

WESTERN RECORDER.

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 21, 1899.

NUMBER 3.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.
(INCORPORATED.)

OFFICE,

643 Fourth Ave., Opposite the New Postoffice

One copy one year (in advance)..... \$5 00
After three months..... 1 25
After six months..... 1 50

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We saw an article headed "The present position of the doctrine of the atonement." The doctrine of the atonement remains in exactly the same position it is always held. Men's views may vary—that does not.

The Watchman says truly that our great Boyce, "an old-time Calvinist of the most clear-cut and perpendicular type." It might have added that it is the clear-cut Calvinist and the clear-cut Arminian who accomplish anything.

The American Board, the Congregational Foreign Mission Board, closes its financial year with a debt of \$33,587. This is an increase of more than \$40,000 over the debt left from last year. The falling off has been in legacies, the donations of the churches showing a gratifying increase.

The Word and Way puts this first among the causes for so few baptisms: "Too much has been written and spoken concerning money, the getting of money, spending of money, and the power of money as a factor in the conversion of souls. Not that money is not needed, nor that a truly converted man is lacking in the spirit of liberality, but rather that there is nothing of the power to save sinners in all 'the money in the world.'"

Dr. S. D. McCONNELL, of Brooklyn, has been telling some trenchant things in regard to the Foreign Mission Board of the Episcopal church. He says the laity are not to blame for not giving when there is so much uncertainty of the wise distribution of the funds. We feel confident the charges of lack of wisdom (he makes no more serious ones) are utterly without foundation, because the officials have not posed as martyrs, nor have their friends attacked the Doctor and charged him with being opposed to missions because he opposes some of the doings of the Board.

The *Recorder* having commended, as was right, the action of the Association and State Convention of Colorado in dis-fellowshipping the church which persists in retaining as pastor a man who does not believe in the vicarious atonement, that pastor writes to the *Recorder* that his views on that are the same as those of Dr. W. N. Clark, as published in his *Theology*. We think the heretic got the best of the *Recorder* in that most recent. For Dr. Clark is Professor of Theology in Colgate Seminary at Hamilton, and if the *Recorder* has ever published a protest against his retention, we have never seen it.

HINDRANCES TO CHURCH TRAINING.

BY REV. E. N. DICKEN, D. D.

No duty is of more importance to the extension of our Master's kingdom, and none is more neglected, than church training. We have many churches in our land which do next to nothing for the cause of Christ, and hundreds of church-members who think they are unable, and therefore they are unwilling to try to do anything for the salvation of the world. The remedy for this state of things is proper church training. The pastor is the divinely-appointed leader in this work. Peter was commanded to "tend" as well as feed the sheep. And he commanded others to "feed the flock of God and take the oversight thereof." But many churches have no pastor and only monthly preaching. Many of them ought to do better. In such cases the older brethren, by co-operating with the preacher, can do much good in cultivating the talents of the younger members. Otherwise, talents which should be used may lie buried forever.

There are many preachers who do nothing but preach. They may feed the flock, but nothing more is attempted, either because they have false views of duty, or the work seems so difficult they will not undertake it. These difficulties, whether real or imaginary, become hindrances to church training. We will notice among the hindrances to church training—

1. Mistaken views of the work. Some good brethren think they are training others by doing all the talking and work themselves. Modern evangelism is largely tinctured with this idea. To have a revival an evangelist, and sometimes a singer, must be imported. And while they are doing the work the church-members quietly sit and patiently listen; and when the meeting is over, nothing which looks like growth or development can be found—except, perhaps, a show of liberality in paying the charges. Likewise the pastor, in his own prayer-meeting, may spend an undue portion of time in talking and lecturing, while the brethren are excused from praying or otherwise exercising their spiritual gifts. Certainly a prayer-meeting should be largely given to prayer, and as it is pre-eminently the meeting of the church, the members should be encouraged to participate in its exercises. It is the social meeting of the church, and should be made interesting and profitable to all its members. Here a wise pastor can meet his people, encourage them to exercise their gifts and train them otherwise for more useful service in days to come. But he must keep in mind the one truth, viz., the intellectual and spiritual man is not developed so much by seeing and hearing others as by doing something himself. He learns to sing or pray or talk well by exercising his own personal gifts in these directions. He can learn more of God's Word by a systematic study, under pastoral direction, than by hearing an occasional sermon; and then he will be better prepared to enjoy an elaborate exposition of truth. Our young people's meetings are largely failures in this direction. They have the excursion, the expense and the entertainment, but some one else does the work. We attended one of these meetings where old preachers did the talking, and it was called a young people's meeting. We could not see where the young people came in. This certainly did not develop the young people. Whatever may be the merits of these various societies and their claims to recognition, there is one truth which is fundamental and self-evident to us, and that is

