

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 14, 1899.

NUMBER 2.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.
(INCORPORATED.)

OFFICE,

845 Fourth Ave., Opposite the New Postoffice

One copy one year (in advance)..... \$2 00
After three months..... 1 25
After six months..... 1 00

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Dr. CURRY, of the Northern Methodist church, has shown himself a man of great candor. He said recently: "We concede to the Calvinistic church the honour of having all along directed the best thinking of the country."

We must not insult God by praying for things which we do not sincerely desire. Sometimes we are tempted to do that when we feel that we ought to desire what we really are indifferent to. In that case, pray to God to give you a sincere wish for that thing for which you feel you ought to pray.

When we die we hope to continue life, and to go on in a better and happier life than we have enjoyed here on earth. So, if one will permit himself to die unto sin, he will find that the new life unto holiness is infinitely better and happier than his former experiences while in sin. Christian life is only to be compared to heaven itself.

The Congregationalist asks, "Can young men preparing for the ministry afford to receive gifts of money?" and quotes approving the unanimous preference of the theologues at Yale to receive all that is given them only as scholarships won by hard labor. The Congregationalist feels much joy at the manliness shown by this decision.

Verily the world do move when such words as these are approved in a Unitarian Convention: "There has been almost as much dogmatism of denial in recent years in the name of science as there ever was of affirmation in the name of religion." * * * "The doubters who went out from their ancient habitations now look for a city that hath foundations."

The terrible falling off in the number of conversions makes these words of J. B. Kennedy most timely: "Perhaps if we felt the awful condition of the unsaved sinner before God's judgment-seat, the sinner would begin to feel serious and then solemn, as he beheld a church agonizing over him as a lost man needing salvation from the wrath of God."

Dr. McLean, in a strong article showing the evil results of the demand for "young men in the pulpit, says: "Some of us are free to confess our own conviction that the Young People's Society of Christian Endeavor is responsible for much of the evil." So the old fogies have been saying, and Dr. McLean is just finding out the truth of their warnings.

"CAUSES OF THE CONSTANT INCREASE OF THE BAPTIST SECT."

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

While the ecclesiastical and the civil authorities of the canton of Bern were at one in their conviction that the presence and the growth of Anabaptism was a great and intolerable evil, they were by no means agreed regarding the causes of the evil, or the means by which it might be successfully dealt with. When the magistrates in 1683 issued a rigorous mandate against the "Baptists," the ministers of the city of Bern presented to "Their Graces" a carefully prepared statement of the causes of the constant increase of the Baptist sect, together with the suggestion of means for the abatement of the evil. Causes and means alike are very minutely analyzed under divisions and subdivisions.

The ministers do not hesitate to place in the forefront of the causes the condition and the proceedings of the magistracy itself. When mandates for the extermination of the Baptists are issued they are either not executed at all or after a short period of persecution there is a relaxation of effort. The constables of the magistrates, where they have not countenanced the Baptists on personal grounds have yet not always duly supported the ministers in their efforts to detect and convict them. It is declared to be a cause of scandal, leading people to forsake the established church and to turn Baptist, that the officials are commonly understood to make use of their positions for their own emolument rather than for the glory of God and the welfare of their subjects, imposing immoderate fines, encouraging perjury, promoting needless and endless litigation whereby entire families are reduced to poverty and their bodies and souls imperiled in order that they themselves may have their profit, conniving at the desecration of the Lord's Day and tolerating the sale of intoxicants, with its accompanying evils thereon, contenting themselves with merely fining violators of ecclesiastical laws, rather than seeking by remonstrance and censure to secure the repentance and amendment of sinners, neglecting the poor and administering charitable foundations so as to enrich themselves at the expense of the proper beneficiaries, enacting such ordinances with respect to the poor and unfortunate as leads "not a few of the country people," through their observation of the "love and kindness manifested by the Baptist people among themselves," to adopt their erroneous views, making the use of the oath so common in all sorts of transactions as to bring it into contempt and to lead people, with the Baptists, to repudiate oaths altogether, administering ecclesiastical benefices in so corrupt a way as to scandalize the people in general and strengthen the Baptists in their protest against the state church.

But while the Bernese pastors unsparringly lash the magistrates for their sins and lay at their doors the chief blame for the deplorable increase of the Baptist sect, they do not spare "spiritual estate," which is declared to be at fault both in doctrine and in life. From lack of learning, homiletical skill and personal experience of what they teach, their preaching is lacking in convincing power and fails to interest the people, they fail in their office of catechising, and are generally inefficient. The Baptists complain that "the Word of God is not preached purely and simply enough without the intermingling of human wisdom and devices," that isolated texts are picked out from this place and that, according to the

whim and the convenience of the preachers, while there is no continuous, emphatic, thorough exposition of entire books of Scripture. The writers lament that this complaint is well grounded. Again, household visitation, with earnest personal dealing with fathers and mothers, children and servants, is sadly neglected by many of the pastors.

But the contrast between the lives of the pastors and those of the Baptist ministers is allowed to be glaring. The ministers are woefully lacking in "evangelical simplicity, humility, self-denial, love, friendliness, meekness, brotherly kindness," and so in "a pious and godly walk among the common people." This leads many of the latter to become Baptists. Many of the ministers make it evident that they are not so much concerned for the welfare of their flocks as for their own honor and emolument. They make themselves exceedingly obnoxious to the farmers by their grasping methods of securing their ecclesiastical dues; their conversation among themselves is frequently concerned with their success or lack of success in collecting their revenues; many of them frequent taverns and participate in scandalous social festivities; some become involved in debt and are careless about paying; some are occupied with business at a distance and employ worthless substitutes.

A third set of causes of Baptist growth is attributable to a condition of things for which magistrates, clergy and orthodox people alike are responsible. The Baptists are admitted to have some ground for their charge that the preaching of the established church is not blessed, that it bears no fruit, that it is a mere service of the letter and not of the spirit. It is highly offensive to the Baptists that "notorious Godless sinners are not only tolerated in the church and in the enjoyment of the holy Supper, but even after the authorities have been repeatedly reminded the offenders are not publicly rebuked." Cursing and swearing is said to be freely indulged in by all classes and conditions, without fear of church censure. Immoderate eating and drinking, dancing and other frivolous amusements, Sunday excursions to woods and mountains, are declared to be very common, and to be a source of scandal that promotes Baptist growth. Lying and deceit in trade, ignoring of financial obligations and every kind of dishonesty are recognized as prevalent. On the other hand, it is admitted that the Baptists are seemingly pious, simple, self-denying, patient, loving, friendly, kindly-affectioned, powerful and zealous in prayer, worship, and church discipline. This is declared to bring them into high esteem among the common people, and to be very powerful in winning their hearts.

Then follow some means for the remedying of the evil. As regards the leaders and those who are fully committed to their teachings, the Bernese ministers have nothing to suggest beyond the rigorous execution of the laws; for, it is said, "experience superabundantly proves that by reason of their inveterate obtuseness they cannot be won by instruction or argumentation." Yet they propose "in the meantime to pray God publicly and privately for their enlightenment and conversion."

As regards those who no longer attend the services of the established church, but have not yet taken "the Baptist vow," and those who have not yet withdrawn completely from the churches, but show a decided inclination toward Baptist views, every available means is to be employed for withholding them from Baptist errors and leading them into the right way. To this end all of the abuses

before mentioned are to be zealously and thoroughly reformed. Magistrates, clergy and people must set themselves earnestly to the task of removing all stumbling-blocks, or else expect the divine judgment (as in Luke 17:1-2). The particulars in which reformation is needed are again specified at considerable length, and the manner in which every department of civil and ecclesiastical administration is to be brought to a high standard of purity and efficiency is detailed. Ministers are not to be too forward to report to the civil authorities those suspected of Baptist views, but are rather to labor with them privately in friendly way and to seek to persuade them to attend the services and to enter sympathetically into the worship.

The preachers should expound entire books of the Bible consecutively, explaining the Scriptures simply but thoroughly according to the intention and purpose of the Spirit of God, so that the word of Christ may dwell richly among the people. Catechetical instruction should be diligently attended to. The ministers must be circumspect in doctrine and life, so as to avoid giving offense to the people. The disciplinary tribunals must be reformed, so as to correspond with the requirements of the Gospel.

It is insisted that sharper laws be enacted and executed against early love affairs and engagements on the part of students for the ministry. The possession of wife and children at too early a stage involves much poverty and debt, and so injures the influence of the clergy.

It is recommended that in communities where Baptists abound, ministers whose lives have proved an occasion of offense be removed, and that their places be supplied by others likely to be more edifying in life and teaching. It is further recommended that more care be taken to appoint proper teachers in the schools. In case "Half-Baptists" prove obstinate, they are finally to be treated as the confirmed Baptists.

Attention is called to the fact that the Bernese Baptists of this time have so far departed from the traditional Baptist position as to allow that magistracy is a divine institution, and that Christians may properly be magistrates and magistrates Christians. It is suspected by the ministers that this profession is made with reservation, and steps are recommended for ascertaining the sincerity of their profession.

Terrible persecution, meant to be absolutely exterminating, followed these transactions. It seems strange to us that it did not occur to these Bernese ministers that the Christians who were actually striving so earnestly and enduring such fearful persecution for the sake of the Gospel were worthy of encouragement rather than of cruel and ignominious treatment, and that the established church, which they acknowledged to be woefully corrupt and scandalous, deserved to be supplanted by the vigorous and aggressive evangelical work of the "Baptists."

Oh, do not pray for easy lives. I pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle, But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

In Faith and Hope the world will disagree, but all mankind's concern is Charity.—Alexander Pope.

Questions Answered.

BY SURETY.

"In a recent meeting of our church for the purpose of calling a pastor for this coming year, we passed a resolution that we would not make a call unless it could be practically unanimous. Was it right for us to do so when we knew there was a good deal of division among us as to who should be called? Some take the position that a Baptist church is a democratic body and that a majority must rule and a majority must submit in all cases. Give us your view." A Baptist church is a democracy and the right of rule is with the majority. But this right has its limits, both in law; in courtesy and Baptist usage.

If the majority, which includes all but one member, wish to do anything contrary to the articles of faith under which the church was organized, then that lone member should not yield, and he becomes, *de jure*, the church. When our churches were rent by Campbellism, in more than one instance the courts had to pass upon the proper ownership of the houses of worship. It was invariably decided that the property belonged to the minority, no matter how small, which stood by the doctrines of the church.

It is an immemorial usage in Baptist churches that innovators must yield, no matter how largely they are in the majority. Having joined the church knowing what was its customs, they must not disturb the peace of Zion by insisting upon introducing new customs. As, for example, take the case of instrumental music in church. If the church has been in the habit of having an organ, those who oppose instrumental music must not make a disturbance by trying to have the organ removed. On the other hand, if the church has never had an organ, a majority must not insist on bringing one in against the opposition of a minority. Innovators must yield.

In receiving members, it is the Baptist custom to require a unanimous vote, or at least no active opposition to the reception of a member. If a brother opposes the reception, the proper course is to appoint a committee to inquire into his reasons and to investigate the truth of his charges. If his reasons are mere personal spite and temper, or if, upon investigation, his charges against the candidate are found to be baseless, then an earnest effort is made to reconcile him to receiving the candidate as a brother. If the effort fails, the member is taken into the church over his opposition, and as a general rule, in my experience, the unreasonable brother is himself excluded.

But such instances happen but rarely. A man seldom opposes the admission of another into the church, unless he has good and sufficient reasons, knowing more about the character of the candidate than the church does. Investigation proves that he is right, the candidate is notified not to appear again and the matter is quietly dropped.

But the case is entirely different when the question is of calling a pastor. It is the duty of the church to call a pastor, and the majority must rule. A turbulent minority must not be allowed to keep a church from having a pastor. A church which seems to yield to a faction sufficiently to pass such a resolution will have a stormy time. It is practically saying to the faction that if they will continue to be stubborn they can rule the church or at least can prevent its having a pastor. I advise very strongly rescinding that resolution and having it understood that when the church thought best, the majority would call a pastor. Forbearance is a blessed thing, but it must not be allowed to degenerate into cowardice. The worst tyranny on earth is that of a faction determined to rule or ruin.

But the right of the case may be with the minority, and that a very small one. If the preacher whom the majority wish to call is an ungodly man, the minority should oppose with all their strength, they should make it evident that their opposition is not rooted in personal animosity to the man or to his friends in the

church, but to his being lacking in the Scriptural qualifications for a pastor.

Of course there is also a most important question as regards to the composition of the majority and the minority. There is not a church in the land in which there is not some brother whose piety and wisdom ought to give him ten times the influence in the church as that of some others. When I joined the church, nearly half a century ago, there was a brother for whom I had the greatest reverence. There was never any serious difficulty in the church—if there had been, I should have voted as he did, feeling sure that he was right. If the minority is composed largely of the oldest and best members, (the oldest are not always the best) and the younger ones have the grace and humility and the reverence for godliness and long service, they certainly have if they are regenerated, they will make that minority the majority by voting with them.

But on the supposition that the two parties or the four parties are on an average equal in piety, wisdom and experience, this is my advice in the matter of calling a pastor. Rescind that resolution which gives any faction the power to tie up the church indefinitely. If any one whom the church thinks of calling is personally disagreeable to the minority, then agree to drop his name. Do not take the candidate of the faction; drop both and call some third brother. If, in their determination to rule and to get their own favorite, they object to the second choice of the majority, then drop his name, also provided they will agree to cease the opposition to the church's third choice. If they refuse, call the second choice of the majority; you may as well make a stand on him. Forbearance has ceased to be a virtue.

