy, and strength wins our cause. In just the same way in the religious warfare these points become strongholds.

C. H. PALMER.

Heres, Ky.

There is more Quarr in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

FOR HOLIDAY GIFTS we offer the most complete and best selected STOCK of RICH CUT GLASS, BRIC-A-BRAC and ART GOODS, JARDINIERS and PEDESTALS, LAMPS of all kinds, NOVELTIES from all countries, DINNER SETS and CHAMBER SETS. PRICES THE LOWEST and QUALITY the best. DOLFINER'S 705 Market St., San Francisco, Cal. FOR 26 YEARS A CHINA STORE.

FREE



If you have any BRONCHIO Disease or Lingering Ailment of the HEAD, THROAT or LUNGS, as Catarrh, Bronchitis, Consumption, Asthma or Whooping Cough, the SANA-CURE CURE will cure you.

BE CONTENT. Long, long ago a robin and a butterfly talked over their troubles one day.

FREE HOME TREATMENT. To prove the merits of the Sana-Cure CURE we will give five treatments of a limited number of the readers of this paper, only asking in return that you send us your name and address.

BEWARE OF CHEAP SUBSTITUTIONS! DR. P. BLAIDS PILLS GENERAL DEBILITY. The greatest imported eye Sufferer, and "Blind" stamped on each box.

JUST OUT, SACRED SONGS No. 2. By Stanley, McGrath and Robbins. A large majority of the pieces in this book are entirely new, and never before published.

Two Leaders That we are proud of. The Little Baptist. Contains 100 pages, best cloth bound. 75 cents.

THE MODEL Church Roll and Record. This book leads all others as the best and cheapest. Church clerks who have seen it will have no other.

Baptist Book Concern Louisville, Ky.

still more deeply, but he tried again. "Do you know that I have gotten to be a United States Senator?" "Yep."

BE CONTENT. Long, long ago a robin and a butterfly talked over their troubles one day.

Miss Butterfly was quick-witted. "Why not go to live in that house now? The window's open."

That man's voice answered low. "Run around outside, then deary, and close the window softly, so they can't get out."

UNABOLISHED we call special attention to the advertisement of the Consumers Importing Tea Company on this page of this issue.

I KNOW of no kingly soul which has not been trained for sovereignty in long and lonely hours.

WE have not heard that poets rave over the virtues of Puffin's Extract, there is left for more people people to do.

LEXINGTON SHORT LINE. Local Vestibule trains daily.

The Youth's Companion

Issued Every Week - \$1.75 a Year.

The Best Xmas Present of All...

Renewed Every Thursday the Year Round.

The Companion Calendar, Free.

A Souvenir of Exceptional Beauty



ANDREW CARNEGIE.

Good Reading for Old and Young.

The contributions engaged for the new volume are suited to the most varied tastes. Among those which both old and young will read with keen interest are:

- The Habit of Thrift, Taste in Music, My War-Horses, The Modern Girl's Ambitions, Country Boys Who Come to New York, Can We Prolong Our Lives?

These are but a handful out of more than 300 Stories and Articles that will be published in The Companion during 1901

Every Week to 1901 for \$1.75.

THOSE who send \$1.75 now with this slip, or the name of this paper, will receive The Companion every week from the time of subscription to January, 1901.

THE YOUTH'S COMPANION, 201 Columbus Avenue, BOSTON, MASS.

CHESAPEAKE & OHIO RAILWAY. Depot, foot of Seventh Street, one block from Louisville Hotel.

Table with 2 columns: Station names and times. Includes Louisville, Washington, Baltimore, Philadelphia, New York, Providence, Boston, Richmond, Va., Old Point Comfort, Norfolk.

WASHINGTON EXPRESS DAILY. Only electric lighted train leaving Louisville in any direction through Williams' vestibule Sleeping Car, Louisville to Washington.

Table with 2 columns: Station names and times. Includes Louisville, Washington, Baltimore, Philadelphia, New York, Providence, Boston, Richmond, Va., Old Point Comfort, Norfolk.

Table with 2 columns: Station names and times. Includes Lexington, Louisville, Ash Grove, Mt. Vernon, Ft. Mitchell, Mt. Vernon, Ash Grove, Lexington.

HENDERSON ROUTE - LOUISVILLE. HENDERSON & ST. LOUIS RAILWAY - Union Depot, Seventh and River.

Table with 2 columns: Station names and times. Includes Louisville, Owensboro, Henderson, Mt. Vernon, Evansville, St. Louis.

ST. LOUIS TO EVANSVILLE & EAST. No. 44, No. 45.

LOUISVILLE TO EVANSVILLE. No. 41, No. 42.

EVANSVILLE TO LOUISVILLE. No. 43, No. 44.

SEND the Baptist Book Concern, Louisville, 25c and receive by return mail one of their Vest-Pocket Webster's Dictionary, bound in cloth, containing 80,000 words.

MONON ROUTE

CHICAGO

Making connection for all points in the North and Northwest. Only line with through Dining Car on all day trains.

FRANK J. REED, General Passenger Agent. CHARLES H. ROCKWELL, Traffic Manager.

Fill a pie with
**ATMORE'S
NINCE MEAT**
if you want your guests to
praise it. Delicate in flavor,
rich in substance, clean, pure
and fresh. Ask for it. Try
ATMORE'S
Genuine
English
Pump
Pudding.



THE BAPTIST CONGRESS.

BY JOHN T. CHRISTIAN.

The seventeenth annual session of the Baptist Congress met in Pittsburg, Pa., November 14-16. This city is renowned not only on account of its great industrial enterprises, but it lives in the history of our country as well. The events around Pittsburg had much to do with settling the great question, Whether this continent should be French and Roman Catholic, or English and Protestant. It was in Pittsburg, in 1811, that the first steamboat was built, and it was here, in 1856, that the Republican party was organized. There are some 800,000 inhabitants; and Allegheny, which is really a part of Pittsburg, has 125,000. We had a most enjoyable excursion to Homestead, about ten miles distant, through the courtesy of Hon. H. K. Porter, who also entertained us at lunch. The hospitality was lavish.

Pittsburg is said to observe the Sabbath better than any other city of its size in the United States. The Presbyterians dominate this city. Out of a total of 287 churches, 89 of them are Presbyterians of one kind or another, for there are all kinds of Presbyterians here. There are only eight white Baptist churches in Pittsburg, but the Baptists have increased 60 per cent in ten years. Rev. J. M. Thomas, an Alabama man and well known in Louisville, is pastor of one of the largest of our churches. I had the opportunity to take supper with him and his cultivated wife, and it was gratifying to hear from many sources that this Southerner was one of the most useful men in all of that section.

The Congress met with the Fourth Avenue Baptist church, of which the Rev. Lemuel Oall Barnes, D.D., has long been pastor.

President D. B. Purinton, of Denison University, was the presiding officer over the Congress, and Dr. T. A. K. Gessler remained Secretary.

It is a remarkable thing that out of the twenty-two speakers and writers upon the programme that every one was present. The papers and speeches, for the most part, ranked intellectually high, and were, perhaps, more orthodox than usual, though the Congress has not yet gone on to perfection in that line. It would be amusing, if it were not so pathetic, to see certain brethren straining to say striking things at the expense of the truth, and the reward is a little cheap notoriety through the secular press.

Dr. Barnes, in welcoming the Congress, said that the Pittsburg and Allegheny union, which was purely missionary, had invited the Congress, which was purely intellectual, to meet with it. "Three hundred and seventy-five years ago Balthazar Hubmaier, a great German Baptist scholar and preacher, went

beyond Luther and even Zwingle in breaking ancient theological tradition, but it was his pen that wrote a declaration of principles for the peasants in their struggle for rights and liberties which are now commonplace. Two hundred and fifty years ago Roger Williams, the founder of the first civil government in the world, giving absolute religious liberty, was at the same time an eager missionary to the aborigines.

"Unfettered thought and intense philanthropy have been the leading characteristics of Baptists for the last 400 years, and are likely to continue to be for the next 4,000 years. Hence with utmost cordiality, the city mission society welcomes the Baptist Congress for unfettered thought."

Dr. Purinton responded, saying: "We stand for individualism, as against sacerdotalism in the church, for individualism as against despotism in the State, individualism as against socialism in philosophy. Let me say that Baptists stand for the search after truth. We think we already have a shade more truth than our brother denominations, but we do not think we have it all yet. Even Baptists can make mistakes now and then."