this. If our young people get much Biblical training, they will get it at home in the New Testament society, called a church, and under the direction of a faithful pastor. Bible classes, Bible readings and expositions of Scripture, where the members all have Bibles in their hands, and turn to Scripture texts in proof of any doctrine, may all be made very helpful in church training.

2. Another hindrance is found in the lack, on the part of the pastor, of that self-denying, patient, persevering spirit, which is so necessary to success in this work. The pastor must not be self-seeking, but he must seek the glory of God and the good of his people. The Holy Spirit never displays himself, but he "receives the things of Christ and shows them to the people" (see John 16:14). And the Holy Spirit never leads a pastor to make a display of himself. The pastor must be satisfied with honoring Christ and serving his brethren. To this end he must pray, study and preach, and not be discouraged if success does not always crown his efforts. He must be patient, winning and useful to all classes, and try to be content with his work and not be always looking for an easier and more remunerative field. His brethren will soon be led to see the worth of such a leader and the wisdom of his ways, and then he will be able to train and develop them for usefulness. The wise pastor will be slow to adopt new and sensational methods of work, which will need to be abandoned, for every abandoned course of work is a confessed failure and discourages the workers. Besides, sensational methods give an opportunity to church critics to display their wisdom, and no church is so poor as not to have a supply of them. Exercise is necessary to growth, and growth must be gradual. So the faithful pastor must be content to do his duty lovingly and patiently wait for results.

3. Another hindrance is the unwillingness of the people to be trained. Some shrink from effort because of timidity, while others have become spiritually languid, and still others are unduly attached to the world. A few may think they know more than the pastor. Much patient encouragement and faithful admonition are necessary to remedy these evils. The best remedy of all is to begin the work of training as soon as they are converted and join the church, or just after they have passed through a spiritual revival. Then they will desire growth and readily submit to training. There are some, doubtless, in all our churches who are destitute of spiritual vitality. With such training is an impossibility.

We conclude by recommending to country churches, which have only monthly preaching, to utilize the fifth Sundays in "circle meetings," where brethren from a number of churches will come together and read essays and make addresses on religious topics, and thus develop talent and supply religious information. If all our churches were developed and working for the Lord, what wonders Kentucky Baptists alone could accomplish!

DAVID sings of the times when he led his flocks through the wilderness, and in the heat of the noon-day's sun, when every stone of the Judean hill was a furnace of fire, he guided them to the green valley. Here they could lie in rest, or in calm silence await the time when they should be led back again to the fold. The truly godly life has its periods of rest and recreation in the green pastures of God's presence as well as its times of journeying and battling.—Ex.

NOT A THEATRE CROTCHETS.

It would seem to be the belief of certain persons, not remarkable for their profundity, that the Baptist denomination, because it has no formal creed, maintains a sort of lyceum wherein vagaries may be exploited at pleasure. It is hardly necessary to inform intelligent people that this is a grave misapprehension. But as we have had enough, and more than enough of such infringement of comity, it is about time that those who indulge in it were reminded of the impropriety of continued trespass upon a broad tolerance. A Baptist church, we may recall to the attention of these brethren, is a body of immersed believers in the Lord Jesus Christ, who are united together under the headship of Christ, in accordance with certain definite principles and for well-understood purposes.