If he comes, keep an eye on them and see that they treat him as he ought to be treated. You must not lead him into a hornet's nest and leave him to fight the hornets alone. Forbear with the rancorous and pray with them, but if they make war on the pastor because they did not get their own way, exclude them from your fellowship.

FORGIVING ONE ANOTHER.

BY IAN MACLAREN.

We shall suppose that during past days, it may be long ago, some one has injured you. It may have been by insulting speech to your face, or by detraction behind your back, or by some deed of substantial injustice. You may have suffered loss in some shape, and you feel that you are justly angry. A flame of anger has been lit in your heart, and you have not tried to quench it. You have, indeed, fanned and fed it—with the assistance of foolish friends—and it blazes wonderfully at a time till you grow dramatic and eloquent at the remembrance of your wrongs. Your grievance has become a cherished possession—one might almost say a luxury—and you have gone the length of saying that you will never forgive that offender. And now I am going to ask you to do what you said you never would, and my hope is that I shall succeed. You will change your mind and signalize the event by an act of forgiveness.

Forgiveness is, in fact, an attitude of heart. And I plead that you forgive, because it is not unlikely that you were mistaken. You have heard, for instance, what he (or she) said about you, and, as you believe, on good authority. Are you certain that the account—which ought never to have reached you—was verbatim? I cast no doubt on the good faith of your informant, especially as nothing else but a sense of duty would have induced him to say anything, as he explained with emphasis. I only remind you that not one person in ten can give an accurate account of a conversation—neither misplacing nor replacing, neither transforming nor deforming. Besides, were you told the connection in which your name was treated with apparent disrespect? Had the conversation to do with you or your opinions? Why, a man may love you and laugh at your opinions, political or commercial. And were the

accent of the voice and the look of the face conveyed to you? No! Then you have not the most important evidence before you, and could form no judgment. "Rascal" is, I suppose, a libelous word, but it might be so said, with such a comical shake of the head and such a wrinkle of the eye, that this opprobrious word bears more a compliment and a caress.

You are not shaken, because you have seen what was said or you know what was done, and you stand on facts. Then let me remind you that it is quite possible the offender was conscientious. What, you say, in a heat, could possess any respectable man to use such language or take such action? and you ask your friends whether they could imagine you following such a course. They consent that they could not, and you are confirmed in your opinion that this action was pure mischief, an inspiration of the devil. Your conclusion is, perhaps, natural; but are we not all too apt to consider any unpleasant opposition as pure cowardness, and not give credit to opponents for honesty? Perhaps you would not do what he has done, but then that need not be because you are a better man; it may be because you are good-natured, whom nothing but an absolute outrage would goad into doing anything disagreeable, because you have inherited or were taught good manners and can state your mind courteously; because you were brought up in a genial, liberal, conciliatory atmosphere, and are not inclined to burn any person who belongs to another school than your own. This man, whom you have called unscrupulous, venomous, vindictive, vulgar, is, for all you know, an excellent father and a hard-working citizen and a sincere Christian, and he may also be very able, but he is of an acrid disposition, or he has lived with sour-blooded people. When he vilifies you, he is simply doing what he thinks from his standpoint is right, and, if he does it badly, then that is a cause for your compassion rather than your indignation. May I suggest that there are people with whom you ought not to be angry, whom you ought to pity?

And then, if I have not touched your case, because you are sure you have been willfully injured, and you are sure you have given no cause, then let me now entreat you to forgive, that you may escape the curse of an unforgiving temper. No amount of hatred or ill usage can injure any one, if only he possesses his soul in patience. From this discipline of suffering he may rather win the virtues of meekness and charity. His one danger arises, not from his enemy, but from himself—that he should dwell upon petty wrongs, and grow garrulous about himself, and in the end become peevish and irritable. Persecutors in history never injured their victims by fire or sword; they sadly succeeded when the blood of the persecuted turned into gall. He who thinks kindly of his enemy gathers a quick reward into his own bosom. How soon will it all be over! How little does any man's word matter! How great is the love of God!—British Weekly.

LIBERTY.

Somehow we grow weary of this constant prating about "liberty." It is the incessant refrain of every liberalistic and infidel sheet in the country. Read them, if you will, and you will find they are forever twanging on that old string, and complaining that Christian people want to rob them of their "liberty." For our part, we should not like to take up the pitiful strain of the liberalists and infidels, lest our readers should suspect that we had borrowed our thoughts and phraseology from them, and were infected by the same uneasy and suspicious spirit that actuates them. Why, nobody in the Christian Church wants to rob anybody else of his liberty. Simply to point out men's errors and answer their arguments and to tell them to which crowd they really belong—surely, that can not be construed into an attempt to persecute them and to rob them of their precious heritage of "liberty." We make no boast of great heroism, but we venture to say—

in all humility, we trust—that we have too much manhood to go around and complaining that somebody wants to "persecute" and "abuse" us, and steal away our "liberty." We do not believe that anybody wants to do that. If they should attempt, we should not whine, but fight.—Examiner.

"JOY IN HEAVEN."

BY REV. S. B. WISHARD, D.D.

It was at the accomplishment of creation's work that "the morning stars sang together and all the sons of God shouted for joy." The glory of God in the work of creation called forth the universal praises of all the holy intelligent beings. And during all the past history of the created universe the heavens have declared the glory of God and the firmament has shown his handiwork.

"Forever singing as they shine,
The hand that made them is divine."

Creation has made known the wisdom, power and goodness of God, so that "the invisible things of him from the creation of the world are clearly seen."

But it remained for redemption's work to set forth in clearer light all the attributes of Jehovah God. It was wisdom moved by love that planned the salvation of man, whose character had been wrecked by voluntary sin. Omnipotence could create, but it required infinite love to undertake redemption. And as that work must be accomplished in harmony with righteous moral government and the holy character of God, wisdom, power and love combined to achieve so glorious an end.

Love, therefore, came forward and made the sacrifice, the immeasurable and inconceivable sacrifice necessary to open the way for the sinner's return. It was done at such a cost as the redeemed will forever be trying to estimate and understand.

The work of redemption is as much more glorious than the work of creation, by as much as it more distinctly reveals the heart of God.

In the presence of the gracious, the loving sacrifice made by our heavenly Father, in reaching down to the hole of the pit into which he had fallen, all the redeemed ones must forever be amazed; and their amazement must continually break forth into anthems of praise. There is to be joy in heaven, not only in the hearts of the redeemed over their own salvation and the glory of God, but also joy over repenting sinners. When one single sinner turns from the way of death, repents, the sweep of heavenly joy breaks forth anew. Thanksgiving, gratitude and praise sweep the arches of heaven, and crowns are cast at the feet of him who loved us and redeemed us unto himself. How continuous, therefore, must be that joy as repentant souls from every kindred, tongue and people are coming home as did the prodigal to the Father's house.

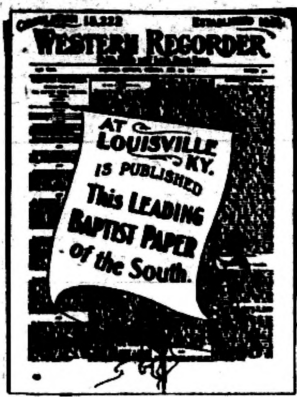
In the old prophecies it was declared that the Messiah should "see of the travail of his soul and shall be satisfied."

How shall we be able to measure the interest which heaven has in the repentance of sinners? What a quickening of our zeal should come to us as we try to persuade men to be reconciled to God!

We may not forget that heaven is not far away from earth. The unseen lies hard upon the seen, the invisible touches the visible.

Angelic messengers speed the news of the sinner's repentance to the rejoicing myriads before the throne, and while we rejoice on earth, loftier songs of praise are lifted there.

There can be no doubt but that heaven is interested in all the real progress that is going forward on earth, as that bears on the advancement of the kingdom of God. But the one cause of joy in heaven, our Lord tells us, is the repentance of a sinner. How glorious is all the glory of man accompanied with the power and glory of God, manifested in restoring the wrecked character of a sinner who has voluntarily ruined himself! At the last we shall cry: "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing."—Herald and Free-Press.



HISTORY OF WALNUT-ST. BAPTIST CHURCH

BY T. T. RATON, D.D., LL.D.

[Prepared for recent Jubilee Meeting].

ASSOCIATION JUBILEE.

The Jubilee Session of the General Association of the Baptists of Kentucky was held with this church Oct. 20-22, 1887. This session was of peculiar interest. Dr. J. A. Broadus, J. M. Pendleton, J. H. Spencer, W. M. Pratt, A. D. Sears, D. Dowden, J. L. Barrows, R. M. Dudley, W. H. Felix, Geo. C. Lorimer and Col. T. C. Bell made formal addresses, which are appropriately preserved in the Memorial Volume of that meeting. There were present six of the original members of the body, viz. J. L. Barrows, J. M. Pendleton, E. G. Berry, George Robertson, M. W. Sherrill and John Hamanborough. Of these only Deacon M. W. Sherrill remains, the last link connecting the past to the present. His mind is clear and his body is wonderfully vigorous for a man of his years (88), as those who contend with him in the many and healthful games of quoits soon discover. Of the appointed speakers of that Jubilee meeting there remain Bro'n. Lorimer, Felix and Bell. The large majority have joined the "great majority" on the further and brighter shore.

The deficit at the close of 1887 was \$318.21. Bro'n. Raymond and John Adams were ordained on the 31st and 27th of February, 1888, respectively. Dr. A. J. Dickinson was ordained on the first Sunday in May following. On the 24th of June Bro. Calvin M. Thompson was ordained. The pastor preached the sermon, Dr. Whitsett presented the Bible and Dr. Warder led in the ordaining prayer. Bro. L. L. Hanson was ordained Oct. 1st. The pastor preached, Dr. Warder led in the prayer, Dr. Whitsett delivered the charge and Dr. Robertson presented the Bible.

The church reported to the association in 1888-1,549 members, and \$34,040.00 raised for various objects. The deficit at the end of the year was \$234.54.

Under date of April 4th, 1888, I find the following item: The ladies are "authorized to have the upper room cleaned, and to raise money to pay for the same." The ladies availed themselves of the privilege so graciously bestowed, and did the work well.

It was in the fall of 1888 that Mrs. J. Lawrence Smith, already one of the largest gifts to the Southern Baptist Theological Seminary, gave \$50,000 for a memorial library building, in memory of her deceased niece and nephews. This gift greatly gladdened the heart of the great and good Dr. Boyce, then vainly seeking the recovery of his health in the South of France, whence he went home to glory, December 29th. His own great library, bequeathed to the Seminary, is now in this Memorial Library Building.

In March, 1889, Major W. E. Penn held his second protracted meeting with Walnut-St. Baptist church. That year we reported to the association 1,876 members and \$75,619.32 contributed. This included the queenly gift of Mrs. Smith for the Library Building, and it is the largest amount ever contributed by the church in a single year.

The following item, under date of Oct. 26d, 1889, will explain itself: "The following resolution was offered by Dr. B. Manly and adopted by the church by a standing and unanimous vote: "Resolved, That we, the Walnut-St. Baptist church, of Louisville, Ky., have heard with profound gratification the decision of our pastor, the Rev. T. T. Raton, to decline the call to Nashville, Tenn., and remain with us; that we joyfully and devoutly accept of the will of the Lord our God, guiding him as well as us; and that we pledge him cordially our renewed co-operation in all the work of the church, and pray God's blessing on our united labors."

NO FERRAN MEMORIAL DEDICATED.

The McFerran Memorial building was dedicated at 9 P. M. on the first Sunday in November, 1899. Dr. Broadus preached the sermon, Bro. Manly led in the dedicatory prayer, and

the pastors of our leading churches were present and took part. Deacon J. J. Weller was superintendent of the Sunday-school. The building was finished without debt at a cost of \$46,500. Of this Deacon McFerran gave \$25,000, and the work of raising the remaining \$21,500 fell mainly upon me.

The deficit at the close of the year, in current expenses, was \$658.78, and the church, on motion of Deacon James Caldwell, requested the pastor to preach a special sermon on giving. On motion of Dr. W. B. Caldwell, the chair was directed to appoint a committee of seven ladies and seven gentlemen "to go over the list of members and personally call on each member not now contributing." The committee was duly appointed, but never made a report.

On the 23d of January, 1890, the McFerran Memorial Baptist church was organized, and a protracted meeting followed, conducted by Dr. H. M. Wharton. Dr. Fred D. Hale was the first pastor.

CHURCH REPAIRED.

In April it was decided to repair the church building throughout, and Deacon Wm. Moses was made chairman of the committee. He gave himself to the work with a zeal, an intelligence and a success that called forth the highest praise, and the warmest gratitude of the congregation. A slight cold of this appointment they presented him with a handsome gold watch and chain. The work was completed and the money raised before the end of the year.

On April 9th, Joseph Werne, Esq., leased the church for 20 years without rent, a lot on Third Avenue, between E. St. and E. 2d St., for use of what was called our "B-street Mission." A neat and substantial house of worship was erected, capable of being moved, and the mission was located there.

Under date of June 4th, I find two items of interest: 1. Bro. O. D. Weeks was ordained to the ministry; and 2. In response to the request of Deacon W. B. Caldwell, the church bought a lot in Cave Hill Cemetery. Bro. Newman had been for some years in charge of the benevolent fund, a service which he still renders. And he has administered this trust with a wisdom that has left nothing to be desired. The church has had no trouble in regard to following in the difficult and delicate work, since it has been in his hands.