The first subject announced was "The Resurrection of the Body." Prof. James TenBroeke, of MacMaster's University, Toronto, read a paper in which he treated the scientific side of the question.

Dr. Norman Fox said: "But the New Testament speaks of the rising again of the body which was laid in the grave, and declares this so plainly that no believer in Scripture would think of doubting it except for scientific difficulties involved. Equal scientific difficulties, however, are involved in a belief in Jesus' resurrection, and if in spite of these, we can believe that Christ rose from the tomb we can believe in a general resurrection."

Rev. Walter Oalley, of Boston, did not believe in a resurrection of the body, but that the resurrection was spiritual, and not literal. While the Scriptures seem to teach a resurrection, the New Testament was not clear on the subject. He said he did not believe that we would exist in the same bodies, but that the new bodies would be spiritual. He was followed, however, by the Rev. H. O. Applegarth, who stated a firm belief in the resurrection of the body, and it was the lifting up of the same thing that was laid down.

There was much interest manifested in the evening subject, which was, "The Improvement of Theological Instruction." The Rev. O. P. Kaches, D.D., of Hightstown, N. J., took the view that a greater familiarity with the English Bible is needed than the ministers of the present day have, and more attention to it than is encouraged by the theological seminaries. He deprecated the spending of so much time on the study of Hebrew, for the reason that few people are gifted with talents that make them good linguists, and that the time so used, which only gives the student a smattering of that ancient language, could be better used in the study of the English Bible and the cultivation of a greater love for God and a deeper manifestation of the Holy Spirit in the student who is destined to become a minister and needs all the Holy Spirit that is given to man. He advised against the great attention that is given to scholarship or a scientific course.

The Rev. Robert MacDonald,

D.D., of Brooklyn, took the ground that reason was above the Scripture. Theology must enjoy the freedom accorded other sciences. He said ministers feared reason, and would not subject the Scriptures to it. There was no hope in the denominational college or seminary, and only in the university which was unfettered.

Rev. F. C. Woods, of Crozer Seminary, gave his idea of the difficult situations in which the minister of the Gospel is placed on account of his manifold responsibilities, and the many parts that he is called upon to play in the tragedy of life. He recited the success that is achieved by other professions on account of the special lines to which they may devote their attention, while the minister is handicapped by the multitude of situations in which he is placed, each of them requiring a different remedy. Prof. Woods advised the study of Greek in the seminaries, saying that it clears up many dark places in this Bible which are left cloudy by the translation.

Prof. K. B. Pollard, of Columbian University, made a scholarly address in which he encouraged the making of scholars of ministers to the extent of which they are capable, saying they needed all the information they could procure. He said that it is a difficult matter for a minister to speak with authority to an age which despises authority, although he admitted that men are seeking spiritual leadership as much as ever. He asked for a raising of standards all along the line.

Rev. George Horr, D.D., editor of the *Watchman*, said that the present teaching of seminaries was rendering the ministers unacceptable to the churches. There were 28 Baptist churches in or near Boston without pastors.

Wednesday afternoon the subject was: "What Constitutes Denominational Loyalty?" The first paper was read by John T. Christian, of Louisville, but, as it is to appear in the columns of this paper, nothing more need be said of it. He was followed by Dr. A. S. Hobart, of Yonkers, N. Y. Dr. Hobart said denominationalism is not intrinsically necessary, but that denominations are in many ways an advantage to the world, since they allow the special emphasis of certain truths, and thus permit the close binding together of men. "If a separation results in a hindrance, and in skepticism, then denominationalism is a bad thing." Dr. Hobart said, "but if we build our denominations on New Testament principles and on the Ten Commandments, surely this cannot be the result." Dr. Hobart said that denominations should not exist on traditional foundations.

Rev. Emory W. Hunt, of Toledo, O., said: "This subject of denominational loyalty is an especially practical one for those of us who expect to take higher degrees in herey. It has come to be considered a point of honor for a man to withdraw from a church when his views are at variance with the views of that church. For a man to refuse to withdraw is to put himself on the same basis as the man who uses dum-dum bullets and dynamite balloons. He has the advantage point in making his attack from the inside.

"If there are any clubs, ecclesiastic or journalistic," continued Mr. Hunt, "to betrownd at those of us who stand near the line only the gentlest and the most tender and the most Christian

WHITESON'S

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

Clothing Only

For Men, Boys and Children.
Three big Floors. Nothing but Clothing.

Business on the square—that's the only way it's done here. It's a pleasure to us and we know it pleases you and makes you a friend and customer. We offer the biggest kind of values for most absurdly low prices.

You can't equal these Men's Suit values elsewhere.

\$7.50 Double-breasted and single-breasted Black Coats from all-wool Cheviots and a variety of other reasonable fabrics, substantially trimmed, artistically cut. Others will ask you \$10 for these suits.

\$10.00 Cheviot Suits—plain colorings, stripes and the Oxford mixtures that are so popular and attractive; single and double-breasted Vests; trousers shapely, of course. Others will ask you \$14.

You can't equal these Men's Topcoat values elsewhere.

\$7.50 For a Topcoat that would be selling at a legitimate price at \$10. Broad across the shoulders, full in the back; fine Italian lining. Any size.

\$10.00 For a Topcoat that would bring \$15 away from here. A smart, natty coat with "style" written in its every line. Lined all through with neat, warm and durable linings.

Boys' and Children's Suits and Overcoats.

If you've the slightest idea of real clothing values, you'll be impressed with the opportunity offered you.

SUITS For the Boys.
Material Striped Worsted and Cassimeres, Scotch Plaids, Black and Blue Cheviots. Sizes 4 to 12.

\$2 TO \$10.

Overcoats and Reefers.
For Children, Boys and Young Men.

\$2 TO \$20.

Middy Suits for Children.
Coats with or without Milk Facing or Velvet Collar. Vests double or single-breasted, of the same material as Coat, or fancy patterns.

Sizes 2 to 8.
\$2 TO \$8.00.

A FOOTBALL OR A MAGIC LANTERN WITH EVERY CHILD'S SUIT OR OVERCOAT.

Thanksgiving Draperies.

Have your home in order for the coming Thanksgiving festivities. Our offerings for Thanksgiving week comprise Low Prices on:

Lace Curtains, Portieres, Grille Work, Plantel Scarfs, Screens, &c.

Our stock of Portieres is entirely new, many new colors and designs having arrived during the past week.

Our Lace Curtain department was never before so replete; having such a large stock of so many different styles and designs we are able to please all.

Orders taken for all kinds of Drapery work.

MAIL ORDERS SOLICITED.

W. H. MCKNIGHT, SONS & CO.,

WHOLESALE & RETAIL
225 Fourth Avenue and 228-230 W. Main Street,
LOUISVILLE, KY.

men should be chosen to throw them."

Prof. S. C. Mitchell, of Richmond College, declares that majorities prove nothing, and that it generally happened that the minority is right. A man is not to be disturbed on account of his conclusions. Truth is fluid. The heterodox are usually right. "A man's conclusions," said he, "often mark the place where he grew tired of thinking. We cannot live on predigested doctrine. The 'truth' of one generation is the tradition of the next. There can be no limit laid upon a university professor, and there should be no limit laid upon the student in the college or the seminary professor searching for truth in the great University of Christ. The man who thinks with the majority is loyal to his denomination; the man who thinks ahead of his denomination is classed as a heretic, and the man who thinks behind his denomination is a heretic too, only we do not try him as one. Orthodoxy tends to ossification. We must be untrammelled in our vigorous search for truth. Denominational opinions do not amount to anything; truth is everything. Immersion is only a form of baptism, and does not amount to anything. We should only seek after essentials. We are smothering the truth among us and driving out the best. I have sincere respect for Ignatius Loyola. We must not put up the Bible and make a pope out of it. A mere book is nothing to worship. I do not know whether this subject has any pertinence now. We are doing by

other methods what Rome did by them screws. Why cannot the denomination be inclusive as well as exclusive. But we must be tolerant toward the ignorant among us. We do not need any heresy trials."

At the conclusion of Prof. Mitchell's address Prof. Goodspeed, of MacMaster's University, quaintly remarked: "We believe in men reaching conclusions though they stop thinking for a while."