Their polity itself being a protest against ecclesiasticism, there exists among Baptists no body whose action is mandatory or binding upon the individual church. But, while this is true, in matters of faith and practice there is a very definite consensus of opinion among all regular Baptist churches upon the cardinal doctrines of the New Testament. They believe that the Old and New Testaments are given by inspiration of God, and adopt them as their sole guide in all matters of belief and order. They believe, unalterably and adoringly, in the deity of our Lord Jesus Christ; in his atonement for the sin of the race, and in the immediate efficacy of that atonement for all who, in obedience to the strivings of the Spirit, accept the salvation offered in the Gospel; they believe in the perseverance of the saints, and in the final triumph and immortal glory of the righteous, and in the eternal punishment of the incorrigibly wicked. There are other doctrines which they hold in common, but these are fundamental; and we venture to say that no council of Baptist brethren could be brought together anywhere in the United States who would ordain to the ministry a candidate who should radically dissent from any of these Scripture teachings. Upon mutual acceptance of them rests that Baptist fellowship which forms so intangible and yet so effectual a bond between individuals and churches of the Baptist faith. Where these doctrines are denied, it is the most literal truism to say that the dissident ceases to be a Baptist; and, if he seeks publicly to propagate his dissent he, in effect, disfellowships himself.—Examiner.

All this talk about God being such a God of love that he passes lightly over sin, is the misunderstanding of what love is. Love is the sworn foe of sin forever, and the instant God begins to excuse sin, as we are too often rashly doing, he proves he does not love man! Narrow that down to your own personality, or rather, let me speak of mine. If God excuse sin in me and let me go on, just saying, "Well, he is frail and infirm, it does not matter." God himself, by such action, would insure my ruin. It is because he is consuming fire to sin, and never signs a truce with it, within the sphere of his own kingdom, or in the world anywhere, that he is a God of love, and directly the people begin to say, "Where is the God of judgment?" they are guilty of high treason, and I believe that has been the peculiar sin of a good many years.—G. Campbell Morgan.

The only way to have a friend is to be one.—R. W. Emerson.

"WE REALIZE, OUR FATHER, THAT OUR DOCTRINES ARE IN A STATE OF DISSOLUTION."

BY ROBERT MORRIS BARR.

So said one of the students in the divinity school of the University of Chicago to-day. Prof. Foster, who was leading the prayer-meeting, had just said: "We students have special need of reinforcement by prayer, for our temptations are very insidious, and we are in danger of falling into great immorality and sin. The doctrines on which we had rested for our moral and religious support are decaying, and it is necessary that they decay under such a course of study as we are pursuing here. We need all the more to be reinforced by communion with God." So the young brother prayed and told the Lord that that was true. Undoubtedly, the best thing for a man to do, when he is sensible of a doctrinal dissolution going on, is to tell the Lord about it.

WHAT DOCTRINE IS IT WHICH SHOULD DISSOLVE UNDER ANY CAUSE?

Some doctrines should dissolve. I have no question. Any doctrine that does not rest on God's Word should dissolve. It ought never to have existed, in the first place. Its dissolution is devoutly to be wished.

It seems to me that the doctrine of direct Messianic prophecy, coming straight from God, should dissolve.

Some think that the doctrine of Christ's miraculous birth should dissolve.

To some it seems necessary that Christ's infallibility as Teacher should decay.

To some it appears that the doctrines of Christ's Vicarious Atonement is to decay—*must decay*; that Christ's body was raised from the dead; that Christ is coming again at the end of the world to judge men, as doctrines, *must decay*.

To still others the orthodox doctrine of the Trinity is a vanishing truth.

But why should any one of these doctrines decay? Does the necessity of its doing so lie in the doctrine or in the man? Paul in Romans does not find fault with the Law, but with the man to whom it came. Now, to speak of the necessity of doctrinal decay does not clear up anything, unless it is evident *why*.

THERE IS A DIFFERENCE BETWEEN UNBELIEF'S "MUST" AND GOD'S "MUST."

Unbelief has its "must." It sometimes says that itself is a necessity. How many men have told us that they simply could not believe the teachings of the Bible! Did they tell the truth? In one sense, yes; they could not believe the Bible and persist in unbelief. In another sense, they told a falsehood, in asserting that with some unbelief is necessary.