The church reported to the association that year 1,871 members and \$36,746.46 raised.

DR. EVERTS' DEATH.

On the 8th of October Drs. Basil Manly, Arthur Peter and W. B. Caldwell reported the following in regard to the death of Dr. W. W. Everts:

"The Walnut-street Baptist church of Louisville, Ky., have heard with regret of the death of the Rev. Dr. W. W. Everts, formerly pastor at a critical period for seven years. We desire to tender our cordial sympathy to his afflicted family, and to join in the general expressions of regard and affection due to the memory of a man so able, so laborious, so widely influential and useful.

"We recall vividly his ability and zeal as a preacher of the Gospel, and his energy in promoting the various enterprises of the church. In him every good cause found an earnest and efficient advocate, and he did not spare himself in his effort to promote education, temperance, Sabbath observance and moral reform of every kind, as well as missions at home and abroad. Eloquent with his voice, ready with his pen and fearless in advocating what he believed, and assailing all that he deemed evil, he made himself felt as a power in every community which he entered. He rests from his labors and his works do follow him."

FINANCES.

At the beginning of the new year there was reported a deficit in current expenses of \$567.50, and the periodical action was taken in regard to those who had not contributed. This time a committee was ordered of 15 ladies and 15 gentlemen, who were duly appointed, and the matter rested there.

From the 9th to the 15th of February the Baptist Workers' Convention met with us.

In April there was a meeting of male members of the church at the residence of Dr. W. B. Caldwell to consider the financial condition of the church, and as a result the regular finance committee was revived, and the church called on the pastor to preach a special sermon, to be issued as a tract, on the duties of church members.

TENTH ANNIVERSARY.

The present pastor had been, on May 1st, 1891, ten years in service, and the church presented to his better half and himself a handsome silver coffee set. The presentation was made by Dr. Broadus, in a neat and characteristic speech. Both the gift and the manner of its bestowal were most highly appreciated by the grateful recipients.

Dr. D. G. Whittinghill was ordained on June 17, Bro'n. Manly, Whitsett, Major, Bentley and Eason taking part.

In reporting the number of members reported in 1,902, and the amount contributed, \$20,212.07.

NIGHT MILLS MISSION.

Deacon James G. Caldwell bought a farm near Lyndon, and he became impressed with the need of religious work at Night Mills, on the Shelbyville Pike, which happens to be near the location of the old Bear Grass church, which had been needed at once to secure a lot and build the needed funds for a neat and commodious church, and a mission was begun there Oct. 14th, 1891.

PROMINENT DEATHS.

On December 16th two of our most loved and honored members passed away—the Hon. John M. Delph and Junius Caldwell. Bro. Delph was 88 years of age, and his life was one long record of faithfulness in all the relations of life. In his home, in the church and in the city, he was an example of purity of heart and uprightness of life. Three times he served the city as Mayor, and his whole service was without a stain. To-day you can hear his administration referred to as a model of civic excellence.

Bro. Junius Caldwell died in his 72nd year. He was a man of rare beauty and strength of character. At home, in church and in his profession of law, he "adorned the doctrine of Christ his Saviour, cherishing and illustrating the Christian's "faith, hope and love." He was "always abounding in the work of the Lord."

Early the next year Dr. Basil Manly passed away, and a heavenlier man one would have to go far to find. It was fitly said of him that heaven was in his face. He was a man "full of the Holy Spirit, of broad scholarship, of a moderate degree of desirable diction, of a less energy—yes, of all the great virtues and graces that adorn and ennoble character. The greatest preacher of this century—Charles H. Spurgeon—died on the same day, and on the following Sunday memorial services for both were held in our church, in which Drs. Broadus, Weaver, Whitsett, Rivers, Hemphill and the pastor took part. Concerning Dr. Manly we may adopt the words carved over the grave of Addison:

"Ne'er to those mansions where the weary rest. Since their foundation, came a worthier guest. Nor e'er was to the bowers of bliss conveyed A fairer spirit, a more welcome shade."

On the 10th of May following, Dr. W. B. Caldwell went home. Thus in five months we were deprived of four of our choicest spirits. Dr. Broadus drew up and offered the resolutions passed by the church in his death, the death of Dr. Caldwell, and they call the story with the author's characteristic accuracy and taste:

Resolved, 1st. That for all the natural gifts and Christian graces of our honored and lamented brother, we humbly thank God."

Resolved, 2nd. That we desire especially to commemorate our brother's long and faithful work as a member and a deacon of this church, his remarkable regularity, even when a busy, practicing physician, in attending both Sunday services and prayer-meeting, his profound and manifest interest in preaching, his fervor in prayer, his humility and brotherly spirit, his love of religious conversation, his varied and generous religious contributions, his practical interest in city, state and other missions and in ministerial education, his faithful and wise personal labors in connection with the Board of the General Association, the Orphans' Home and many other departments of denominational work.

Resolved, 3rd. That amid all our sorrows for so great a loss, we invoke the sustaining grace of the Holy Spirit for the bereaved family and this bereaved church, that we may be enabled to keep up the work in which he delighted, to promote the growth and power of the church he loved, to be faithful to our several callings and useful as Christian citizens, and in all things to follow those who have gone before us, as they followed Christ.

"Signed JOHN A. BROADUS, ARTHUR PETER, DR. W. B. CALDWELL, DR. W. M. H. NEWMAN, J. S. PHELPS."

There was a stalwartness about Dr. Caldwell's character, along with a fearless devotion to truth, a level-headed good sense, and an humble, loving trust in his Saviour, that marked him as a mighty man of God.

It was on April 1st that Bro. George F. Sanders was ordained, and three days later Bro'n. J. J. Weller and Bro'n. George F. Sanders, a converted Jewish Rabbi, the pastor had previously baptised, were ordained to the ministry also. Dr. Broadus, Kerfoot, Whitsett, Warder, the pastor and others taking part. On the same day, April 3d, "The deacons recommended that the pastor and Brethren Arthur Peter, Sr., and Wm. Harrison be appointed a committee on music"—"as if I knew anything about music or musicians. It does not appear that the committee made any report. The music went on, however.

PUBLICATIONS.

The church has several times had documents published in which would make an interesting collection, if gathered together. Under date of July 18th, I find the following:

"Dr. A. Peter offered the following preamble and resolution: Whereas, the sermon preached by the Rev. Dr. W. P. Harvey, on Sunday, 3d inst., in the Walnut-St. Baptist church, contained much interesting material in reference to Baptist history not generally known by our people, be it therefore,

Resolved, That we respectfully ask Dr. Harvey to furnish this church with a copy of said sermon with a view to its publication in pamphlet form, and that a committee of three be appointed to attend to the same. On motion it was so ordered. Drs. A. Peter, Sr., and W. H. Whitsett, and Wm. Harrison were appointed a committee."

The number of members reported in 1892 was 1,902, a curious coincidence of figures, and the amount contributed was \$20,247.70, which had been needed at once to secure a lot and build the needed funds for a neat and commodious church, and a mission was begun there Oct. 14th, 1891.

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.

LIFE OF GENERAL NATHAN BEDFORD FOREST. John A. Weyth. New York and London: Harper & Brothers. \$3.00.

A notable and a noble book. Dr. Weyth was a private in an Alabama cavalry regiment during the war between the states, and he is an enthusiastic admirer of Gen. Forrest. Adding years of careful study to his own recollection, he has produced a book that commands the attention of the world and fixes the fame of General Forrest for all time. The writer served under the great Confederate cavalry general the latter part of the war, and he cheerfully testifies to the truth and accuracy of the picture drawn by Dr. Weyth, who seems to have overlooked nothing. The brilliant career and wonderful character of this most remarkable military genius are clearly and appreciatively described, and the hero is placed on a pedestal where he will stand through the ages to come. The author has the true historic sense, and is master of a charming style, so that there is not a dull page in the 556 which compose the volume. It supplies a needed chapter in the history of the civil war which has not, till now, been written.

THE MONUMENTS AND THE OLD TESTAMENT. Ira Maurice Price, Ph.D. Chicago: The Christian Culture Press. \$1.50.

The confirmation of Scripture by uncovering the monuments of the ancient East, is a subject of perennial interest. This field has been very fruitful in recent years, at the very time when the attacks on the reliability of the Old Testament were most vigorous. Dr. Price has gathered the leading facts in this interesting department of study, and has presented them in most interesting fashion. It behooves every Bible student to know the story told by the monuments, for not only is the Bible confirmed, but in many points it is explained, and the setting of the events are brought to our knowledge. The many quotations (i.e., translations from the monuments, given us by Dr. Price, are of special value.

ROYAL MANHOOD. James I. Vance, D.D. Chicago and New York: Fleming H. Revell Co. \$1.25.

A manly book this, and a clarion call to true manliness. The author well says that what the world needs is not more men, but more man. The elements of true manhood are stated and illustrated, and practical suggestions given for its development. The perfect man is the "Divine Man," and to be like Him is to have royal manhood. It is a most helpful and stimulating book.

ROMANISM IN ITS HOME. John H. Eager, D.D. Introduction by John A. Broadus, D.D. Philadelphia: American Baptist Publication Society. \$1.00.

Having spent years in Italy, as a missionary, Dr. Eager has had ample opportunity to study Romanism at its home, and this book shows that he has made good use of his opportunity. It is not a brook of denunciation, but of description, clear and discriminating. The priests, the superstitious, the relics, the Papacy, the morality, the mass, the confessional, the indulgences, &c., &c., of Romanism are vividly described, and the effects of these on the masses of the people. The real character of Romanism is uncovered. This book ought to have a wide circulation, particularly in this country, to which Romanism looks longingly for its future triumphs. We wish every public man and every teacher, as well as every preacher, would read this book. A good index puts the contents of the volume at the easy command of the reader.

FUNERAL SERMONS, and Outline Addresses. Compiled and Edited by William E. Ketcham, D.D. New York: Wilbur B. Ketcham. \$1.50.

We have here a comforting and an inspiring collection of what a great number of leading preachers have said at funerals. Bereaved hearts will here find comfort, and despondent ones hope. Dean Farrar, John Hall, A. P. Peabody, David Thomas, H. B. Starrs, C. C. McCabe, D. Eddy, S.earing-Gould, H. B. Baeseom, F. W. Krummholz, James Hart and Daniel Curry are among those quoted.

A YEAR'S PRAYER MEETING TALKS. Louis A. Banks. New York: Funk & Wagnalls. \$1. Dr. Banks is one of the most fertile and suggestive of men. Every line he writes throbs with life. Here are fifty-two bright and practical talks, full of helpful suggestions. Wit and satire are not lacking, while the manifest aim of every talk is to stimulate to higher character of living. The themes are all intensely practical and they are discussed with concentrated common sense.

[See another page for additional literary.]

SUNDAY-SCHOOL LESSON.

SUNDAY, DEC. 24.

THE LORD'S COMING FORETOLD.

Isaiah 9:2-7.

MORNING TEXT—"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

This prophecy, which begins with the seventh chapter, was probably written in the days of Ahas. Isaiah prophesied in his home at Jerusalem. The days were among the darkest in all the history of Israel. Ahas was one of the worst of kings. Stanley says of his reign, "The worship of Moloch, the savage god of Ammon, was now established, not only on the heights of Olivet, but in the valley of Hinnom, on a spot known by the name of Tophet, close under the walls of Jerusalem. There the brazen statue of the god was erected, with the furnace within or at his feet, into which the children were thrown (2 Kings 16). Superstitions appeared in every part of the country. Gold and silver statues glittered throughout Judah. Soothsayers, spirits, ghosts were consulted."

Not content with establishing the worst forms of idolatry, Ahas had the doors of the temple shut up, thus stopping the sacrifices to God. Isaiah dealt very faithfully with this wicked king entreating and threatening, but all without avail. Meanwhile the enemies of Judah were bearing down upon them. Ahas appealed to Assyria for help against Syria and Israel, and the Assyrians came only to prove, if anything, a worse scourge to their allies than to their enemies. Rawlinson describes the troubles of Judah: "Great multitudes were carried captive or were slain. In this deep affliction of the Jewish nation her old foes, moreover, rose up against her. The Edonites on the southeast and the Philistines on the southwest, poured in their troops upon the devoted land and added to its calamities. The Philistines took permanent possession of the territory which they had overrun, occupying it and adding it to their dominion. Judah was indeed brought low and made

naked (9 Chron. 26:19). Her country was desolate, her cities were burned with fire; her land—strangers devoured in her presence; it was desolate and overthrown by strangers (Isaiah 1:7). The territory that remained to her was truly but a very small remnant' (Isaiah 1:9), and even this was threatened."

"The people that walked in darkness have seen a great light."—The prophet knew that his prophecy would be fulfilled to the last jot and tittle, and he speaks as if it has already come to pass. This is not unusual with the prophets. We learn from Matthew that the reference is primarily to the Galileans. But the light shone also on all Judea, and shined to-day over all the earth. The tribes in Galilee were especially given to idolatry. They walked in the darkness of sin, it was an habitual thing with them.

"They that dwell in the land of the shadow of death."—This darkness is the shadow of death because it leads to perdition, just as the darkening of sight in the dying is a prelude to the night of death." Such is the darkness of sin. How wonderful the light which the Saviour brings showing a way to obtain the forgiveness of sin.