At 8 P. M. Rev. George R. Robbins, of Cincinnati, read a paper on "What is the duty of the church in improving the condition of the laboring man?" Dr. Robbins has had large experience among working men, and has built from small beginnings a great church among that class. I was pleased to see while he has adopted many methods to practically help the laboring classes, his main dependence is in the power of the Gospel of Christ. "Seek, teach," said he, "and train them in the way they should go. You must go into the houses of the laboring classes. They should be encouraged to secure for themselves homes. I am the pastor of a church in Cincinnati of 800 members, and out of that number only six families own their own homes. I would suggest that the church father savings associations and train the laboring man in thrifty habits. And the salvation of his soul should be sought."

Prof. Lee D. Lodge, of South Carolina, took the opposite view from Dr. Robbins, while Bro. Riley A. Vose, of New York, thought that the churches were dominated by the rich.

Dr. T. Edwin Brown, of Pennsylvania, made a singularly clear speech. He took issue with Mr. Vose, and denied that churches are dominated by the rich. He said that the danger would be too great for anything of the sort to be tolerated. He said: "We must free ourselves from the suspicion that mammon controls the pulpit. We must study plainness of dress and absolute equality of place and privilege in the sanctuary. So that it all comes back to this, the equality of manhood. Character is an industrial force. The man is the chief factor in the problem. Reform leagues can do some things better than the church can do them. But the church has the unrivaled monopoly of the work of fashioning manhood in the likeness of Christ. Let her not come down from her high vantage ground, and waste her strength on lesser tasks."

Thursday morning the subject was, "Is there a place for authoritative creeds in religion?" Rev. E. E. Batton, of Morristown, N. J., wrote:

"The Lord never authorized any set of creeds for his followers. A church is not Christian unless it has the spirit, and the ordinances and creeds cannot make the church. No man should be kept out of the church because he does not believe in the ordinances and ritualisms. If he believes in the commandments and attempts to lead a righteous life, this is sufficient, and he should be admitted without regard to the creed. Creeds hurt the progress of the church, and churches have to work to make the creeds coincide with the new ideas of the church."

Perhaps the strongest paper of the Congress was presented by Rev. E. M. Sanders, D.D., of New York. He took a negative stand on the question. "A creed," he wrote, "is a form of words setting forth laws for the government and well-being of the

church. No man or body of men can summarize a set of laws covering the work of his fellow-men. Most of the creeds have been shaped by one church in antagonism to another. They are too apt to be considered final and mandatory, but if they could be conceived as provisional and temporary there would not be so much objection. The church must abandon the creeds and go back to the New Testament. They are not essential to friendship and fraternity in the church, as is demonstrated by the Baptist church, which has no covenants or creeds to hamper it."

Rev. Howard L. Jones, of New York, advocated an authoritative creed, while the Rev. J. R. Brown, of Kansas City, spoke in chaotic and elegant language of the history of creeds.

The Congress closed Thursday afternoon with papers on "The priesthood of all believers" by Rev. C. H. Pendleton, of New Jersey, and Dr. George E. Rees, of Philadelphia.

All of the papers and speeches will be printed in a volume. The usual price of these proceedings is 60 cents, but this year, while the volume is larger, the price is only 25 cents. All orders may be addressed to Rev. W. C. Bitting, D.D., 27 E. 127th street, New York, or the Baptist Book Concern, Louisville, Ky.

NOTINGS.

When the clouds shut out the glory of the sun, it still shines on in its full and glorious power: God is just as near and as glorious when dense gloom surrounds our souls. The clouds have only shortened our vision and have not limited his infinite attributes.

When the moon is in the eclipse it is only the world's shadow falling upon it. How often the world gets between our souls and God.

Why should you attempt to do impossible things? Jesus said, "Ye cannot serve God and mammon."

The greatest life insurance company in the world is the Holy Trinity. Listen—"I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father which hath given them unto me, is greater than all; and no one is able to snatch them out of my Father's hand." "The Spirit himself beareth witness with our spirit, that we are the children of God." R. V.

Adam had a very large estate, but lost it all. Ever since, earthly treasures have been vain possessions. The important thing for you, immortal soul, is not what treasures you have on earth, but what treasures have you in heaven? Not what estate you will leave, but what estate have you to which you are going. Remember, Jesus said, "Lay not up for yourselves treasures upon earth." "But lay up for yourselves treasures in heaven." Will you? If not, you will have an eternity in which to wail over your folly.

God said to Adam, "Where art thou?" Ask your soul this question. Are you in Christ, or led captive by the devil at his own will?

Ministers of God are solicitors for their Father's heirs. "If children, then heirs, heirs of God, and joint heirs with Christ." Heirs to what? "Unto an inheritance incorruptible, and undecaying, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." Do you want a child's portion?

SHALL WE PRAY TO BE FILLED WITH THE HOLY SPIRIT?

In the first chapter of Acts we learn that Jesus commanded his disciples not to depart from Jerusalem until they should receive the fulfillment of the Father's promise recorded in Joel. That promise, repeated by the Son, is, "Ye shall receive power after you." Then the Son adds immediately, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In the second chapter of Acts we read, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The devout hearers of different nations said, "We do hear them speak in our tongues the wonderful works of God." In the fourth chapter of Acts we read, "They were all filled with the Holy Ghost, and they spake the word of God with boldness." This is a repetition of filling with the Holy Ghost after faithful testimony by Peter and John, and in answer to the special petition, "Grant unto thy servants that with all boldness they may speak thy word." These and other passages necessitate the conclusion that the disciples were "filled with the Holy Ghost." To properly qualify them to speak "boldly" and effectively as witnesses "the wonderful works of God" in their world-wide missionary work. These disciples were already regenerated by the Holy Spirit. They were not sinlessly perfected by the filling with the Holy Spirit. They were simply miraculously qualified as missionary witnesses in the larger introduction and establishment of Christianity as a divine religion to supersede Judaism. So then before we pray to be filled with the Holy Ghost let us ask ourselves whether we want to be filled in order that we may be qualified as missionary witnesses to speak boldly the wonderful works of God? May we not find here an explanation of our failure to be filled with the Holy Ghost? If we pray for the filling with any other motive than the fulfillment of God's purpose is not the prayer itself a sin?

Observe some conditions of filling with the Holy Ghost. The disciples were trusting the word of Jesus. They were obedient to the command of Jesus to remain at Jerusalem. They "continued steadfastly in prayer." With earnest faith in the word of Jesus, obedience to the commands of Jesus, persevering prayer in the name of Jesus, and with the motive and purpose of Jesus to speak boldly "the wonderful works of God" to the lost everywhere, why may we not expect to be "filled with the Holy Ghost?" CHAS. HARRIS NASH, Hopkinsville, Ky.

Editor Western Recorder: DEAR BROTHER:—My attention has been called to an editorial paragraph in your issue of November 9th, which says: "R. A. Torrey, head of the Moody Institute seems to have gone crazy. He has endorsed the work of Dowie; did not send for a doctor for one of his children sick of Diphtheria, until the last when it was too late; and declared his faith in a story that a Scotchman had raised a man from the dead. The charitable supposition is the probable one—that the man is crazy." If the three reasons that you give for believing me crazy were true, I do not know but you

would be warranted in your supposition, but I am sure you will be glad to know, and tell your people that not one of the three reasons is founded on fact.

1st. I have not endorsed the work of Dowie. I do not believe in Dowie, his methods, his institutions or his doctrines. I never saw Mr. Dowie but once in my life, that was perhaps eight or nine years ago when he first came to the city.

2nd. I have not lost a child recently under the circumstances related by you, or under any other circumstances. All my children have been long in the enjoyment of excellent health. In fact I never lost but one child in my life, and that was going on two years ago, and not at all under the circumstances related by you. While much sympathy was extended to us at the time by Christians and others, I heard no criticisms upon the treatment of the case either by Christian, worldly or infidel. The child was tenderly cared for by one of the best physicians in the city, by a trained nurse, by mother and father.

3rd. As to the story about the Scotchman, I have not heard any modern story of a Scotchman raising a man from the dead, and could scarcely declare my faith in what I have not heard. I suppose the story got into the papers in this way. Three or four years ago in a series of meetings in Cincinnati, a question was asked me whether there had been any cases of restoration from the dead since the times of the apostles, and I replied to this effect. That I had heard that such cases had been reported among the Waldenses, but knew nothing about them; but in "Scots Worthies," there was the story of the raising of a dead man in the days of the Covenanters in answer to the prayers of John Welch, the son-in-law of John Knox.