But when a man is in a state of unbelief, he feels obliged to say and do certain things; for him the doctrines of God's Word "decay." One after another they begin to dissolve. When he prays he can tell the Lord truly that the doctrines are in a state of dissolution; but he ought to add that they are such for himself. It is an easy thing to lie to God and make that appear a necessity which is only fearful sin for which we are responsible, and no one else.

A few days ago I was talking to a cultivated man who had some apology for higher criticism, though he told me he did not preach higher criticism (Ahem! why not?). He said that when he first came in contact with the higher criticism it seemed that the forces of hell were pursuing his soul. (Let me say that that is the case very generally. A leading higher critic was once advocating his theory with me, and told me that he felt sure he could prevail on me to accept his view, if only I would put myself in the hands of the evil one for a single evening. I did not consent to do so.)

The gentleman above mentioned said that he felt it necessary to do one of two things; either to leave the ministry, or to go through higher criticism. I am sorry to say that he chose to wade through deep up to his neck and faced higher criticism. He is no better for it. But I see his case to illustrate that his reasoning was wrong when he said that he had to do one of these things. The necessity was not there.

God's "must" admits of no evasion; for God himself is back of it. Unbelief's "must" does admit of evasion; for a lie is back of it.

IT IS RATHER INDISCREET BUSINESS TO TELL THE LORD THAT THE DOCTRINES ARE DISSOLVING, UNLESS YOU TELL WHY.

Washington Gladden wants to know how much of the "old doctrines" are left us. Poor brother, what a pity it is he does not already know that *not one, not one, not one*, of the Bible's doctrines is less stable than Gibraltar, than God! Dr. Faunce, a while ago, wanted to know how much of the Bible is left by the critics. Poor brother, (May God save Brown University from drinking the stump water of higher criticism, and Rochester University, too!) how much better it would have been for him to ask how the higher critics are to escape the consuming judgment of God.

But think of telling God that the doctrines are dissolving! That means that his word is dissolving; for the doctrines are but the unstrained teachings of his Word. When the doctrines dissolve, the Bible is dissolving. *And never till that Book dissolves can one of its doctrines decay.* The decay is always in the man and not in the Book; and we only falsify the facts when we say that the doctrines are decaying.

An Englishman told me recently that Mr. Ruskin, in his old age, looks out on the sweet world, concerning which he wrote so many noble things, and now says "Nature is fading." The trouble is with Mr. Ruskin's faded eye, and faded vigor. "Let God be true, and every man a liar!" That's my contention.

Chicago, Illinois.

IN PRAISE OF INDOLENCE.

Indolence is a virtue. It comes from two Latin words, which mean freedom from anxiety or grief. And that is a wholesome state of mind. There are times and seasons when it is even a pious and blessed state of mind. Not to be in a hurry, not to be ambitious or jealous or resentful, not to feel envious of anybody, not to fret about to-day nor worry about to-morrow—that is the way we ought all to feel at some time in our lives, and that is the kind of indolence in which our brook faithfully encouraged us. 'Tis an age in which such encouragement is greatly needed. We have fallen so much into the habit of being always busy that we know not how nor when to break it off with firmness. Our business tags after us into the midst of our pleasures, and we are ill at ease beyond reach of the telegraph and the daily newspaper. We agitate ourselves amazingly about a multitude of affairs—the politics of Europe, the state of the weather all around the globe, the marriages and festivities of very rich people and the latest novelties in crime, none of which are of vital interest to us. The more earnest souls among us are cultivating a vicious tendency to summer schools and seaside institutes of philosophy and mountaintop seminars of modern languages.

We toil assiduously to cram something more into those scrap-bags of knowledge which we fondly call our minds. Seldom do we rest tranquil long enough to find out whether there is anything in them, already that is of real value—any native feeling, any original thought, which would like to come out and see itself for awhile in quiet. For my part, I am sure that I stand more in need of a deeper sense of contentment with life than of a knowledge of the Bulgarian tongue, and that all the paradoxes of Hegel would not do me so much good as one hour of vital sympathy with the careless play of children.—From Dr. van Dyke's *Fisherman's Luck*.