"Thou hast multiplied the nation, and not increased the joy."—The "not" is a mistake of the translators, and should be omitted. "They joy before thee according to the joy in harvest."—The joy of seeing the fruit of their labors. Harvest was a most joyful time in agricultural countries. The Feast of the Tabernacles in which the harvest was rejoiced over was the greatest festival of the Jews. "And as men rejoice when they divide the spoil."—The joy of victory over foes.

"For thou hast broken the yoke of his burden, and the staff of his shoulder."—The part of the yoke which rested on the back of the neck and the shoulders. Reference may be rather to the beating of the Israelites with rods when they were in Egypt. "As in the day of Midian."—The Midianites had most grievously oppressed the children of Israel. The victory of Gideon was a most decisive one, utterly overthrowing their power and freeing his nation.

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."—Which means, according to the Hebrew, that the armor

and instruments of war and the blood-bespattered garments shall be the fuel which shall be burned up, and wars shall be ended. "This is not so much a prophecy of conquest as of peace; a peace, however, which is not to be expected till the enemies of God are overcome, and therefore the prediction may be said to include both events, the final overthrow and the subsequent prevalence of universal peace."—Alexander.

"For unto us a child is born, unto us a son is given."—The "for" shows that the destruction of war and the coming of peace is the result caused by the giving of this son. The "us" refers primarily to the prophet and his people. But, blessed be God, the Son is given to us Gentiles as well, so that whosoever believeth on him shall have eternal life. This son was the gift of God, the unspeakable gift. "And the government shall be upon his shoulder."—All things are committed unto the Son till the last enemy shall be conquered and his mediatorial kingdom be ended. The government of the world is compared to a robe of office which rests upon the shoulders.

"And his name shall be called Wonderful."—He, himself, as God incarnate, was wonderful—a wonder which all his redeemed shall study throughout eternity with ever increasing delight. His work of atonement is wonderful, is the greatest wonder of the universe. "Counselor."—Having infinite wisdom to counsel all, needing no counsel. "The mighty God."—Infinite wisdom is in the name Counselor; infinite power is his also. The deity of our Lord is asserted as plainly here in the Old Testament as it is in the New. In him dwell all the fullness of the Godhead.

"The everlasting Father."—The Christ is one with the Father. There are three persons, but one God. He is called Father here as the giver of all life. "He is so called not merely as the possessor of eternity, but because he is eternally the tender, faithful and wise educator, nourisher and cherisher of his own people."

"The Prince of Peace."—Not of earthly peace, he came not to send peace, but a sword, and a man's loss should be they of his own household. But he is the Prince of peace between a just and holy God and sinful men. How can a guilty creature have peace with his God? It is the one important question for our lost race.

"Of the increase of his government and peace there shall be no end."—It is a most blessed promise. Souls shall ever be making peace with their God and yielding loving obedience to their Saviour. "Upon the throne of David."—He was a descendant of David, and in him all the great promises to David were fulfilled. The Jews had the highest opinion of David, considering his reign the ideal one. They should find their ideal surpassed in the reign of the Lord. "To order it, and to establish it."—To order is to govern, and to establish is to make it firm and enduring never to be overthrown, though the kings of the earth set themselves and the rulers take counsel together against it.

"With judgment and with justice from henceforth even forever."—The seal of the Lord of hosts will perform this. "God has not only decreed this, but his earnest affection is involved. How many and how great are the assurances which he has made to his people?"

It is not allegedly charity to give a crust—provided it be the crust of a new loaf, something that you would really enjoy yourself.—James Buchanan.

GRAVY- DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF LEA & PERRINS' SAUCE. The Original and Genuine Worcestershire. LEA & PERRINS' IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD—SEE SIGNATURE ON WRAPPER. JOHN BIRCHALL & SONS, LONDON, ENGLAND.

ROCHESTER, N. Y.

Reviews began last week, which reminds us that the end of the first semester is near at hand. This term has been exceedingly pleasant and profitable. Growth has been spiritual as well as mental.

November 17 the "Evangelistic Band" made its first excursion. This band is composed of ten men, who leave on Friday evening, go to one church and remain till Sunday evening, holding evangelistic services. Their first visit was to Transit. They returned greatly elated over the manifest presence and power of the Holy Spirit. Nine made profession of their faith in Christ. We pray that this may be only an earnest of the blessings they are to receive.

The "Missionary Band" has met with equal success. This band is composed of six men, who visit accessible towns, all going together with the purpose of awakening a prayerful and intelligent interest in missions. Its first visit was November 18 to Phelps, where it succeeded in placing a missionary library; organizing prayer-cycles and mission classes, and introducing systematic giving in each of the three churches of the place, the Methodist, Presbyterian and Baptist.

The recent lectures in the chapel at Rockefeller Hall have been Augustus H. Strong, D.D., subject: "Progress in theological thought in the last fifty years." October 30 to November 6, John H. Strong, a worthy son of a noble sire, subject: "Personal work of a pastor." November 18, O. P. Gifford, D.D., of Buffalo, N. Y., subject: "Illustration in the pulpit;" he illustrated his subject. November 27, W. P. Hillings, of Jamestown, N. Y., subject: "Christian casuistry." Each was a rare treat.

Dr. MacArthur, of New York City, visited us November 28 and gave quite an inspiring talk in the chapel.

November 19 the Prohibition Union of Christian Men had Col. George W. Bain to address the mass-meeting at Music Hall. Col. Bain is always greeted in Rochester by large audiences. His eloquence adds force to the truths he speaks, and not only stirs men's emotions, but incites them to action.

It was a sore disappointment to us that Mr. Moody was forced by sickness to cancel his engagement here. The men's Sunday-school classes of the city had secured the promise of his services. We hope to have him later.

Dr. Osgood prepared his usual feast of good things Thanksgiving Day at the Whitcomb Hotel for students from a distance. There were about sixty-five present. Each came away scarcely able to gobble, but returning thanks for the life of the noble man who had so bountifully fed body and spirit.

The notice of Bro. H. F. Aulick's death brought sorrow to his friends here. By his ability, spirituality and brotherly love he won the hearts of many who revere his memory. Each member of the faculty asked that his deepest

sympathy be expressed to the bereaved family. One said of him: "He was an able student." Another, "A noble character has passed away." Another, "He was a good man, and is now in heaven." ROBT. A. THOMSON.

DEAR RECORDER—I am just home from assisting Pastor T. H. Jenkins in a meeting at Oak Ridge. Bro. Jenkins has a noble people there, and they have a noble pastor. We had large congregations from the beginning, and a splendid revival. The church seemed to be stirred to the heart and determined to strive on for the Master. There were 16 baptisms, 3 husbands and wives among the number.

Our people here at Jackson are very proud of their new church, which is now completed awaiting the arrival of the seats which we hope to have in-ready for us next Sabbath. We had services in the prayer-meeting room last Sabbath. Two of the good sisters kindly surprised the pastor by putting a new carpet on the floor of the pastor's study last week preparatory to his moving in. The parlorium and church study are only about 80 feet apart, hence the pastor is glad.

We are proud of the report from Dr. Breker, Corresponding Secretary of Home and Foreign Missions, which shows, notwithstanding the strain of building, that our church is on the "Honor Roll" for the past year with 23 others of the State. This made us thank God and take courage.

We regret very much to lose my brother, A. R. Willott, from this association, as also did the church at Cape Girardeau. But he felt that he must heed the call from Stansbury, so he went. "The Cape" has not called a pastor yet, but expect to soon.

Very truly,
J. O. WILLIOTT.

Jackson, Mo.

We give thanks often with a tearful, doubtful voice for our spiritual mercies positive; but what an almost infinite field there is for mercies negative. We cannot even imagine all that God has suffered us not to do, and not to be.—Frances Ridley Havergal.

COFFEE THE CAUSE of Heart Trouble.

"Three cases of heart trouble that have been relieved by stopping coffee and taking Postum Food Coffee, have come under my notice. First, my own case. I suffered greatly from palpitation and irregularity of the heart. My physician ordered me to leave off coffee, and when I took up Postum Food Coffee in its place, the heart trouble was soon entirely cured, and I find the Postum to be just as the doctor said, 'not only harmless, but very beneficial.'"

"A gentleman friend had much the same trouble with his heart. I suggested 'at he try Postum. After the first cup at breakfast he said, 'I don't trust any more of it.' I quickly prepared Postum Food Coffee for him, and he prepared a cup for him, strictly according to directions, and he pronounced it 'delicious,' and 'better than coffee.' Mrs. —, of Paducah, suffered much the same way, and had her heart trouble relieved by stopping from heart trouble by the discontinuance of coffee and taking up the use of Postum. For private reasons, I request that you withhold my name from publication.

Paducah, Ky.

MEN AND WOMAN MAKE \$1500 A YEAR.

Gold, Silver, Nickel and Metal Plating.

PROFITS ENORMOUS. NEW PROCESS. EASILY LEARNED.



Get all home or traveling, taking orders, using and selling Postum Food Coffee. Mr. Woodruff earns this a month. Agents all making money. See our free Gentleman or Ladies, you can positively make \$5 to \$15 a day, at home or traveling, taking orders, using and selling Postum Food Coffee. (Illustrated for plating gold, silver, nickel, brass, copper, and all other metals. Every piece of jewelry, watch, brooch, ring, and all other articles, highly finished and ready for use.)

WE BRACK YOU the art, furnish recipes, formulas, FREE. Full... WE CALL OUR NEW DIPPING PROCESS. Quick, Easy, Latest method. Tables... WE ARE AN OLD ESTABLISHED FIRM. Been in business for years. Know what... WE ARE RESPONSIBLE and... Remember, here is a chance of a lifetime to get in business for yourself. WE WANT YOU. Now is the time to make money. WE WANT YOU. Our New... Don't wait... WE WANT YOU. 200 Canal Building, CHICAGO, ILL.

THE COMING OF HIS FEET.

In the wilderness of the morning, in the bright glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.
I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary.
The sorrow of the coming of His feet.
Down the minister-alcove of splendor, from betwixt the cherubim,
Through the wondering throng, with motion strong and feet,
Sounds His victor tread, approaching with a music far and dim—
The music of the coming of His feet.
Bedecked not with shoon of silver, girdled not with wove of gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabernacle of old—
The glory of the coming of His feet.
He is coming, O my spirit! with His everlasting peace,
With his blessedness immortal and complete.
He is coming, O my spirit! and His coming brings release
I listen for the coming of His feet.
—Independent.

OUR PULPIT.

OBEYING CHRIST'S ORDERS.

BY G. H. SPURDSON.

"His mother saith unto the servants, Whatever he saith unto you, do it."—John 2:5.

It does not need a strong imagination to picture Mary, probably at that time the widowed mother of our Lord. She is full of love, and of a naturally kind, sympathetic disposition. She is at a marriage; and she is very pleased that her Son is there, with the first handful of his disciples. Their being there has made a greater demand upon the provisions than was expected, and the supply is running short; so she, with an anxiety that was natural to such a mother, of her years, and of her gentle spirit, thinks that she will speak to her Son, and tell him that there is a want, so she says to him, "They have no wine."

There was not much amiss in that, surely; but our Lord, who seeth not as man seeth, perceived that she was putting to the front her motherly relationship, at a time when it was needful that it should be in the background. How needful it was, history has shown; for the apostate church of Rome has actually made Mary a mediatrix, and prayers have been addressed to her; she has even been asked to use her maternal authority with her Son. It was well that our Saviour should check anything that might tend to give any countenance to Mariolatry, which has been altogether so mischievous; and it was needful for him to speak to his mother with somewhat more of sharpness than, perhaps, her conduct, in itself alone, might have required. So her angry Son felt bound to say to her, "Woman, what have I to do with thee in such a matter as this? I am not thy son as a miracle worker; I cannot wish to please thee. No; if I work a miracle as the Son of God, it cannot be as your son; it must be in another character. What have I to do with thee in this matter?" And he gives his reason, "Mine hour is not yet come."

It was a gentle rebuke, prob-

ably needful from the presence of all that would follow. You can easily picture how Mary took it. She knew Christ's gentleness, his infinite love, how for thirty years there had never come anything from him that had grieved her spirit. So she drank in the reproof, and gently shrunk back, thinking much more than she said; for she was always a woman who laid up these things, and pondered them in her heart. She says very little, but she thinks a great deal; and we see in her after conduct, in respect to this very miracle, that she thought very much of what Jesus had said to her. Brethren, you and I, with this very best intentions, may sometimes err towards our Lord; and if he then in any way rebukes us, and puts us back, if he disappoints our hope, if he does not allow our ambitious designs to prosper, let us take it from him as Mary took it from Jesus. Let us just feel that it must be right, and let us in silence possess ourselves in his presence.

Notice, then, this holy woman's quietude, ceasing to say a word, quietly drinking it all in; and then observe her wise admonition to the servants who were there to wait at the feast. Inasmuch as she had run before him, she would have them to follow after him, and she very wisely, and kindly says to them, "Whatever he saith unto you, do it. Do not go to him with any of your remarks. Do not try to press him forward; do not urge him on; he knows better than we do. Stand back, and wait till he speaks; and then be quick to obey every single word that he utters." Beloved, I wish that, when we have learned a lesson, we would try to teach it. Sometimes our Master gives us a sharp word all to ourselves, and we would not tell anybody else what he has said. In our private communions, he has spoken to our consciences and to our heart; and we need not go and repeat that, as Mary did not. But, having learned the lesson well, let us then say to our next friend, "Do not err as I have done. Avoid the rock on which I struck just now. I fear that I grieved my Lord. My sister, I would not have you grieve him; my brother, I would try to tell you just what to do that you may please him in all things." Do you not think that we should minister to mutual edification if we did that? Instead of telling the faults of others, let us extract the essence from the discoveries which we make of our own errors, and then administer that as a helpful medicine to those who are round about us.