A minister who was present at the meeting, for some reason, I do not care to judge what, has become provoked at me during the past summer and recently tried to recall something said in those meetings so many years ago, and he got it a good deal in the shape in which it was reported in your paper.

I am aware of the fact that I am bitterly hated in some quarters, but it is for holding doctrines with which I am sure that you and your readers would sympathize. You must know that any one who stands for the whole Bible, and its exact interpretation and absolute truthfulness, will be an object of hate in the day in which we live.

Sincerely yours, R. A. TORREY.

LAST Friday evening it was my pleasure to be present at a most enjoyable entertainment at Beechmont, given by the students of Prof. H. K. Taylor's Training School. The declamations, recitations and music were pleasing and complimentary to Prof. Taylor and his corps of teachers. W. P. H.

The Youth's Companion—A national family paper—has a circulation of 526,887. In Kentucky there are only 5,058 subscribers, while in Illinois there are 39,999 and Missouri has 15,120. It is claimed that it has 2,500,000 readers weekly. See advertisement in this issue of the WESTERN RECORDER.

DR. N. GAINES BOW, son of Rev. J. G. Bow, Pembroke, having completed his course in Dentistry, will locate in Osceola, Ark. We wish him great success.

Serious Accident

Deaths on Indiana Farmer—An Old Trouble Aggravated Which Causes Severe Suffering.

Gilbert Updegraff, prosperous farmer living near Cochen, Ind., in jumping from his wagon on to a board, some time ago, met with a serious accident.



It was feared at first that this accident was aggravated by a hernia, which ailment Mr. Updegraff was troubled with some time ago in an unusually severe form. In speaking of it he says: "About two years ago I was stricken with a hernia, and for a year was severely troubled with it. It came on me suddenly during the winter, I don't know what caused it, unless it was exposure, about the farm."

Shipped and Filled

It was the old-fashioned rheumatism and began in my lower limbs, gradually working up until my arms and neck and fingers were affected. My body ached all over, especially my limbs, which were swollen and throbbing with the following spring were almost entirely relieved. I had to hire all my work done that spring and summer, but did a little work in harvest time.

"I must have done too much, for soon after that I was confined to my bed for some time. I had the family doctor, but he didn't do me any good. He finally said he could not help me and advised me to try the baths, but I couldn't afford the expense. Inquiries were made at the drug store for something that would be helpful in my case."

"The druggist recommended Dr. Williams' Pink Pills for Pale People. I gave this remedy a fair trial, and soon discovered that it was benefiting me."

"I found that this was a medicine that did what was claimed for it and when I had taken about a dozen doses of the pills I found that they were helping me. I continued taking them and I am glad to say that I did. Why that medicine actually cured me and I didn't take more than six or seven boxes either."

"It was in January, 1887, that I began taking the medicine and I was completely cured by the first of March. I began early in the spring to do my work and I kept it up all summer, not missing a day. I have never had any rheumatic trouble with my limbs from that day to this."

"And you got these that it was Dr. Williams' Pink Pills for Pale People that cured you?" asked the reporter.

"Positive, why of course I am. Nothing else did it. I did not try any other medicine at the time, and I was never better until I began taking Dr. Williams' Pink Pills for Pale People. I have taken nothing else since, and of course they are what did the work."

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

TO FLORIDA DOUBLE DAILY FAST TRAINS THE SOUTHERN RAILWAY.

For the present Winter Season THE SOUTHERN RAILWAY, with connections, presents the most superior schedules, through car-service and transportation arrangements generally, ever offered to the travel to Southern Resorts.

DOUBLE-DAILY TRAINS from Cincinnati and Louisville, in connection with the Queen & Crescent Route via Chattanooga, Jessup and The Plant System.


THROUGH SLEEPING-CAR from Cincinnati to Jacksonville, with convenient connections from Louisville, via Knoxville, Asheville and Savannah. This is the Best Route through the mountains of Western North Carolina—"The Land of the Sky."

Also through Sleeping-cars from St. Louis to Jacksonville, in connection with L. E. & St. L. Railroad (Air Line) via Louisville and through Sleeping-cars from Kansas City to Jacksonville, via the K. C. F. & M. Railroad, in connection with THE SOUTHERN RAILWAY, via Birmingham, Atlanta, Jessup and The Plant System. The best Kansas City to Jacksonville limited, only thirty-eight hours from Kansas City to Jacksonville.


All Agents of connecting lines sell through Winter Excursion tickets via THE SOUTHERN RAILWAY to the Resorts of Florida and the South. Maps, schedules, booklets and information mailed free to any address by

J. C. BEAM, JR., N. W. P. A., 20 Adams St., Chicago, Ill. C. A. BAIRD, Trav. Pass. Agent, Louisville, Ky. W. A. TURK, Genl. Pass. Agent, Washington, D. C. Wm. H. TAYLOR, Asst. Genl. Pass. Agent, Louisville, Ky.

WALTER BAKER & CO.'S
Breakfast Cocoa
 Costs less than One Cent a cup.
 Be sure that the Package bears our Trade-Mark.
 A Perfect Food. Pure, Nutritious, Delicious.
WALTER BAKER & CO. Limited.
 Established 1780.
DORCHESTER, MASS.



S18
LATEST IMPROVED. FURRY PNEUM.
 For this style new high arm...
 WEATHER MANUFACTURING CO.
 85 Fourth Ave., Louisville, Ky.
 This firm is responsible—Western Recorder.



HOOPING-COUGH GROUP.
 Roche's Herbal Emulsion.
 The celebrated and efficient English Cure without internal medicine. Proprietors, W. Edward & Son, Green Victoria St., London, England. Wholesale, J. P. MORRIS & Co., 30 N. William Street, New York.



ASTHMA
 FREE. If you suffer from any form of asthma we want to send you free by mail, prepaid, a Bottle of the famous Hahnemann's Compound. It is Nature's Great Remedy Cure for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 100 bottles free by mail to sufferers, to prove the wonderful power of this New Discovery, and we will refund the cost of the medicine if you do not find it a relief. Send your name and address on postal card to:
ADAMS, THE HOSEA IMPORTING CO.,
 No. 1164 Broadway, New York.

GERMAN BANK,
 Fifth and Market St., LOUISVILLE, KY.
 CAPITAL, \$1,000,000
 RESERVE, \$500,000
 General Banking & Savings Bank.
 INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.


SOUTHWEST VIRGINIA EXHIBITION,
 Held at the City of Charleston, West Virginia.
 A Grand Fair for the Benefit of the People of the State.
 The Exhibition is held at the City of Charleston, West Virginia, from November 1st to December 31st, 1899.
 The Exhibition is held at the City of Charleston, West Virginia, from November 1st to December 31st, 1899.
 The Exhibition is held at the City of Charleston, West Virginia, from November 1st to December 31st, 1899.



POSITION! Deposit in bank all positions in...
 Address (either party) through College, Dept. D, 28.

785 K. KAVANAUGH,
Purchasing Agent
 and MODISTE.
 643 Fourth Ave., Louisville, Ky.
 (Over Opposite Bank Building)
 We refer you to Dr. T. T. Ender and W. P. Harving.

REPUTED HILL PROPERTY
 Located in the heart of the city...
 Address: 1000 N. 1st St., Louisville, Ky.



THE ABUSED MULE COMES FORWARD.

In anticipation of the war in South Africa, the British Government has been purchasing available mules in this and other countries where they are bred to perfection, and this despised and much abused animal is to-day as valuable as first-class horses of the same class. The best Missouri and Kentucky mules from 16 to 18 hands high bring from \$175 to \$200 apiece, and some extra fine animals exceed this latter figure. In the Southern States the mules have always been popular beasts of burden, but in the North and West they have been looked down upon and considered of much less real value than the horse. But the wars and rumors of wars in far-off tropical countries have suddenly brought the mule to the front and made the animal a respected creature of commerce.