The life of wisdom is that in which we grow deaf to all other voices for the sake of one voice, whose lightest word of guidance or approval fills the soul with joy. It is that in which God is the central fact, and peace pervades it more and more as he grows more and more to us.—*Sunday-school Times*.

"TREATING"—A SOURCE OF DRUNKENNESS.

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

Several years ago a gentleman of my acquaintance fell into the habit of using intoxicants, until he seldom passed a day without some symptoms of drunkenness. He sometimes came home to his family in a state of beastly intoxication. Under their piteous appeals he consented to go to an inebriate asylum, and after a few months of treatment he came back apparently entirely reformed. Sunshine again filled the house that had long been shadowed with shame and sorrow. He continued sober for several months, but one day an old friend met him in New York, greeted him cordially, and invited him to go into a down-town restaurant and take a social glass with him. Under a sudden impulse he yielded, and that one glass aroused the latent appetite; the chained tiger was loosed again; and my poor friend went home that night pitifully and disgracefully drunk! During the brief remainder of his life he was a wreck!

That whole wretched tragedy of a ruined life was the result of a single act which goes under the deceitful name of "treating." That friend who offered the ensnaring glass proved to be a deadly enemy! Grant that he had no intention to work a fatal mischief; grant that he had no thought of doing a serious harm. He did it, however, as surely as if he had been actuated by a fiendish malice.

"For evil is wrought by want of thought, As well as by want of heart."

The pernicious and abominable custom of "treating" a friend to a glass of intoxicating liquor is one of the most prolific causes of intemperance. It often engenders the habit of drinking; it often confirms the awful propensity; and sometimes, as in the case of that gentleman mentioned in the beginning of this article, it sends a reformed inebriate back into the mire. The danger of this treating custom is that it wears the guise of friendship and appeals to the weak side of human nature. "Come and take a drink with me," says the politician who hopes to win a vote. "Won't you take a social glass with me?" is the subtle invitation of a false friendship that is too often yielded to. It is not every one who has the nerve of a Brooklyn neighbor of mine who, having once been an inebriate, used to say to any one who invited him to take a drink, "If you ask me to do that again, I'll knock you down!"

This perilous custom of treating has spread very widely. When a customer has made a good purchase he is often invited by the merchant to go off to a restaurant or a bar-room for a bottle of wine "to close up the bargain." The drummer for a commercial house seeks very often to win customers by polite invitations to a drinking resort, or to a theatre, or sometimes to haunts too vile to be mentioned. I know of a very affable salesman in a wholesale dry goods establishment who became a dispersed man from having to invite customers to lunch with him over a bottle of wine! His employers set that bright young man to tempt other people, and he did it at the cost of his own character. The various athletic contests and inter-collegiate ball games are attended with an enormous amount of hard drinking; much of it takes the form of "treating" by those who have won their games or their bets. It is not too much to say that a vast amount of intemperance, with its terrible results to pure character and immortal souls can be traced directly to that snaring device of the devil which puts poison into a man's brain under the pretense of putting a kindness into his heart.

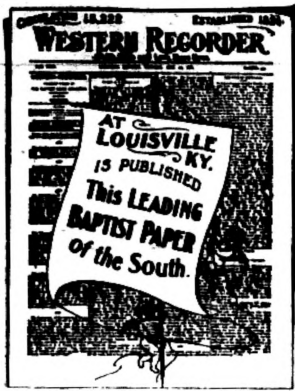
In these days a very large amount of moral artillery is very properly aimed at the traffic in intoxicants. Righteous denunciations are hurled at the saloons. But the destructive drink traffic really is fed by and depends upon the drink custom. Intemperance is bred in the club, in the home and in the social circle as well as in the bar-room. The purchaser of liquor is a partner with the liquor seller. Everyone who buys an intoxicant, or offers an intoxicant to another, does his or her part toward maintaining the drink customs which underlie the wretched

and the woe and wretchedness of intemperance. The question of wages and of justice to the laboring man absorbs a wide attention; but who will dispute that if all the money that is spent by the working classes in "treating" each other to alcoholic beverages were saved there would be thousands of better furnished homes, better clad wives and better fed children?