Now I want to-night just to try to teach that lesson to myself and you. I think that our own experience goes to show us that our highest wisdom, our very best prosperity will lie in our cautiously keeping behind Christ, and never running before him, never forcing his hand, never tempting him, as they did who tempted God in the wilderness, prescribing to him to do this or that; but, in holy, humble obedience, taking those words as our life-motto henceforth, "Whatever he saith unto you, do it." I will handle my text in this way: First, what? Secondly, why? Thirdly, what then?

I. What is it that we are here bidden to do? In a word, it is to obey. You who belong to Christ, and are his disciples, take heed to this word of exhortation, "Whatever he saith unto you, do it."

That obedience, in the first

place, would be prepared obedience. Mary came to get their minds ready to do what Christ should bid them. No man will obey Christ on a sudden, and keep on doing so. There must be a weighing, a considering; there must be a thoughtful, careful knowledge of what his will is, and a preparedness of heart, that whatever that will may be, as it is known so it shall be done. At first these servants did nothing. The guests wanted wine, but the servants did not go to Jesus, and say, "Master, wine is needed." Nay; but they stopped until he bade them fill the water-pots with water; then they filled them to the brim; but they did nothing till he bade them. A great part of obedience lies in not doing. I believe that, in the anxiety of many a trembling heart, the very best faith will be seen in not doing anything. When you do not know what to do, do nothing; and doing nothing, my brethren, will be found to be sometimes the very hardest work of all. In the case of a man in business, who has come into a difficulty, or of a sister with a sick child, or a sick husband you know the impulse is to do something or other. If not the first thing that comes to hand, yet we feel that we must do something; and many a person has aggravated his sorrow by doing something, when, if he had bravely left it alone, believingly left it in God's hand, it would have been infinitely better for him. "Whatever he saith unto you, do it." But do not do what every whim or fancy in your poor brain urges you to do. Do not run before you are sent. They who run before God's cloud, will have to come back again; and very happy they will be if they find the way back again. Where Scripture is silent, be you silent. If there is no command, thou hadst better wait till thou canst find some guidance. Blunder not on with a headlong anxiety, lest thou tumble into the ditch. "Whatever he saith unto you, do it; but until he speaks, sit thou still. My soul be patient before God, and wait until thou knowest his bidding.

This prepared obedience was to be the obedience of the spirit, for obedience lies mainly there. True obedience is not always seen in what we do, or do not do; but it is manifest in the perfect submission to the will of God, and the strong resolve that saturates the spirit through and through, that what he bids us we will do.

Let your obedience, in the next place, be perfect obedience. "Whatever he saith unto you, do it." It is disobedience, and not obedience, which prompts us to select from the commands of Christ such as we care to obey. If thou sayest, "I will do what Christ bids me as far as I choose," thou hast in fact said, "I will not do what Christ bids me, but I will do what I please to do." That obedience is not true which is not universal. Imagine a soldier in the army, who instead of obeying every command of his captain, omits this and that, and says that he cannot help it, or that he even means to omit certain things. Beloved, take heed of throwing any precept of thy Lord upon the dunghill. Every word that he has spoken to thee is more precious than a diamond. Prize it; store it up; wear it; let it be thy ornament and thy beauty. "Whatever he saith unto you, do it," whether it relates to the Church of God and its ordinances, or to your walk out of doors among your fellow-men, or to your relationship

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in the family, or to your own private service for the Lord. "Whatever." See, there are to be no trimmings here, no cutting off of certain things: "Whatever he saith unto you, do it." Breathe this prayer at the present moment, "Lord, help me to do whatever thou hast said! May I have no choice; may I never let my own will come in to interfere; but, if thou hast bidden me do anything, enable me to do it, whatever it may be!"

This obedience, then, being prepared and perfect, is to be also practical obedience: "Whatever he saith unto you, do it." Do not think about it, especially for a long time, and then wait until it is more impressed upon you, or till there is a convenient season: "Whatever he saith unto you, do it." One of the great evils of the times is that of deliberating about a plain command of Christ, and asking, "What will be the result of it?" What have you to do with results? "But if I follow Christ in all things, I may lose my position." What have you to do with that? When a soldier is bidden to go up to the cannon's mouth, he is very likely to lose his "position," and something else; but he is bound to do it. "Oh, but I might lose my opportunities of usefulness!" What do you mean? That you are going to do evil that good may come? That is what it comes to. Will you really, before God, look that matter in the face? "Whatever he saith unto you, do it." At any expense, at any risk, do it. I have heard some say, "Well, I do not like doing things in a hurry." Very well, but what saith David? "I made haste, and delayed not—to keep thy commandments." Remember that we sin every moment that we delay to do anything commanded by Christ. Whether every moment of delay is a fresh sin, I cannot say; but if we neglect any command of his, we are living in a condition of perpetual sinning against him; and that is not a desirable position for any of Christ's disciples to live in. Beloved, "whatever he saith unto you, do it." Do not argue against it, and try to find some reason for getting off from it. I have known some believers who have not liked to have certain passages of Scripture read at the family altar, because they have rather troubled their consciences. If there is anything in the Bible that quarrels with you, you are wrong; the Bible is not. Come you to terms with it at once, and the only terms will be obey, obey, obey your Lord's will. I am not holding this up to you as a way of salvation; you know I should never think of doing that. I am speaking to those of you who are saved. You are Christ's servants, he saved ones; and now you have come to the holy discipline of his house, and this is the rule of it, "Whatever he saith unto you, do it." Do it practically. Have we not been talking too much about what should be done by our friends, or observing what others do not do? Oh, that the Spirit of God would come upon us, that our own walk might be done with God, our own obedience be precise and exact, our own love to Christ be proved by our continual following in his steps! Ours should be practical obedience.

It must be also personal obedience: "Whatever he saith unto you, do it." You know how much there is done by proxy nowadays. Charity is done on A. It is a great deal of good, B hears, of it, and is very sorry in

deed, and so he asks O to come and help him; and then he goes to bed, and feels that he has done a good thing. Or else, when A has told his story to B, B looks out to see if there is some Society that will help him, although he never subscribes to the Society, because he does not think of doing that. His part is just to pass A on to C, or to the Society; and, having done that, he feels satisfied.

Do you wish the Saviour to say, in the last great day, "I was an hungered, and ye sent me to somebody else," or, "I was thirsty, and you directed me to the parish pump for drink?" Nothing of the kind. We must do something personally for Christ. So is it in the matter of endeavoring to win souls to Christ. There is nothing like personally speaking to people, button-holing them, looking them in the eye, talking your own personal experience over with them, and pleading with them to fly to Christ for refuge. Personal obedience is what is wanted. If one of these persons who were waiting had said, when the command had come from Christ to fill the waterpots, "John, you go and do that; William, you go and do that;" he would not have followed out Mary's command, "Whatever he saith unto you, do it." Do I touch the conscience of anybody here? Well, if so, from this time forth cease to be a servant of God by proxy, last thou be saved by proxy, and to be saved by proxy will be to be lost. But do thou trust Christ for thyself, and then serve him for thyself, by his own mighty grace: "Whatever he saith unto you, do it."

It must also be prompt obedience. "Whatever he saith unto you," stand ready to obey. The moment that the command "March" is given to the soldier he marches. The moment a command comes to your heart, and you see it to be really in the Word of God, do it. Oh, the murdered resolutions that lie round about most men's lives! What they would have done, what they could have done, if they had but done it; but they have been building castles in the air, imagining lives they would like to lead, and not actually doing Christ's commands. Oh, for a prompt, personal, practical service to the Lord Jesus Christ!

And now, beloved, let me occupy the last few minutes in answering this question, "What will we do whatever Christ commands us, what then? I will tell you what then."

The first thing is, that you will feel free from responsibility. The servant, who has done what his master has bidden him, may in his own mind fear that some dreadful consequences may follow, but he says to himself, "It will be no fault of mine. I did what I was bidden to do." Now, beloved, if you want to get rid of the whole burden of life, by faith do whatever Christ commands you. Then, if the heavens should seem about to fall, it would be no business of yours to shore them up. You have not to mend God's work, and keep it right. I remember what Mr. John Wesley said to his preachers: "Now, brethren, I do not want you to mend my rules. I want you to obey them." That is pretty strong from John Wesley; but from our Lord Jesus Christ it comes most suitably. He does not want us to get altering, and mending, and tacking on, and looking at consequences. No; do exactly what he tells you, and you have nothing to do with

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the consequences. You may have to bear them, but that he will give you grace to do; and it shall be your joy to bear all ill consequences that come of firm obedience to Christ. This kind of doctrine does not suit the year 1899. If you go over to Scotland and see where the Covenanters' graves are, anybody who thinks according to the spirit of this age will say that they were just a set of fools to have been so stubborn and so strict about doctrine as to die for it. Why, really, there is not anything in the new philosophy that is worth dying for! I wonder whether there is any "modern thought" doctrine that would be worth the purchase of a cat's life. According to the teaching of the broad school, what is supposed to be true today may not be true to-morrow, so it is not worth dying for. We may as well put off the dying till the thing is altered; and if we wait a month it will be altered, and thus, at the last, you may get the old creed back again. The Lord send it, and send us yet a man of men who will obey what he bids them, and do what he

tells them, and believe what he teaches them, and lay their own wills down in complete obedience to their Lord and Master! Such a people will feel free from responsibility. Besides, there is no carrying out your faith except by doing as he bids you. That faith which lies only in a creed, or in a little pious book, is not good for much. Faith does what Christ bids it do, and it delights to do so. It rejoices to run risks, it delights to put off from the land and get out to sea. It is glad to sacrifice itself when Jesus calls for it, because faith cannot be satisfied without bearing fruit, and the fruit of faith is obedience to him in whom we believe. And lastly, I do believe that learning to obey is one of the preparatives for the enjoyments of heaven. Why, in heaven they have no will but God's will! Their will is to serve him, and delight themselves in him; and if you and I do not learn here believing what obedience to God is, and practice it, and carry it out, how could we hope to be happy in the midst of obedient spirits?

Dear hearers, if you had never learned to trust Christ and obey him, how could you go to heaven? You would be so unhappy there that you would ask God to let you run into hell for shelter, for nothing would strike you with more horror than to be in the midst of perfectly holy people who find their delight in the service of God. May the Lord bring us to this complete obedience to Christ! Then this world will be an inclined plane, or a ladder such as Jacob saw, up which we shall trip with holy gladness till we come to the top, and find our heaven in perfect obedience to God. It is not Mary who speaks to you to-night, but it is the Church of God, the mother of all who truly love Christ; and she says to you, "Whatever he saith unto you, do it," and if you do it he will turn the water into wine for you. He will make your love more glad and happy than it ever would have been without obeying him, and he will provide for you. Obey him and he will comfort you. Obey him, and he will perfect you. Amen.

EDITORIAL

TUESDAY, JANUARY 1894

To every new subscriber who will send us \$2.00 we will read the Western Messenger till January 1, 1901, throwing in the time between when the money is received and the 1st of January, 1900, free.

How much should be paid to our missionary secretaries? and how much should we pay our missionaries? Ever and anon this question is raised, and now and then we hear the charge of extravagance brought against our boards, both in regard to the salaries of secretaries and to the salaries of missionaries.

The usual answer is that the secretaries and missionaries could get as large, or even larger, salaries elsewhere, and hence it is necessary to pay them as we do. For example, Dr. Kerfoot, in becoming Home Mission Secretary, accepted a salary \$1,000 a year less than he was getting, and which he could have continued to get.

Our churches "call" their pastors and then "support" them. This is the truism. No church "hires" a pastor. That would be to make a hiring of him. Similarly no secretary or missionary should be hired at his supposed market value.

Secenary requires. While the secretary or the missionary should not be covetous, and "greedy of filthy lucre," at the same time the churches should not be niggardly. A secretary or a missionary who is working for money, should give up his work and go into some honorable money-making business, just as a money-loving pastor should do.

When the writer was in Rome he visited Dr. Taylor's quarters and also the quarters of the Pope—the one the representative of truth, and the other the representative of error. Dr. Taylor's quarters are humble, while the Pope occupies a gorgeous palace of 11,000 rooms, and the writer was pained at the contrast.

Both the crime and the punishment of the Negro Coleman were horrible beyond description. His wanton and frightful murder of Mrs. Laahbrook, who he confessed had always been kind to him, sent a thrill of horror through all Mason county and the surrounding region.

We think the remedy for such things is the establishment of a civil court analogous to the military drum-head court-martial, which can try and punish such criminals on the spot, without delays incident to the ordinary course of the law.

We have before made this suggestion, and now that this horrible incident has taken place, the need of some such court is emphasized, and the new legislature being about to assemble, makes this an opportune time for renewing the suggestion.

We have received a number of requests to publish the volume, which the editor repeated at the recent meeting of the Texas Baptist Convention. This pamphlet which we published several years ago, is partly original with the editor and partly borrowed from the famous Elder Knapp. Here it is:

I'd rather be a Baptist, In faith, and love and hope, Than a Roman Catholic. And subject to the Pope.