For various reasons the mule is an important factor in war conducted against the half civilized natives of foreign colonies and in tropical countries. In our campaign in Cuba and the Philippines the mules were the only beasts of burden that could do the work required of draft animals. In a South African campaign England would find herself seriously handicapped without a small army of mules, for the tsetse fly makes life almost unbearable for horses, while the mules are proof against their attacks. In the Philippines the horse cannot stand the climate so well as the mule. The latter is longer-lived than the former, and is capable of a much greater strain, especially in hot weather. In the war of the rebellion the South had a monopoly of the mules, and for months the army of the North was hampered by the lack of animals to do the necessary hard work in pulling wagon trains through the wet, marshy lands of the South. It costs less to keep a mule than a horse, which is a consideration well worth attention. A dealer in horses in New York City remarked to me the other day in regard to mules:

"I consider the condition of the mule market excellent. We have found that the demand for them has warranted us in opening a special sales-room for them in connection with our horse market. We are shipping horses abroad regularly this year, and now the demand is setting in for mules. This country is really the greatest mule market in the world. Australia produces horses in plenty, and they can be bought there cheaper than in this country. Of course they are inferior animals to those which are being bred in the United States to-day, but they serve their purpose, and tend to depreciate the value of higher grade animals. Thus the British war office, in the event of a war in South Africa, would more than likely go to Australia for horses to send in the field. But it is different with mules. To get the best draft mules, those of large size and heavy weight, it would be necessary to come to this country. We raise the best mules in the world. Those from Missouri and Kentucky have no superiors anywhere, and few equals. They beat draft horses all hollow for heavy work in warm climates. The English Government pays \$125 for its mules, but it cannot buy many in this country at that price. Our own government took so many in its recent campaign that the market is not particularly flooded with high-grade mules. Thus we shall ship more mules to Porto Rico, Cuba and the Philippines every year. They

cannot breed as fine animals in those countries as we can here, and if the islands become an integral part of this country, there will grow up a large and lucrative business in breeding mules for our hot colonies.

"Already the boom in mules has given a new incentive to breeders, and in Kentucky and Missouri they are raising more than ever before. I do not see why farmers in the North do not undertake the work also. The only reason why the best mules are raised in the South and Southwest is that the breeders have better stock to begin with, and they understand the work thoroughly. They breed only from the best, and their returns are accordingly high class. Both horses and mules are 85 per cent. higher than they were a year ago, and I believe by another year they will advance 25 per cent. more. Our exports will be larger than last year, and last year was the banner year by many thousands. Fully 80 per cent. of the 55,000 and more horses and mules exported last year went from New York, and it is expected that nearly 50,000 will leave this port before the present year ends. Horse-breeding is on a good foundation now, but I would advise those engaged in it to add mule-breeding to the work. The two can be conducted very well on the same establishment. Of course it is a matter of opinion, and probably of experience, as to whether it pays to confine the attention exclusively to one animal, or combine the two on the same farm."—G. E. W. in Country Gentleman.

GRAPES.

Many farmers fail to realize the importance of thinning fruit of all kinds, either by close annual pruning of surplus wood or by removal of the immature fruit above what the plant can carry out to perfection. I have two Concord vines planted only about ten feet apart in good land, one being allowed to run at will over a large apple tree and with little or no pruning. I sometimes get two bushels of fruit fairly well ripened, but the bunches are small, as are also the berries. I usually sell the fruit for cooking purposes at a dollar a bushel. The other vine is trimmed closely and is trained on a small trellis. The bunches are large and handsome, and the berries three times the size of those on the other vine, the extra weight being nearly all sweet juice.

The number of seeds in a small specimen of fruit is often as great as in one twice the size. A small peach or plum may have as big a pit as one that will sell for several times as much. Wherever the season is long enough the grape is an easy fruit to cultivate, and it requires but little ground space. For a home supply I know of no better place to set vines than on the south side of any building that can be spared for the purpose. A very few vines will produce all the grapes that a family can consume. The Concord is the most popular grape in the country, but there are more desirable kinds for home use, several of them being seedlings of the Concord. Among these seedlings he mentions the Worden, which "is an improvement on its parent in being richer and a week or more earlier, and in this climate that earliness may make all the difference between a crop that is eatable and none at all, or only a lot of sour fruit fit only for cooking. The Worden, however, is not suited for the market, as the skin breaks too easily.—New England Farmer.

BOOKS OF SACRED SONGS

Available for Single or Church Use.
 The music is printed on good paper, from engraved plates. Bound in heavy paper, cloth back.
 Price \$1.00 per volume. By mail, prepaid.
 40 songs. *Shades Sacred Solo.* High voice.
 40 songs. *Shades Sacred Solo.* Low voice.
 27 songs. *Shades of Sacred Solo.* High voice.
 26 songs. *Shades of Sacred Solo.* Low voice.
 23 duets. *Shades Sacred Solo.*
 20 duets. *Lane Solo in Sacred Solo.*
 A list of contents of the above books given in new "Descriptive Circular A," mailed free.

THE MUSICAL RECORDER.
 A monthly publication edited by PHILIP HAIN. The musical news of the world—reviews, notices and reproductions of latest musical writings. 16-PAGE MONTHLY OF THE BEST COMPOSERS WITH CONTRIBUTORS WITH EACH NUMBER. Used for premium lists. Agents wanted.

MUSIC REVIEW.
 Published monthly. Subscription \$2 a Year. Two or more pieces of copyright music reproduced in each number. Biographical sketches and portraits of composers. With reproductions of their compositions, musical a we and system. List and new notices of new music. Send to many for sample copy.
 We solicit Orders for all Musical Publications.

OLIVER DITSON CO.,
 MUSIC PUBLISHERS.
 150 N. 3rd St., Philadelphia, Pa.
 150 N. 3rd St., Philadelphia, Pa.

Texas and Pacific Railway

Finest Passenger Service in the South.
 Direct line to—
 Texas, New Mexico, Arizona and California.
 Operators of the magnificent new train—
Pacific Coast Limit'd
 Solid vestibule, semi-weekly between St. Louis, Dallas, Ft. Worth, Los Angeles and San Francisco.
 Write for Book on Terms—FREE.
 L. F. TUCKER, Gen. Pass. and Ticket Agent
 211 CALIFORNIA, TEXAS.

AIR LINE.

Louisville, Evansville & St. Louis
 Consolidated Railroad.
68 Miles Shortest Route,
 AND
THE ONLY LINE
 RUNNING
SOLID TRAINS
 BETWEEN
LOUISVILLE and ST. LOUIS.
 Double Daily Service, Parlor and Dining Cars, Pullman Drawing Room Sleepers
SHORTLY LANE and PASTRY TIME
 TO
EVANSVILLE.
 Depot Ticket Office, 7th and River. City Ticket office, S. W. Cor Third and Main.
J. B. CAMPBELL, D. P. A.,
 LOUISVILLE, KY.

MOBILE & OHIO RAILROAD.

The popular line for St. Louis, Chicago, St. Paul, Omaha, Kansas City, Detroit, Toledo, and all points North, East and West. Ohio, Memphis, New Orleans, Mobile, and other points. Through service to all points. Through service to all points. Through service to all points.
 The popular line for St. Louis, Chicago, St. Paul, Omaha, Kansas City, Detroit, Toledo, and all points North, East and West. Ohio, Memphis, New Orleans, Mobile, and other points. Through service to all points. Through service to all points. Through service to all points.
 The popular line for St. Louis, Chicago, St. Paul, Omaha, Kansas City, Detroit, Toledo, and all points North, East and West. Ohio, Memphis, New Orleans, Mobile, and other points. Through service to all points. Through service to all points. Through service to all points.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled" — a trade-mark. Cylinder tops are etched in the glass — "MACBETH PEARL GLASS" — another trade-mark.

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

ONE HUNDRED

copies of a letter, piece of music, drawing, or any writing can be made on a Lawton's Copying Paper. No setting of paper. Send for circular and sample of work. Agents wanted.

LAWTON & CO., 25 West 14th St., New York.

RHEUMATISM GOUT

PREPARED BY LAVILE'S LIQUOR PILLS. Used successfully by leading Physicians throughout Europe in treating the GOUT, GRAVEL, RHEUMATISM AND STURBORNE GONORRHOIC CARRS. Pamphlet with full information from E. FOUNDER & CO., 25-27 William Street New York.

The Missouri Pacific Railway.

The Great Through Line From St. Louis TO KANSAS CITY, ST. JOE, OMAHA, FURBIO, DENVER AND SALT LAKE.