There is another very weighty thought to be faced by every man's conscience. It is this. The person who offers an intoxicating glass to another—from whatever motive—is responsible for the results of that glass! The false friend who in obedience to a foolish and abominable custom "treated" the reformed inebriate of whom I spoke to a treacherous drink of liquor, was responsible, to a certain extent, for that man's relapse and ruin. Certainly, if he had not asked and urged that gentleman to drink with him, he would not have touched the fatal drop. "Woe unto him that giveth his neighbor drink." He is accountable for what comes out of that neighbor's lips—yes, and for what that brain may do under the influence of the inflaming draught.—*Presbyterian*.

It may be said as confidently now as at any previous time that there are two, and only two, great schools of thought among men, and all range themselves under the one head or the other, either consciously or unconsciously. These schools are Calvinistic and Arminian. The one magnifies and makes prominent man's free agency, the other divine sovereignty. If the one has been travestied, so has the other. If it is said that Calvinism makes man a mere machine, the sport of a blind fate, going as he is sent, and staying only as he is stayed, so it may be said that Arminianism makes of man a mere whim, and his future utterly uncertain. Not only so, but that it makes the universe an accident, every event of life an accident; human life like a rudderless ship sent out of the harbor of New York to find its trackless way to the port of London. A disciple of the Arminian school has written a large book to show that God does not know, to-day, what is going to "happen" to-morrow, simply because he does not know what his creatures, endowed as they are, with free will, are going to do, thus subjecting the divine plan to human whim; thus making the idea of a plan an absurdity. When these two views of human life and the order of the universe are presented to them, Baptists are prone to take that which recognizes God as sovereign, doing his own will "in the armies of heaven and among the inhabitants of earth." They declare their belief that "he who has begun a good work in them will carry it on until the day of Jesus Christ." They believe that the thing which was begun in grace will be ended in grace, as they believe that he who sent the chariot and the horses for Elijah did not take him up from the earth to cast him upon some mountain, or drop him to his death. They believe that Jesus knows his chosen to-day as truly as he knew the men he chose in the day of his sojourn with them, and that he is working through his own to-day as truly as he wrought through those whom he left behind him in the world in that day when he was parted from them and went up to heaven from the side of Olivet.—*Journal and Messenger*.

"MY BROTHERS," said an old African preacher, "a good example is the tallest kind of preaching. A noble, honest, godly life is the most convincing, convicting and converting sermon that ever was preached. 'There is an energy of moral suasion in a good man's life,' says Dr. Chalmers, 'exceeding the highest efforts of the orator's genius.' The most beauty of holiness speaks more eloquently of God and duty than the tongue of man and angels." We all recognize the need, to-day, of more of this preaching by practice. "Ye are my witnesses, saith the Lord." The Christian life is one continual stand in the witness-box, but if it is genuine and true, it becomes nothing less than a lifelong act of testifying for Christ and his cause.—*The Evangelist*.



HISTORY OF WALNUT-ST. BAPTIST CHURCH

BY T. T. EATON, D.D., LL.D.

[Prepared for recent Jubilee Meeting].

VI.

MISSIONARY CENTENNIAL.

The Centennial Missionary Committee of the Southern Baptist Convention...

DR. PETER'S JUBILEE.

It was on the 23d of October that the 50th anniversary of Dr. A. Peter's service...

John S. Tanner was ordained to the ministry Nov. 23d, 1822, W. L. Ways, Dec. 14th...

HIGHLAND CHURCH ORGANIZED.

On the 3d of May a committee was appointed to take part in the organization of the Highland Baptist church...

SOCIETIES.

The question of societies in churches having been raised, a committee was appointed...

Your committee would respectfully report that after considering the question of societies in the church...

In November the pastor, without ministerial aid held a series of meetings resulting in 18 additions to the church...

On the recommendation of the Finance Committee a series was devised with an object...

\$912.49, in spite of special efforts to close the year without debt...

A week later a children's singing class was voted to meet in the basement every Saturday...

March 26th, 1894, it was voted, on motion of H. C. Biesner...

The young ladies of the church organized a society with the euphonious name of Euphonia...