I'd rather be a Baptist, And with the Saviour go, Than an Episcopalian, With all the pomp and show.

I'd rather be a Baptist, Rejoicing every hour, Than a Presbyterian, And never feel the power.

I'd rather be a Baptist, And have a beaming face, Than to be a Methodist, And ever fall from grace.

I'd rather be a Baptist, And know that I am right, Than to depend on water, And be a Campbellite.

Mr. Mallock, a Roman Catholic writer, rejoices in the coming overthrow of Protestantism and the corresponding triumph of Romanism, as he sees it. He accepts the claims of the "higher critics" that they have swept the field and have broken down the authority of the Bible.

Mr. Mallock is mistaken in thinking that the "higher critics" have swept the field. There are many times "seven thousand who have never bent the knee to Baal." And there is no danger that these critics will sweep the field.

But Mr. Mallock is right in saying that man must have authority in religion. Indeed there has never been a religion, to our knowledge, without some recognized authority. In so far therefore as the "higher critics" can break down men's faith in the authority of the Bible, they are preparing the way for these men to accept the authority of the Pope as the most convenient authority within reach.

Hence it is true that whoever favors the "higher criticism" is helping the cause of Romanism. In this Mr. Mallock is right.

The Bible Study Union (or Blackalee) Lessons, which were advertised in our columns, are growing in favor. Dr. Alph Hovey of Newton is "Consolidating Editor." Dr. E. Y. Mullins sees these lessons in his late charge at Newton Center and Dr. W. H. P. France did the same at Virginia Avenue church, New York.

At the recent session of the Florida Baptist Convention, Dr. E. C. Dorgan, representing the Summary, said: "Our troubles are now called on the late convocation. God has sent us a man of whom many of us know little. Brothers, God has men about here in this world and whosoever He wants them He picks them up. Bro. Mullins is a man wise beyond his years.

Conventions have not allowed the polygamist Roberts to take his seat and in all probability will not. The claim that he ought to be seated and then tried and, if found guilty, expelled, is not a valid one, because he has been convicted in open court of a crime of which Congress has voted that if any man is guilty he is debarred from holding any office in the Government.

An exchange which we feel ought to know better, tells this story: "A man in the South was recently asked, 'Are you to fight a duel with Colonel Brown?' and the reply was, 'No, sir, duelling is against the laws of my State, sir; but if I get a good chance, I shall assassinate him.'"

After speaking of the absolute importance of pastoral visiting, especially to the men of the congregation, the Christian Intelligencer adds: "A chief hindrance to pastoral work, and in particular to contact and acquaintance with men in their homes, is the multiplication of evening meetings, exacting the presence and aid of the pastor."

The Seminary Magazine is better this year than ever. It is published eight months in the year (the period of the session) at \$1.00 a year. We hope it will become an "evergreen" magazine and be issued every month in the year.

Erasmus said: "Fashionable religion visits a man diplomatically three or four times—when he is born, when he marries, when he falls sick, when he dies—and for the rest never interferes with him." Yes, and such a religion does a man no good whatever, either in this world or in that which is to come.

The death of Dr. George C. Baldwin, of Troy, N. Y., removes a veteran and a prominent figure among the Baptists. He was eighty-two years of age and he had ministered to the First Baptist church of Troy as pastor and pastor emeritus for fifty years.

How many lay up riches which they never enjoy to provide for exigencies that never happen, to prevent troubles that never come, sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—Jay.

Editorial Varieties

It is not generally known that in one place in the world the Jews practice polygamy—at Sals, in Syria.

Dr. Augustus Rosenbush died in Birmingham, near Birmingham, Dec. 4th. He was 50 years of age. Near closed a long and a remarkably useful life. Dr. Rosenbush was the Dr. Walter Rosenbush of Rochester.

The Rev. Dr. M. Allen Tupper, Jr., has resigned the care of the Baptist church at Montclair, N. J. It is not stated what work he will take, though of course he will not be idle for any length of time. He has done good service at Montclair.

The Rev. Dr. L. J. VanNess has been chosen to succeed Dr. Samuel Boykin as editor of Kind Words, and the Rev. Dr. A. J. Barton has been chosen general missionary of the Sunday-school Board, to travel throughout the South in behalf of Sunday-school mission work.

Dr. F. B. Hanson has been chosen to preside in the Baptist church at Cooper on the "Fathership of God" before the Ministers' Conference. The Rev. Frank B. Orosky writes to the Christian Herald that this paper of Dr. Hanson's "was an hour long, ten miles deep and as high as the throne of God."

There has been a great falling off of theological students in the German Universities. It is said the number has fallen off one-half in the last ten years. We are glad of this, and we hope the decrease will continue. The sort of theology taught in the German Universities is such that the less of it people have the better they are off.

An intelligent and pious layman in New Jersey, in renewing his subscription to the Western Messenger, says: "I thank you for the paper, for its clear, concise and bold condemnation of Baptist principles. Such papers as this do much to further the interests of the denomination, and to make its readers firmer believers in the truth as it is in Christ Jesus."

Mrs. M. Fannie Hartford writes: "I have been a regular reader of your good Baptist paper for forty years. I think it ranks with the best papers of the day. My grandfather was, I have been told, the first subscriber entitled to Baptist principles. We would be glad to learn who in each county in the State was the first subscriber entitled. That list would be a roll of honor indeed."

We are sorry to hear of the death of J. W. Given, Esq., of Providence, Ky. He was one of our oldest Baptist laymen, and a strong supporter of our cause. He was widely loved and honored. For while he lived in Louisville, but are long he returned to Providence. We tender our condolences to the bereaved family, church and community.

The Rev. C. J. Thompson, pastor of the College Hill church, Lynchburg, Va., becomes Secretary of State Minnesota for Virginia. Recollect our Virginia brethren have had the services of laymen, who wrought without salary—the immortal H. K. Elyson and his immortal son, H. T. Elyson. But now the time has come when a man's whole time must be given to the work, and the Rev. C. J. Thompson is chosen as the man.

The Rev. T. T. Martin, who has been for twenty weeks preaching with great power at Three-and-a-half Street Baptist church at Liberty, Hill Hill church, will be here in a few days and will return to his charge at Cripple Creek, Colorado. He has decided to resign his pastorate to take effect July 1st and to give himself wholly to the work of an evangelist. He is in many respects a model evangelist and we are glad he will devote himself to this work.

It was the writer's pleasure to attend and to address twice the New Mrs. Institute at Lexington last week. Brothers Christian, Hicks and Hewitt were among the lecturers. These present were greatly interested, but the colored brethren do not attend these institutes so largely as they should. The next one will be in Louisville the second week in January. Dr. Malcolm McGehee had been doing fine preaching in the First church in a prominent meeting. Since the vacation this church has had 60 additions and the church is devoted to Pastor Hicks. Pastors Hewitt and Hughes are also doing good work and are highly commended for their work's sake and for their personal qualities.

A cabinet, containing thirty specimens of leaves, flowers and seeds from Bible lands, can be had through the Western Messenger for \$1. This makes a neat and appropriate Christmas or New Year's gift. The specimens are of Jordan oak, gallberry, cedar, olive, almond, Amaranthus, alfalfa, lupine, clover, hyacinth, poplar, mulberry, apple of Sodom, apricot seed, sorghum, corn, wheat, rye, barley, rice, millet, maize, cottonseed, cucumber, radish, lettuce, turnip, pea, green bean, clover, and alfalfa. An extraordinary package accompanies the cabinet, giving a description of the specimens. The cabinet and package are prepared by our editor, Dr. E. Y. Mullins. Send in this offer with immediate prompt collection.

FAMILY CIRCLE

THE KEY TO THE BOX.

"What would you do," said the little boy, "to the lock-wood box, except for me?"

THE CONVERSION OF ARVILLA.

BY MRS. O. W. BOOTT.

She sat upon the back doorsteps of a small gray farm-house that pleased her every day, looking out upon the vegetable garden, the cornfield beyond and the long range of wooded hills, already flecked with bright tints, beyond that.

She seemed to have thought of it, and she was glad it was so. Discovery came upon her before her eyes with beautiful distinctness.

And he was glad to see her. He was glad to see her. He was glad to see her. He was glad to see her. He was glad to see her.

If the baby's grandfather wished to see that he was cared for, he might; but for himself it would be wise, she felt sure, to labor with her own hands in all the town.

ANGEL CHILDREN. Is there any happier woman in this world than that mother whose each successive little one seems to her but one more day-dreaming child to continually lift her thoughts toward the sunshine of perfect happiness?

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HEART DISEASE. Some Facts Regarding the Rapid Increase of Heart Trouble. Heart trouble, at least among the Americans, is certainly increasing and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

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Dr. Wm. B. Brady, Springfield, Va.

ner have I lost a day. Before taking your medicine I made applications to life insurance orders, but was rejected on account of Kidney trouble, but six months after taking I was examined again and passed O. K.

DEAS. B. BRADY. Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the piper-nipheticum, from the Ganges River, East India. It has the extraordinary record of 1,500 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Uric Acid, etc., which cause the disease. Hon. R. O. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease, after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Hundreds of others, and may ladies, including Mrs. Sarah Castle, of Postonville, N. Y., and Mrs. L. D. Fogaley, Lancaster, Ill., also testify to its wonderful curative power in Kidney and other disorders peculiar to womanhood.

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

LITERARY.

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

BOOKS.

PARAPHRASES AND BIBLE STORIES IN VERSE. By Rev. A. M. Stoecking, A. M., 12mo; 126pp. Cincinnati: Western Methodist Book Concern.

"The author says in his preface: 'This little book is one of the many efforts to increase interest in Bible study. The thought of the portions of Scripture upon which it is based is closely followed, and as far as possible the identical language is used. Where comment is made it is in most instances very brief. No claim is put forward to poetical inspiration, but the metrical construction is believed to be correct, and the manner of expression suited to the theme.' Bible stories in verse have always been popular books. This volume is dainty in its blue and gilt and the poems which we have read true to the Scriptures.

INSPIRING IN THE SAN JUAN. By George M. Darley, D.D., 12mo;

Chicago and New York: Fleming H. Revell, Co.

The great San Juan gold excitement began in 1874 when Ross T. Hotchkiss discovered the mine which bore his name for many years. Immediately the usual fierce rush of gold seekers was made to Lake City.

This book gives an account of the stirring events of those times as seen by a missionary. We never read the "ponny dreadful," but we do not think any of them can contain more thrilling adventures than met the missionaries in the wild days of the rushes for gold in the West. And the adventures given in this book are accurately true. There isn't even a child in the land who does not prefer a "true story" to the most glittering fairy tale. We do not mean that this is a book for children. It is rather a book to stir grown persons into more earnest prayer for the salvation of souls.

THE SHEPHERD PSALM FOR CHILDREN. By Josephine L. Baldwin. 12mo; 64pp. New York and Chicago: Fleming H. Revell, Co.

This is an interesting little book which old can enjoy as well as children. It takes up the Twenty-third Psalm clause by clause and illustrates and explains it, so as to make a vivid impression on the minds, and add interest to that most beautiful poem. From the same publishers comes a larger volume, "The Children's Prayer by Rev. James Wells, D.D., which takes up the Lord's Prayer clause by clause as the former book does the Twenty-third Psalm. This is meant more for young people than for smaller children. It is very good along some lines, but goes out of its way to strike at the people of the South, and is not equal to "The Shepherd Psalm."

SATURDAY AFTERNOON. By Wayland Hoyt, D.D., 16mo; 302pp. Philadelphia: American Baptist Publication Society 1420 Chestnut street.

Dr. Hoyt devotes an hour on Saturday evening to "Conversations" which make Christian experience their undivided focus. He was surprised when he began to find out how many came and continued to come. The talks were entirely extemporaneous but those who heard them were so impressed by their excellence, the National Baptist asked to be allowed to have a reporter take them down. The enjoyment of the readers of the paper showed the editor made no mistake in judging of the reception they would meet in a wider audience. This volume contains a selection from the talks as published the National Baptist.

One of the best illustrations of "Mullum in parvo" is the Vest Pocket Commentary on the International Sunday-school Lessons for 1900. It is written by Dr. D. M. Tompkins, and published by Fred D. Ewall, 126 Market street, Chicago. It gives the lesson View Points Statement, Outline Study and Reflections which last are an admirable summing-up of lessons to be drawn. The print is good.

AT EARLY CANDLER LIGHT. By Robert McIntyre. Size 8 1/2 by 5 inches. 166 pages. Gilt top. Six full-page half-tones, and many other illustrations. Bound in fine English cloth, with handsome cover design.

Cincinnati: Curtis and Jennings.

We have dipped into this volume of poems, here and there, and find those we have read worthy to take high rank among the poems of these later years. A wide range of subjects is covered, and with freshness and beauty.

MAGAZINES.

The most interesting series of articles on the subject of the "Woman" question which has appeared in many a day is being written by Olive Schreiner in the Cosmopolitan. None of us would very likely agree with her in all that she says, but she makes new points of great interest. The heading might be "A calm and dispassionate indictment of some phases of modern civilization." The brilliant editor of the Cosmopolitan has carried that magazine into the very front rank.

THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 9.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Best butchers, etc.

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fair to good packing, etc.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fair to good, etc.

LEAF TOBACCO.

Report for week ending Dec. 9.

SALLES WITH COMPANIONS. Following were the sales for the week and year to December 1, with comparisons:

Table with 3 columns: Year, Week, Year. Lists sales for 1899, 1900, and 1901.