Try the New Fast Train KANSAS AND NEBRASKA LIMITED.

Iron Mountain Route

The most direct line via Memphis to all points in ARKANSAS AND TEXAS, WEST AND SOUTHWEST.

Free Reclining Chairs on All Trains. Through Coaches Memphis to Dallas and Fort Worth.

For maps, rates, free books on TEXAS, ARKANSAS, and all Western States, and further information, call on your local ticket agent or write

R. T. G. MATTHEWS, S. T. A., W 204. Main St., Louisville, Ky. H. C. TOWNSEND, G. P. & T. A., St. Louis, Mo.

SPEED — COMFORT — SAFETY

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAINS NORTH.

Leave Louisville, 7:35 a.m.; 1:25 p.m.; 5:15 p.m. Arrive Louisville, 1:25 a.m.; 7:15 p.m.; 11:05 p.m.

TRAINS SOUTH.

Leave Louisville, 9 a.m.; 3:15 p.m.; 7:05 p.m. Arrive Louisville, 1:10 a.m.; 11:07 a.m.; 3:30 p.m.; 8 p.m.

TRAINS, HILLTOP AND SOUTHWEST.

Leave Louisville, 1:30 a.m. and 5:30 p.m. Arrive Louisville, 6:30 a.m. and 1:30 p.m.

TRAINS, LEKINOTH AND FRANKFORT

Leave Louisville, 7:30 a.m., 1:30 p.m. and 5:30 p.m. Arrive Louisville, 1:30 a.m., 7:30 a.m. and 1:30 p.m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

Two hundred copies of our new and revised "Index" are being sent out at 50¢ per copy. Very useful to young mechanics. Address Baptist Book Concern, Louisville.

Items of Interest.

NEWS THE WORLD OVER.

Here is another one for Mr. Mount Hamilton. President Jordan of the London Standard writes: "The responsibility for the conditions in Manila may be divided between our hangers and our cowardice, with side references to our credit and greed. It is mere childlike to ascribe it to any one's 'treason,' or to the ambition of Aguinaldo, who, by the way, is in many regards our American Devil. After he is disposed of, we shall be in a position to cast stones at France. Not a word has been said by her since she has so unbecomingly discredited her name from any treacherous source."

The Englishmen, as they are many, who side with the Boers are only accused of the cry of "traitor." A man is not a traitor in any sense of the word who opposes an unjust war of his country unless there is danger of that country's subjugation. And there is not a shadow of danger that the Boer will endeavor to subjugate England and make it a province of the Republic. If there were such danger, the plea "my country right or wrong" would have a place.

As is well known, the Filipinos in revolt against Spain, declared their intention of driving out the monks and friars who have acquired the greater part of the good lands in the islands. The treaty with Spain solemnly bound the United States to leave them in possession of their possessions, and for this reason, who profess to fear the Watchman opposed the treaty.

Rev. N. H. Hartman, who went on a mission to the Filipinos, published the able article in the Watchman. He says the military governor at Cuba sent him and ordered him not to sell any more Testaments, because the "Spanish priests were complaining." The agent of the British Bible Society was forbidden to sell Bibles which the people were eagerly buying.

The report comes that the bubonic plague has broken out at Quebec, a town near the city of Toledo in Spain. Five hundred and thirty are said to have been attacked with the disease. This indicates unusual virulence in the first onset of the disease.

There have been riots, more or less bloody, in several places in Bohemia. It is now war, the Germans being the objects of hatred. In Prague, after twenty-five of the police had been wounded, the troops were called out and drove the rioters out of the streets. Anitra is in sad need of Oliver Cromwell.

Workmen learning King Hill, near St. Joseph, Mo., have unearthed a pre-historic graveyard. The remains show a race of dwarfs, not allied with any tribe known to have lived in this country and unknown to the Indian legends. The dwarfs had low flat heads, heavy jaws in which are well-preserved teeth. Strangely enough among these dwarfs is one skeleton of a giant seven feet tall. Skulls and stones of unusual size were found in the graves.

The House of Lords voted 4 to 1 against a status of Cromwell which is now being erected in Westminster Palace. The ritualistic party are lukewarm at the honor to the great old Puritan. But his name was all who took enough interest in the vote to attend the session, and the Commons took no action whatever. So the statue will be erected and all that is left for the ritualists to do is to go and weep at the statue of King Charles I.

Justice McCarthy, the well-known author, is a member of Parliament, but he does not think that patriotism obliges him to sustain Chamberlain. He says in the Independent: "Of course England can crush the Boer if it will, with our modern science, and she thinks necessary. It is only a question of time and money and the lives of brave English officers and soldiers who have to go to their death because Mr. Chamberlain thinks we ought to have a war and Mr. Cecil Rhodes sees the Transvaal Republic in his way. But the common sense of Englishmen is not so much as to go on warring every day, and it is not difficult to foresee what history will say of the manner in which the whole business has been worked up to satisfy the personal ambition and the material greed of two conspirators."

William Watson is another prominent man who does not heed the flag cry of "traitor." In referring to a poem against the Boers, he wrote in the London Chronicle: "The abandonment of a State and the strengthening of its bonds with another State, and never while this world endures shall they evoke one note of noble song."

President Sherman, having agreed the people of the United States to agree to the treaty with the government of Cuba, the Commission is immediately going to Cuba and will be expected to meet and influence our able: "Our commission forthwith slavery in every place subject to our jurisdiction, and our laws shall be put in force."

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

HUEY. Mrs. Matilda Huey, after a long and painful illness, died at the residence of Elder J. A. Kirtley, on the evening of the 7th of October, 1892, in her 84th year. Deceased was the widow of Deacon Robert Huey of the Big Bone church, Boone county, Ky., the last but one of the constituent members of said church; a Baptist of 50 years' standing; a spiritually-minded, exemplary active faithful Christian; lived "by faith on the son of God" through a long useful life, died in faith, and is doubtless numbered among "the blessed dead, who die in the Lord." J. A. K.

SPRIGG. Bro. Henry Sprigg died at his beautiful home near Norton Nov. 8, 1892; born May 14, 1821, in Nelson county, married Lydia Harrod, daughter of Joseph Harrod Aug. 12, 1842; professed religion and joined United Church in 1867; in 1873 he moved his membership to Honora and has at different times served that church as moderator and deacon. He was a Royal-Arch Mason and a strong friend to the cause of education. was one of the leading spirits in the establishment of old Southwestern and of Lynn lead College. So passes away from our midst a loved and useful citizen. His funeral was held at 10 o'clock by Elders R. C. Kumble and W. H. Gwynn. His remains were buried at Red Mills beside those of his wife. A FRIEND.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses: 317 West Jefferson St. Works: 18th to 15th on Maple St., Louisville, Ky.

Low Rates by the Monon Route. For Thanksgiving Holidays, the Monon Route will sell round-trip tickets to points within one hundred and fifty miles Nov. 23rd and 24th, good returning to December 1st, at a rate of a fare and a third. Further particulars on application. Address E. H. Bacon, District Passenger Agent, Louisville, Ky.

REV. THOMAS LAWS, of England, tells how Dr. C. A. Berry was led to preach the doctrine of the vicarious sacrifice of Christ in the old-fashioned form. In the early days of his ministry he was disposed to think that the vicarious sacrifice, if not an immoral, at least was an outworn doctrine. But one day he was suddenly called to visit a poor girl who was dying. "Dr. Berry said he felt he had no Gospel for that girl. All he could do was to speak of the beauty of a noble life, the worth of goodness, the reward of doing right, and so on, but that was of no use to a lost girl who was dying. As he continued to speak to her in that way she tossed in a more feverish way on the pillow. At last he said to himself, 'This will never do,' and by one plunge he went back to the most old-fashioned theology and said to the girl, 'Jesus Christ died for you. He died in your stead, and if you will only believe in him and accept him as your personal Saviour, all your sins will be forgiven.' Immediately she spoke to her in that way she rested quietly on her pillow as if she were nesting her head on her mother's bosom. That was the Gospel she needed. Shortly after she died in peace. Ever after that Dr. Berry preached the doctrine of vicarious sacrifice in the old-fashioned form, and it is well known that he was loyal to the truths of evangelical teaching."

HARLAND PAGE went to church early. There he discovered a stranger sitting alone. Going to him he shook hands warmly, and seated himself by his side. A conversation followed. The stranger was so affected by the gracious manner and cordiality that he was melted into penitence before the service opened. "Before now," said the visitor, "Christians always held me at arm's length."

THERE IS ONLY ONE POND'S EXTRACT THIS IS IT! Invaluable for all Aches, Pains, Inflammations, Catarrhal Trouble and Piles. POND'S EXTRACT CO., New York and London.

Stewart Dry Goods Company, INCORPORATED. NEW YORK STORE LOUISVILLE, IMPORTERS, JOBBERS AND RETAILERS. DRESS MAKING, MILLINERY, MEN'S FURNISHINGS. COATS, CHINA AND GLASSWARE STATIONERY.

- BLACK GOODS. All the latest novelties in Silk and Wool, with cheviote stripes. We are head-quarters for Loyal's chevitoes, for tailor-made suits. Priestley's Kilmie and Venetian Cloths, shrunken, sponged, guaranteed rain proof. A complete line of Mohair Jacquards at very low prices. 40c 2 1/2 inch Storm Serge and Cheviote. 50c 42 inch Storm Serge and Cheviote. 75c 6 1/2 inch Wool Trepons. \$1.00 12 pieces Mohair Jacquards, worth from \$1.25 to \$1.50 a yd. \$1.25 44-inch Mohair Trepons, real value \$1.50. \$1.35 44-inch Silk Warp Novelties worth \$1.50.

- Ladies' and Children's UNDERWEAR. Not how large a profit we can exact, but how small a profit we can sell for. 25c Ladies' heavy Fleece Ribbed Cotton Shirts or Drawers. 40c Ladies' extra quality heavy Cotton Ribbed Fleece-lined Union Suits, in white or gray. 75c Ladies' extra fine quality Merino Shirts or Drawers, in gray. \$1.25 Special Ladies' Merino Union Suits, in gray only. \$1.00 Special Ladies' fine quality Merino Tights, in black, knee or ankle length. \$2.50 Special Ladies' Viscant Wool and Cotton Mixed Union Suits, former price \$1.50. 35c Children's Camel-hair Shirts, Drawers or Pants, in heavy winter weight, former price \$1.00 and 75c. 25c Children's heavy Winter-weight Cotton Fleece-lined Union Suits. 25c Boys' heavy Ribbed Cotton Shirts or Drawers, former price 50c.

- GLOVES. 80c 3-clasp (lace Kid, emb. back. \$1.00 3-clasp (lace Kid, all shades. \$1.25 3-clasp "Dent", all colors, overseas and plique. \$1.50 3-clasp "Perrin" Pique, all colors. \$1.75 3-clasp "Perrin" and "Jouin", all the new fall shades. A fine assortment of Men's and Boys' Gloves.

Please mention this paper when answering this advertisement. Mail Orders Receive Prompt Attention. SEND FOR SAMPLES. THE STEWART DRY GOODS CO.

TEA SET FREE 56 PIECES. Full size for family use, beautifully decorated in most attractive design. A rare chance. You can get this handsome china tea set for one dollar, silver plated tea spoons for 50¢, and a box of fine tea for 50¢. We want to see you and will give you beautiful tea set absolutely free if you order it now. To every person taking advantage of the advertisement, to quickly make our goods more desirable, we will give you a beautiful silver plated tea set for 50¢. This is a limited introduction to every body in the land and all who received the spoons and set for mailing out. Fill up your order now. AMERICAN BIBLE COMPANY, Dept. E, 25 West 13th St., NEW YORK CITY.

Webster's Vest-Pocket Dictionary 25c. 80,000 words, bound in cloth, Hapless Book Concern, 424 4th Ave. Louisville

ROYAL BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

NEWS THE WORLD OVER.

The United States cruiser *Charleston* was wrecked off the north coast of the island of Luzon on Nov. 7th. She ran aground on a hidden reef which is not down on the charts. The men all got safely away, but the cruiser is a total wreck.

In a fight near Lason, Major John A. Logan, son of General John A. Logan, was killed. He served in Cuba during the Spanish war with the rank of Major of Volunteers. In July last he joined the army and was made Major of the Thirty-third Infantry. His body will be sent back to his country on the transport *Bith*. He leaves a wife and two children.

Gen. William M. Dye died in Muskogee, Mich., last week. He graduated at West Point in 1858, served with distinction in the Northern army during the war, rising to the rank of Brigadier-General of Volunteers. After the war he accepted a commission as Colonel in the Egyptian army and fought in the Abyssinian campaign, being severely wounded in the battle of Jura. He returned to Washington City and in 1888 accepted from Oron the appointment of Inspector General of the Oron army which position he was holding at his death. He had returned to this country for a rest and the recovery of his health.

The spread of the plague is becoming a matter of much importance to the Western world. Dr. Camara Preatana, a prominent physician, has died of it in Lisbon. Five new cases were reported in one day in Oporto. A ship from the Cape Verde Islands to Trieste had three deaths on the trip. And it has appeared in several places outside of Rio Janeiro.

It is now definitely known that the plague had reached Algeria. There have been deaths at Phillippville and some of the deaths were among the troops. Dr. Chaumont has gone from Paris to investigate the state of affairs at Phillippville and other cities. Every precaution will be taken to keep the disease from France.

The sudden death of Hon. Evan B. Settle, of Oregon, caused widespread sorrow in this state. He was born in Franklin Co., in 1828, and went to Oregon when he was sixteen years old. He was a brilliant student and was admitted to the bar by a special act of the Legislature when he was under age. He served in the Legislature and had been elected to his second term in Congress. He was a brilliant speaker and a deservedly popular man. The state can ill afford to lose such a man.

Four miles south of Colorado, a British armored train which had been moving along as if there were no hostilities, crossed into a line which the Boers had actually laid. The result was what the papers call "a serious and unexpected disaster." The English lost 15 killed and wounded and 150 prisoners.

The premier of the American Ham-burg line took five days, England, on his trip from New York City to Hamburg. His crew and passengers were rescued, but it was found impossible to put out the fire and the steamer was abandoned, wrecked in France.

John E. Spooner, of San Francisco, a member of the American National Committee in the "crisis" whom we have seen in the story of Mr. Mount Halstead. He announced himself as opposed to the war in the Philippines and thinks the expense of it is a great waste of money which might be put to a better use.

Since the return from his western trip, President McKinley has directed Mr. Porter to stop the visiting of the people to the public parlors in the White House. Mr. Porter says it has always been "very distasteful to President and Mrs. McKinley to have anybody go through these parlors. They have asked me, time and again, to stop it altogether. But, of course, I could not enforce this literally; a member of Congress has some official right to be considered." This new rule has created somewhat of a stir in Washington City. The public has only been admitted for about two hours a day.

The Alaska boundary dispute with Canada is dragging its slow length along. Canada offered to arbitrate on exactly the same line as the Venezuelan arbitration, and the United States refused because they might have Stagnay and Dyea were. Now Canada offers to agree to that, provided the receiver Pyramid Harbor and to arbitrate all the rest. In this offer Canada gives up much of the disputed gold territory in return for a harbor.

It is also a slender to say the Outlanders are not allowed trial by jury of their peers. Their juries, as in all countries, are composed of the citizens of that country, and it is incident in the alms to claim that the Dutchmen are not their "peers." That the Boers are not what the English claim is shown by the fact that the other Outlanders are fighting with them. The white that English is not used in the public schools is unworthy of notice. Every nation has its own language used in the public schools.

FROM ANNISTON, ALA.

Ten years ago to-day the Recorder made its first visit to me. Since then I have never failed to anxiously look forward to its weekly arrival. Each visit has bound a new and strong cord of affection for the "Old Reliable" around my heart. Nothing, outside of the Bible, has been worth so much to me in my pastoral and evangelistic work as this grand old paper. It is not only sound to the core, but it is sound through the core. I am a lifetime subscriber should it continue as sound in the future as in the past.

The Calhoun County Association, to which the Anniston churches belong, at its annual session in October showed quite an increase in almost every line of work. Especially was this noticeable in contributions and baptisms. Only a few churches showed a decrease in these two lines of work, but the others more than made up for the loss of the few. There were 283 baptisms for the year 1890, against 186 baptisms for the year 1889. Our Association meets next year with the church at Oxford.