Total sales of new crop to date 129,177 77,907 141,907

Sales new crop to date, original inspection 129,021 80,411 113,214

REJECTIONS. Rejections this week 67 200 600

Percentage of rejections to original sales 10 15 20

Receipts this week 2,877 1,812 2,242

Receipts Jan. 1 to date 10,115 42,001 116,371

Table with 3 columns: Red, Colory, Price. Lists various tobacco grades and prices.

REMARKS—NEW CROP. Fresh, green or mixed 1,225 75 4,000 00

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Its Scientific Treatment and Cure.

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Mr. T. B. C. Briley, Louisville, Ky., President of the Briley, Miles & Hardy Co., manufacturers of the famous "Briley Pills," was cured of cancer of the stomach... He had been operated upon three times before going to him.

Prof. H. McDaniel, formerly editor Christian Standard, Cincinnati, Ohio, was cured of cancer of the right cheek... He was cured three years ago.

At the residence of Dr. C. Weber, 121 West 4th St., Cincinnati, O., will secure a 64-page treatise free.

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(Massachusetts)

An Independent Newspaper FOR AMERICAN PRINCIPLES OPPOSED TO IMPERIALISM.

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The Republican firmly believes in the American principle of government and society. It does not doubt that through democracy are the people to attain the largest practicable measure of happiness and well-being; not alone the people of the United States, but gradually, ultimately all the peoples of the earth. It is opposed to imperialism and militarism, to the domination of wealth and aristocracy. It sees in the purchase and conquest of the Philippine Islands new evidence of the unceasing effort of incorporated and syndicated wealth to conduct national affairs in the selfish interest of a class at the expense of the great body of the people.

The Republican has profound faith that a larger prosperity, a greater power and wider influence are to be attained for the United States by a strict adherence to our traditional principles in the home government and in foreign relations, than by an extension of the republic's perils from misguided glory in its own household.

The general features of the Republican are interesting and valuable. Its editorial page is strong, progressive, and comprehensive. Liberal attention is given to literature. The special correspondence is of a high character. The Sunday Republican is especially rich in fiction, instructive sketches, poetry, special articles and miscellaneous reading of excellent quality. It is in effect a first-class weekly magazine as well as a superior newspaper.

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THE REPUBLICAN,
SPRINGFIELD, MASS.

CHICAGO.

The writer was in Chicago last week. He greatly enjoyed his visit to the publishing establishment of W. B. Conkey Co., at Hammond, Ind., thirty miles this side of Chicago. Mr. Conkey is the leading publisher in his line in the United States. Twenty-three years ago he embarked in business for himself, without capital, so far as money was concerned, but with great business ability. He now has a plant that represents \$1,200,000. This is the result of enterprise and honorable dealing. It is well worth the cost of a trip to Chicago to see it.

He also visited the Fleming H. Revell Company, 68 Washington Street. Mr. Revell is one of the leading publishers of religious books in the world. He has branch establishments in New York and other cities. He greatly enjoyed a visit to Mr. R.'s elegant home in Evanston.

Mr. Revell and wife have traveled all over Europe and in the far Eastern countries, and his home is beautifully ornamented with reminders of the cities and countries visited, consisting of rare and costly pictures, statuary, articles of furniture and bric-a-brac.

At Lord & Thomas' noted Advertising Agency we met our friend, Mr. Tongaline, who kindly introduced us to the heads of the various departments of the great Agency. We called at the Fuller Advertising Agency, and found Mr. Fuller as usual genial and accommodating. Our reception was most cordial, at the J. Walter Thompson, the Swanson & Mahin Agencies, and at George W. Noble's, publisher, successor to E. A. Weeks. Altogether, we were delighted with our sojourn in the city only second in size and importance on the continent. W. P. H.

"THEN ENTERED SATAN INTO JUDAS."

Notice first, There is a personal devil. Second, he does enter into, influence and use men as instruments in the nefarious work of ruining souls, hindering the Gospel, persecuting Christians, betraying and crucifying Christ. He is now busy in Bustletown. In this thriving, worldly, prosperous town good old Bro. Slowgo had quietly held a peaceful pastorate for many years.

If the brethren did not have time to go once a month to the business meeting he readily and cheerfully excused them. He would announce the meeting, go and wait patiently and vainly for their coming, and then when the brethren had gone "their way, one to his farm, another to his merchandise," he would say, "Well, it matters little, there was no business to be attended to." This was true, for the church was doing nothing.

At prayer-meeting often there were scarcely enough to claim the Saviour's promise of the "two or three."

Good Bro. Slowgo would say, "The dear brethren are too tired after a hard day's work to come out and spend an hour in prayer-meeting. They can pray in their homes."

Missions were cautiously mentioned, never pressed, for the brethren at Bustletown were raising to see who could purchase the most land and stock, build the finest houses and lead in the most fashionable society circles, and, of course, had but little to spare to missions.

Wild speculation and the various invidious forms of gambling

were rife, such as buying and selling futures, and various forms of guesses, chances and lotteries in the stores.

Surprise was expressed at the many prosperous saloons in Bustletown, seeing nine-tenths of the people were church members, and all the town officials were prominent Christians.

Bro. Slowgo defended his people both in the pulpit and secular papers, contending that they needed the revenue, they must control the liquor traffic, it was all in the hands of Christian (?) men, our way is better than to have blind tigers, etc.

In this case it was like people, like priest. The money-loving, worldly-minded church members talked thus, and he was but the echo. Marvelous as it may seem, they lost all respect for him, and soon sent him adrift.

OBSERVER.

DEAR RECORDER:—I have just closed a good meeting with the church at Colesburg, Ky., which resulted in four baptisms, one restored and two coming under the watchcare of the church.

One of those baptized is an intelligent telegraph operator, who came from the Methodist church. In private conversation he told me that he had always kept his Bible in his office and had read it carefully. He said he was not influenced by any one to join the Baptist church, but that his decision came from a careful study of the Bible. He also stated that he believed that a member of one Baptist church could not scripturally commune with another Baptist church. I told him that was what Dr. J. R. Graves taught. He replied that he had never heard of Dr. Graves. Then Dr. Graves did not make this brother a "church communionist."

It was a great pleasure to me to be with the Colesburg church again. It was my happy privilege to serve them as pastor for three years while I was in the Seminary. During that time they voted three times by private ballot for a pastor. Each time every vote was cast for me. When I resigned they elected the now sainted W. H. Williams the same way. When I left the church they paid me every cent they had promised me. They always understand what they are going to pay their pastor and they always pay it.

May the Lord bless this noble church.
H. F. BURKS.
Shop Spring, Tenn.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' Meeting of Sulphur Fork Association to be held the fifth Sunday in December at LaGrange, Baptist church.

1. Introductory Sermon.—Elder L. M. Theobald.
2. The office of an Evangelist in New Testament Churches.—Eld. J. S. Satchwell, Levi Ohlton.
3. The origin and office of New Testament Deacons.—Dr. Porter (Eminence) and J. T. Wilson.
4. Exegesis of 1st Peters 3:21.—Eld. Agee and Nevins.
5. New Testament usage of word "church"—Eld. J. M. Fowler, B. C. Humphrey.
6. Pastoral Duties.—Eld. Sampson, J. B. Hill.
7. The Grace of Giving.—Eld. J. B. Tharp, J. M. Eaton.
8. Purpose of Sunday school.—Bro'n. Shelby Wilson, Prof. Selph.
9. Missions.—Bro'n. Priest, I. W. Head.

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"Shows wonderful ability and power the author shows how great and good men help others by their influence on the atmosphere in which they move by their cheerful lives, and which they carry by their example, and so on, can read the volume without being struck by a real masterstroke."—Prof. Russell Dought Hill.

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THE SKY-PILOT.
A Tale of the Foot Hills.
"The Sky-Pilot" is a tale of the life of a man who has seen and known the life of the mountain men. It is a story of the life of a man who has seen and known the life of the mountain men. It is a story of the life of a man who has seen and known the life of the mountain men.

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- Inspired Through Suffering. Rev. D. O. Meares.
- Life's Everydayness. Papers for Women. Rose Porter.
- When Thou Hast Shut Thy Door. By Amos R. Wells.
- Foretokens of Immortality. Newell Dwight Hillis.
- Yet Speaking. Rev. A. J. Gordon, D.D.
- I Believe. Rev. John Henry Barrows.
- A Holy Life, and How to Live It. Rev. G. H. C. MacGregor, M.A.

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- The Dream of Youth. By author of "Friendship."
- The Spirit Guest. By author of "The Young Man of Yesterday." Judge A. W. Tenney.
- Did the Pardon Come Too Late? Mrs. Ballington Booth.
- Comfort Peace and Her Gold Ring. Mary E. Wilkins.
- My Little Boy Blue. Rosa Nouchette Carey.
- A Wastrel Redeemed. David Lyall.
- A Day's Time Table. E. B. Elliott.
- Brother Lawrence; or, The Practice of the Presence of God.
- The Spirit Guide. Rev. C. H. Parkhurst, D.D.
- Where Kitty Found Her Soul. J. H. Walworth.
- One of the Sweet Old Chapters. Rose Porter.
- The Harbinger's Friend. Rev. J. M. Ludlow.
- Child Culture. Hannah Whitall Smith.
- Risen With Christ. A. J. Gordon, D.D.
- Reliques of the Christ. Rev. Denis Wortman.
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THE FARM

KENTUCKY TRADE ITEMS.

The Winchester Democrat reports sales of 260 hogs at \$3c, and a lot of 900-pound heifers at same price.

John Peggs sold D. G. Howell 100 lbs. corn, Albert Stofor 40 lbs. and John Stofor 40 lbs. at \$2 in the field.—Grassy Lick News.

J. D. Gay has purchased of Joe Chambers 30 head of 750-lb. cattle at \$36 per head.—Mt. Sterling Gazette.

A Hardin county man sold 29 2-year-old mules at \$80, and a pair of extra large ones for \$195.50.

The Adair News reports sales of cotton mules at \$60 to \$75, and sugar mules at \$78 to \$100.

John Buster, of Faulconer, bought 45,000 lbs. of tobacco of different Mercer county farmers last week at from \$6.60 to \$7.50 per hundred.

Matt. Cohen, of Richmond, bought of S. T. Riley, of Fayette, a 4-year-old chestnut mare by Chatterton for \$566.

The Adair News reports sales of yearling steers at \$20 to \$21; 2 year-old steers at \$24; stock ewes at \$4.50.

Turkeys are only bringing 5c in Bourbon. A Paris firm killed 2,355 in one day last week, which was probably the largest number ever killed in Kentucky in a single day by one firm.

Kentucky will send a fine exhibition of tobacco to the Paris Exposition. The display will be shipped to France this week in the name of the Louisville Leaf Tobacco Exchange.

The Register says a number of mules were sold at Richmond last week at good prices. Choice 900-lb. feeders brought 4 1/2c, sloopers 3 1/2c, bolognas 1 1/2 to 2c.

W. C. Johnson, at Lancaster, last week, sold James Rables 30 800-lb. steers at 4 1/2c, and J. W. Allen sold to same 18 cattle at 3 1/2c.

The Paris Kentuckian says Suisberger & Co. bought of J. W. Ferguson 61 export cattle, averaging 1,450 lbs., at \$5.10.

Josh Jones sold to W. B. Murphy 21 1,500-lb. cattle at \$4 25. Cobb & Co. sold 50 Shorthorns averaging \$146.25. Mules, at the sale of Lillard Bros., sold for \$65 to \$115 each. Common feeders sold for \$3.98 and yearlings at \$3.80.—Stanford Democrat.

Brooks & Adams sold to Thos. A. Davis eight weanling calves for \$19 per head; also one Polled Angus bull to J. W. Strode for \$90. W. D. Davis sold seven 1,000-lb. cattle to Dr. Alexander, of Fayette county, at 4 1/2c per cwt.—Jennings Journal.

The Stanford Journal notes the sales of a bunch of yearling heifers at \$14.50; 17 yearlings at 4c, and 11 at 3 1/2c; a pair of cotton mules for \$115; a bunch of yearling heifers at 2 1/2c; 200 steers, 800 lbs., 3 1/2c; 18 common steers at 3 1/2c, and dressed turkeys at 3 1/2c at retail.

Bonta Bros. sold fifty head of 1,000-lb. cattle last week to Ollie Coleman at 5c a pound. Hardin Langford, of Nevada, sold a bunch of 850-lb. cattle last week to J. H. Vanzandall at \$4 50 per hundred pounds. He also bought a number of yearlings at 6c a pound. He says cattle are getting almost as scarce as hogs.—Harrodsburg Democrat.

MAKING FARMING PAY.

Report of the Committee for the Promotion of Agriculture—Value of Practical Instruction—Educated Men Attracted to Farm Work.

A meeting of the Committee for the Promotion of Agriculture, which has taken up an investigation of the causes of abnormal growth of city population at the expense of the country districts, and is endeavoring to promote a greater knowledge of farming, was held recently at the residence of R. Fulton Cutting, Treasurer of the Society. The committee, in addition to Mr. Cutting, consists of the following members: Abram S. Hewitt, chairman; William E. Dodge, John G. Carlisle, Col. Henry M. Robert, Theodore Langdon Van Orden, Prof. Walter A. Wyckoff, of Princeton University, Thomas Stargis, F. Augustus Bohmerhorn, Francis W. Holdbrook and others. All were present at the conference.