Anniston is blessed with three wide-awake, active Baptist churches. The first of which I shall speak is Glen Addie Baptist church. This church, after being run as a mission for some time under Parker Memorial church, was organized less than two years ago with only 15 mem-

bers, but under the wise leadership of Rev. P. M. Jones, the little church has grown to 116 members. Bro. Jones moves to Lincoln, eighteen miles away, but will continue preaching to Glen Addie church half of his time. This church has the biggest preacher (370 pounds) in town.

Parker Memorial church is moving along grandly under the pastorate of Bro. J. E. Foster, Jr. Notwithstanding the four months' absence of Pastor Foster on account of sickness during the spring and summer, his church's report to the association this year was above the average.—First in the association in point of contributions, and second in baptisms. Bro. Foster and his people recently enjoyed a gracious revival in the church, conducted by Rev. Fred D. Hale, of Owensboro, Ky. This meeting resulted in 43 additions to the church and several exclusions.

The First church was pastorless for only a few weeks last spring. In June they extended a unanimous and hearty call to the writer. After a prayerful consideration and a careful survey of the field, the call was accepted. Since I accepted the work here the church has grown in membership 60 per cent. (90 additions), and has increased in contributions more than 100 per cent. The treasurer's report for October showed that \$200 had been collected and paid out for all purposes. This was by voluntary contributions in our regular church services.

We have just closed a two weeks' meeting with the First church. The pastor had no outside ministerial help, but we were ably assisted by the "sweet singer of Israel," H. A. Wolfsohn, of Atlanta, Ga. Bro. Wolfsohn is indeed a true yoke-fellow in more ways than singing. He not only sings well himself, but he has a unique way of getting all the people to sing. He is a great help to a pastor in his personal work. God has blessed him with a splendid voice, and he is honoring God with it by consecrating both his voice and life to the Lord.

Our church has a prosperous mission at Net and Truine Mills, one and a half miles from the main part of the town. I have recently baptized several from this mission.

May God's richest blessings abundantly rest upon the RECORDER. JOHN E. BARNARD. November 15, 1890.

USEFULNESS AND REPUTATION.

The idea is current that a man's usefulness in the world and his ability to be of service to his fellowman is measured by his reputation. That this is a false conception needs no further evidence than a look at our divine Master—first at the names men gave him, and then at the work he accomplished. It was said of him that he was a blasphemer, a winebibber, a glutton, a Sabbath-breaker. Many evils were falsely attributed to him because of his associations with publicans and sinners. "He was despised, and we esteemed him not." Regardless of all this, he accomplished his work, and in the end could say, "It is finished." The redemption of the race was wrought out in spite of what men said or thought concerning the Redeemer.

Character and reputation does not always tally. One may be perfect and the other tarnished, as in the case of our Lord. Or, vice versa, the reputation may be all that one could wish, and the

Jewelry by Mail

OUR ILLUSTRATED CATALOGUE FOR 1890, showing Watches, Chains, Charms, Silverware, Silver, Jewelry, Diamond, etc., and Optical Goods, etc., is now ready, and will be sent on application. We also issue a special WATCH CATALOGUE.

804, 506 West Market Street, Louisville, Ky.

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

character black as that of Judas. It is no more than proper that the righteous should desire a good reputation, but to think one's usefulness is measured by the estimate the world puts upon him is a serious error. It is practically to admit that Satan has greater power than God. The tongue of slander may quickly cast suspicion upon a man's character and put doubts into the minds of the people as to his integrity. To believe that his usefulness is thereby destroyed is to doubt that God's ability to honor them that honor him.

The prevalence and power of this false idea not infrequently leads men into all manner of folly and deception. Finding themselves in a position where a well-earned and desirable reputation is at stake, they fall into the sin of supposing that any method of maintaining it is justifiable. It has even caused ministers of the Gospel to err from the path of strictest integrity.—H. M. CHALFANT, in Christian Advocate.

A THIRD BAPTISM.

"Baby Baptism Mere Babyism." S. Fisher, London, 1653 (book published).

"Thus have I done with both parts of that subject of rantizing, which, partly at motion of your Ashford dispartants, I was engaged in, and partly by that mere demi-reformation that is made on this point on a party of men in Lincolnshire and elsewhere (of whom I suppose there are several congregations), who having long since discovered the true way of baptism as to the subjects, namely: That professing believers only, and not any infants are to be baptized, but remaining ignorant of the true way and form of administering the ordinance, are fallen into the frivolous way of sprinkling believers; which to do is a much no baptism at all, as to dip infants is no baptism of Christ's ordaining. Which people, for whose sakes, as well as for others, I write this, will be persuaded, I hope, in time, to be as to the outward form, not almost only, but altogether Christians, and rest no longer in that mere midway, mongrel Reformation."—P. 464.

S. Fisher is mentioned in Dr. Angus' list of Baptist authors, also in Calamy Noncon-memorials and in Crosby, A. D. 1649.

Question—What people were they in Lincolnshire preaching the adult sprinkling? We read that "on July 29, 1649, Fisher held a controversy with several clergymen" when he uttered the above words. They were not Baptists at any rate.

Question—It is conceivable that in the short space of eight years—1641-1649—if Baptists themselves did this same "frivolous way" (1641), that they dare talk to "clergymen" at Ashford thus in 1649. It looks like an impossibility. Very shame would have made them talk in a different style. E. O. WHITT.

MORPHINE

Warranted Genuine, Contains no Narcotics, and is the only safe and reliable remedy for all cases of Morphine, Opium, and Cocaine habit. It is a great relief to the sufferer, and a great blessing to the world. It is sold by all druggists, and is the only safe and reliable remedy for all cases of Morphine, Opium, and Cocaine habit. It is sold by all druggists, and is the only safe and reliable remedy for all cases of Morphine, Opium, and Cocaine habit.

THE MARKETS.

LIVE STOCK. Report for week ending Nov. 18.

CATTLE.	
Extra good export steers, 1,200 lbs.	26 00/25
And up	25 00/24
Light shipping, 1,200 to 1,500 lbs.	24 00/23
Best butchers	23 00/22
Fair to good butchers	22 00/21
Common to medium butchers	21 00/20
Thin, rough steers, poor cows and heifers	19 00/18
Good to extra oxen	20 00/19
Common to medium oxen	19 00/18
Feeders	18 00/17
Stockers	17 00/16
Stags	16 00/15
Veal calves	15 00/14
Milk cows—Choice	25 00/24
Fair to good	23 00/22

HORSES.	
Choice packing and butchers, 1200 to 1500 lbs.	4 00
Fair to good packing, 1200 to 1500 lbs.	3 75/36
Best shoals, 1200 to 1500 lbs.	3 75
Fair shoals, 1200 to 1500 lbs.	3 50
Fig. 40 to 60 lbs.	3 00/28
Roughs, 1200 to 1500 lbs.	3 00/28

Wool and LAMBS. Report for week ending Nov. 18.

Wool.	
Year 1889	1,600 127.25
Year 1888	1,171 121.01
Year 1887	5,327 125.24
Year 1886	2,200 125.00

REJECTIONS.	
Total sales of new crop to date	154,120 75,214 126,771
Sales new crop to date, original inspection	107,264 26,625 128,200

RECEIPTS.	
Receipts this week	62 70 1,070
Receipts Jan. 1 to date	9,775 27,277 111,212

SHEEP—1890 CROP.	
Wool, green or mixed 4 20/25	Colony 2 00/25
Wool, sound	4 00/25
Common wags	3 00/25
Medium wags	2 00/25
Good wags	1 00/25
Common head, short	1 00/25
Common head	1 00/25
Medium head	1 00/25
Good head	1 00/25
Fine and selections	1 00/25

BARK—1890 CROP.	
Wool, green or mixed	3 20/25
Wool, sound	3 20/25
Common wags	2 20/25
Medium wags	1 20/25
Good wags	1 20/25
Common head, short	1 20/25
Common head	1 20/25
Medium head	1 20/25
Good head	1 20/25
Fine and selections	1 20/25

But, although we may by nature shrink back from death, we know that we are to pass through it at some time. Uncounted generations have passed this way, and so must we. Everything in nature tells us that death is to be our portion. The Word of God assures us that we may not avoid it. So, as we see others pass away, we are to know that some day will be for us the last of earthly life.