Mr. Cutting, in opening the proceedings, stated that the committee originated as a result of an investigation into the conditions of the farmers in the State of New York in the year 1894 immediately after the hard season of 1893-4. The investigation was carried on by George T. Powell. According to the report, farmers were offering their farms for sale at low prices because they could not make enough to support their families. It was determined to use some practical methods to see if some of the difficulties could not be overcome. It was believed that the farmers needed instruction in the details of their business. One of the results of the investigation at that time has been that farm schools have been conducted by Mr. Powell for four or five years in Westchester county with great success. During this time Mr. Powell went to some of the small adjoining towns remote from the railway, lecturing on improved methods of agriculture. This plan proved so successful that the committee obtained from the Legislature of the State of New York an appropriation of \$65,000, which was given to Cornell University, to be used by them for the purpose of teaching farming. This money has been used by Cornell very efficiently for this purpose. The committee has now come to the conclusion that the work should be extended somewhat.

Mr. Powell then gave his second report upon the investigation which he had made on the present conditions now existing in the agricultural sections of New York State. Letters of inquiry on specific questions were sent to farmers, merchants, bankers and manufacturers. The inquiry covered actual present conditions touching on known improvement, also increase in land values. Information was asked from farmers regarding the tendency, if any, to leave the rural districts for the cities. Mr. Powell showed from the large mass of correspondence that during the last four years there has been some improvement in the financial situation of the farmers. While there did not seem to have been any marked advance in the value of land (with the exception of two or three counties), the report shows a general inquiry and more frequent sales of farms. In several of the reports the positive statement was made that in the near future there will be a substantial advance in land values. These favorable reports were general in the apple-producing

portions of the State. The reasons therefor, were to be seen in reports such as these:

From Niagara County—"Apples from an orchard of fifteen acres, near Lockport, sold for \$2,000;" from another orchard of twenty acres: "The apples brought \$2,000 in the present season;" "Within four miles of Alcott over \$50,000 has been paid to farmers for peaches alone." The report from Dutchess county stated: "There is a slight apparent improvement in the financial condition of the farmers," again, "One orchard yielded 5,000 barrels of apples in 1897, and will yield between 6,000 and 7,000 barrels in the present season." The report from Westchester county stated: "On one farm the gross sales from 700 laying hens and 800 ducks was \$4,900." Orange county reported: "Average sale of fruit, after deducting transportation and commission, \$75 per acre."

Dairy reports from Cattaraugus county, Mr. Powell said, gave \$20 per cow as the gross proceeds received. One herd reported a product of \$50 per cow. Jefferson county reported "\$80 per cow as the gross proceeds," which was considered quite satisfactory.

Mr. Powell pointed out the prominent advantages of much of the soil of New York State for horticultural products. These, being more perishable and delicate in their nature, are not so well suited to long transportation. Mr. Powell also stated that in remote sections the live-stock industry can be developed with success. He believed that the beef-feeding industry is again coming to Eastern farmers, for the reason that the ranches of the West are being steadily reduced in size, the present high prices for beef being partly the result of the rapid growth of population, with which the beef supply is not keeping pace. Speaking generally in closing, Mr. Powell alluded to the tendency of educated men to seek farming as an occupation, and furnished instances of college professors who are making investments in farms and skillfully conducting dairy and horticultural work while pursuing their college duties. Instances were also cited of young men of education and capital from cities taking an agricultural course of study in order to assume the management of their own farms. He also outlined the value of the establishment of elementary schools of horticulture near cities, where courses of study could be given in the science of agriculture and horticulture in connection with direct work in garden and field.—New York Evening Post.

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Items of Interest.

There has been much criticism of Secretary May for appointing his son, a young man of twenty-four, Consul at Pretoria, where the Consul has charge of both the English and United States interests, and where great tact, wisdom and knowledge of diplomacy is needed. No doubt the Secretary thinks his son pre-eminent in these qualities or he would not have appointed him.

Mr. Ben Pease's brother was killed in Honduras. He, backed by the United States Government, forced Honduras to pay a large money indemnity for his brother's life. Then he said to them they could have the money if they would do what he asked at first, punish his brother's murderers. They were glad to agree to this. The Governor of the coast department was deposed for complicity, and the soldier who did the shooting was arrested and imprisoned.

Prof. Howard Lyon, a well-known anatomist, is in a hospital, and his life is in danger because of his using the X rays upon himself. He was much interested 3 years ago in studying the X rays, and took many photographs of his right knee joint. After awhile the knee joint began to swell, treatment did it no good, and he was now gone to the hospital in Albany. Using the X rays once when needed to discover what cannot be seen in all right, but no one should be photographed by them when it is not necessary.

Vice-President Hobart will be prosecuted. He gives \$5,000 each to the local candidates of Indiana, Ohio, his friends and relatives. \$25,000 to his wife outright, and she in turn made restitutions. The son will receive \$100,000, perhaps more, of the amount of the estate has not been definitely ascertained, or, if it has, the amount has not been published.

The London correspondent of the Post says a deep green haze over the West End of London, the aristocratic quarter, but the great middle class of England are having no personal losses in South Africa. The British officers are from the highest and the British privates from the lowest.

Owing to the great loss of life among the officers they are going into battle dressed like the privates and without their swords. The French Premier Waldeck-Rousseau, who, by the way, is a Protestant, has made a keen but courteous retort to Joseph Chamberlain's speech. Chamberlain was fulsome in his praise of Germany, and threatened France with serious consequences as a result of the cartoons of Queen Victoria in the French comic papers. The Premier warns the news vendors that they may be prosecuted if they sell French or German cartoons ridiculing Queen Victoria. Thus he reminds Chamberlain that German papers published as objectionable cartoons as did the French.

Gen. Elias M. Greene, who was an Assistant Quartermaster General during the war, died in New York City on last Saturday from a stroke of apoplexy. He was 69 years old and for several years had been almost totally blind. Joseph C. Hoagland, founder of the Royal Baking Powder Company, died of paralysis in New York City, aged 86. By means of wide advertising, backed by having a thoroughly good article for sale, he had made a fortune of several millions. Commander G. F. Howell, U. S. N., who was in charge of the engines of the Maine when she was blown up, died of apoplexy at his home in New York City.

Gen. Getzers, hastening to the relief of Lord Methuen, attacked the Boers at Sterburg and was defeated. He lost 97 men prisoners, but his loss in killed and wounded is not known. Lord Methuen attacked the Boer position at Mador River and was driven back, losing 3 prisoners. The beleaguered towns have not yet surrendered.

The State Board of Commissioners counted the vote in Frankfort and decided that the Republicans had won. Their candidate, Mr. Taylor, was accordingly given the certificate of election and was inaugurated at Frankfort on Tuesday.

The Emperor of Germany has been visiting his grandmother, Queen Victoria. The eminent newspapers are sure that the chief topic of conversation is the "open door" in China—that is, that the nations shall not enforce any tariff in the ports of China which they desire. For England to advance free trade in China is considered, not such a position, is rather inconsistent for Germany, which country is a devout believer in protective tariff.

CHURCH NEWS.

(Continued from 6th page.)

Will be in Kentucky for a meeting the first of the new year." Pastor W. C. Taylor writes from Indianapolis, Ind.: "My work goes and grows encouragingly. Since Sept. 1st we have received 21 excellent people with no special meetings. All the departments of the work are advancing."

Bro. G. B. Rogers writes: "Bro. Valde O. Hart, of Galveston, Texas, is with me here in Bates, Ark., in a great meeting at the First Baptist church. We are now winding up the second week. A great number are interested on the subject of salvation, and many others are professing faith in the Saviour. The church is greatly revived, and much good is being accomplished among all Christians. Bro. C. A. Worley is the strong and efficient pastor, and has the confidence and support of his people. We shall hold meetings at Bald Knot and Conway in this state before we return to Texas to spend Christmas with our families. Early next year meetings will be held by us in several other places in Arkansas. The RECORDER is growing in favor with the Arkansas Baptist people. Long may it live to do much good."

Piney Grove church, Harris county, Ga., has set apart Bro. Emmett P. Smith to the full work of the Gospel ministry.

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

Twenty-one have been added to the fellowship of the Baird church, Texas, in a meeting in which Pastor J. L. Mays was assisted by Bro. Kyger.

A meeting in the Southside church, Denison, Texas, closed with 30 additions to the fellowship of the church. Among those baptized were two Catholic men aged 40 and 65. The baptism of the latter, who is a prominent judge, has caused quite a stir among the Catholics.

The Clarksville church, Ark., has set apart its new house for the worship of God.

The Texarkana church, Ark., was greatly revived in a recent meeting, and 30 were added to its fellowship.

A meeting in the Sandy Spring church, South Carolina, closed with 13 additions to the fellowship of the church—all by experience and baptism.

Pastor J. H. Ayers, assisted by Eld. L. T. Waldon, held a meeting in the Brushy Creek church, South Carolina, which resulted in 15 additions to the fellowship of the church.

A meeting in the Ghent's Branch church, South Carolina, greatly revived the church and added 14 to its fellowship.

Eld. J. E. Johnson held a meeting in the Mt. Zion church, South Carolina, which closed with 18 additions to the fellowship of the church.

A meeting in the Bethel church, Fluvanna county, Va., closed with 30 professions of religion. Number of additions to the church not stated in report.

There were 30 professions of religion at all additions by experience and baptism as the result of a meeting in the Kingswood church, Virginia. Others are yet to be received.

A Preacher's Discovery.

Rev. J. W. Blosser, M.D., who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. It is a penetrating, healing, smoke vapor that goes directly to every affected spot, destroys the germs of the disease and heals the mucous membrane. Any sufferer who will address J. W. Blosser & Son, 115 Broad St., Atlanta, Ga., will receive, post-paid, a three-days' trial treatment free.

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HICKERSON.

Garris Lee, the only daughter of Ralph and Sarah L. Hicker, died at her home, Nov. 21, 1898. The funeral services were held at Smoke's Chapel church Nov. 23, in the presence of a large audience who mourn the loss of this beautiful child. The writer preached the funeral sermon from Col. 3:1. The Lord gave this precious jewel to her parents and she lived seven years, two months and eleven days, then He took her to decorate heaven and make it more beautiful and attractive to us. By faith we see her "beautiful beckoning hands calling the dear ones to heavenly lands."

She was bright, beautiful and religious from her very infancy. When two years old her daily devotions kept her by her parents and she loved to sing and sing "Oh happy day." "He taught me how to watch and pray." When three years old she memorized the twenty-third Psalm and many other passages of Scripture, so that she could repeat them correctly at any time. When six years old she learned to name the books of the new Testament in rotation. She constantly insisted on having family worship until she succeeded in erecting the family altar, and through her influence her father was led to perpetrate it. Without exception she was the most religious child ever known.

As a beautiful lily is sometimes plucked from the wild, marshy wilderness of life and planted in a public park that the world may behold its beauty to the praise of his Maker; so this loving flower has been plucked from this wilderness of sickness, sorrow and sighing, raised forever from the serpent of sin, and planted in God's Paradise above to join the everlasting song of our great Redeemer's love.

May the God of all grace ever dwell in the heart of father, mother and brother and in his own good time permit them to join their sainted daughter and sister—Carrise—in the mansions of glory.

B. F. ATKINSON.

HILL.—Mrs. Mary A. Hill, the widow of the late Capt. Wm. Hill, died at her home, near Fredonia, Ky., (September 28, 1899), she was born September 11. He was married to Mr. Hill in 1831. He died three years ago. They had eleven children—seven are still living. These have sustained a great loss in the death of their parents—a kind and devoted father and a most affectionate and faithful mother. Sister Hill was a kind and helpful friend, and was always seeking to lighten the burdens of others. She was an exemplary member of New Bethel church, Lyon county, for more than fifty years.

R. W. MORSEHEAD, Princeton, Ky.

TRIGG—Hugh Thomas Trigg died near Fairview, Fleming county, November 8, 1899. He was born near Millersburg, Bourbon county. Bro. Trigg was twice married, both wives being from Mason county. His last wife, Sarah J. Bell, and one child (and three children by his first wife) survive him. He has always been a moral man and good citizen. He professed faith in Jesus Christ as his Saviour about eight years ago under the pastorage of Rev. J. H. Wright. Since which time he has lived a faithful Christian life. He united with Mt. Pleasant Baptist church, Fleming county. Bro. Trigg will be missed in his dear old country, as well as in his home. His funeral was conducted by the undersigned, assisted by Bro. J. R. Holter, and his remains were laid in the beautiful cemetery at Shannon, Mason county, France to his ashes. Fare the well brother beloved until we meet to part no more.

J. A. DAVIS.

We have received an invitation to the celebration of the twenty-second anniversary of the marriage of Dr. J. S. Coleman and his wife on Christmas day. All their friends are invited. Those who love the old Doctor are so many that the house and yard would not contain them, if all went. We know many will take the opportunity to go and express their love and many more will write and send Christmas gifts. Dr. Coleman is living at Beaver Dam, at the old homestead where he was born.

NEXT to hearing of the conversion of sinners and their reception into Baptist churches, nothing gives us so much pleasure as to hear of the prosperity of Baptist schools. Therefore we greatly enjoyed learning that the Buie's Creek Academy, North Carolina, of which Bro. J. A. Campbell is the Principal, is having the best year of its life, and that the enrollment will reach 800. Our North Carolina brethren know a good school when they see one, and show their appreciation of it.

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