THIRD-AVENUE CHURCH COLONIZED.

It was decided on Dec. 12th, 1894, to organize the Third-avenue Baptist church...

Bro. D. G. Parr resigned from the Board of Managers of the Orphans' Home...

J. P. Harrison resigned as church clerk, having rendered ten years of most satisfactory service...

DR. JOHN A. BROADUS DIED MARCH 16, 1895.

That was the world event of that year. The great Christian, the great scholar, the great preacher...

Bro. J. W. Vesey was ordained to the ministry on March 31st. At that time a resolution was passed favoring that coming from the Baptist churches...

The pastor wished to arrange for a trip through the Orient, and on June 24th the church granted him leave of absence...

The church in September reported to the Association 1,879 members, with \$23,161.75 raised for various purposes...

The indebtedness at the close of the year was \$118.99, which was provided for in the month of January.

On Feb. 6th, 1896, the church was still wrestling with the music problem...

PASTOR'S ORIENTAL TOUR.

The pastor was absent on his tour through Bible lands during the months of February, March, April and May...

On the 29th of August Bro. T. T. Martin, pastor of our Glenview and Eight Mile missions...

In September the Long Run Association met with a record of 1,000 members and \$10,000 raised. That fall the property occupied by the Franklin-street church...

the Cable-street church, but removing to their new quarters they changed their name to suit.

DEBTS ALL PAID.

At the end of the year the treasurer reported all debts paid and a balance in the treasury of \$6.57.

DR. HARRIS DIED.

Dr. H. H. Harris, died in Lynchburg, Va., Feb. 4th, 1897. After the death of Dr. Broadus, Dr. Harris was elected Professor in the Southern Baptist Theological Seminary...

SILVER WEDDING.

The 19th of June, 1897, was the 25th anniversary of the marriage of the pastor to his better half...

At the July meeting it was voted that the pastor bring the matter of the good of the denomination in the city before the Pastors' Conference...

In September, 1897, the church reported to the Association 707 members, and \$13,118.87 raised for various purposes.

At the close of the year the report was again made that "all obligations of the church were paid in full to Jan. 1st, 1898."

LITERARY. All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern...

MAGAZINES.

The December Atlantic is an unusually brilliant number. Among the articles of special interest we mention—Briston and Boer in South Africa...

The Century for December is a Christmas number. It opens with a poem of twenty-four stanzas on The Christmas Demers...

Barnes' Monthly puts on a handsome dress for Christmas, and presents a fine array of articles. Here are some of them: The Peace Maker; The Three Kings; Rabbi Hillel's Christmas...

The Review of Reviews gives us bright glimpses at the world happenings for the month, along with some full articles, e. g., The School City A Method of Rural Self-Government...

The Biblical World for December offers us: The Function of a Sunday School Ritual; The Personal Religion of Jesus; The Historical Background of Malachi...

The Homiletic Review this month is full and rich. We have in it: The Rev. Dr. Johnson, Who Was the Pharaoh of the Exodus; The Croydon Council; Mr. Ingersoll's Use of the Bible...

The Coming Age is only a year and a half old, and yet it has forged its way to the front. Among the December articles we note: F. Edw. A. Method of Rural Self-Government...

The Treasury gives us some leading and timely sermons and some articles of special value, viz.: Philosophy and Religious Thought in Germany; Mother's Power; Among the Nations...

The Youth's Companion offers its readers for the coming year, its seventy-fifth issue, a programme of unusual comprehensiveness, timeliness and variety...

Contents of Christmas number of New England Magazine: Old Boston in England, Illustrated; Boston Street Cries; A Winter Violet...

The Christmas number of The Saturday Evening Post marks a new departure in periodical literature—the first successful attempt to give for five cents, stories, articles and pictures by the same writers and authors...

There is a Holiday air about the December issue of Table Talk, and such a healthful, happy and helpful one that such articles as Miss Cornelia C. Bedford's Christmas Dinners, and occasional questions for carrying the new menus for December are valued...

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THE SOUTH CAROLINA BAPTIST STATE CONVENTION.

The South Carolina Baptist, consisting of 24,000 white Baptists, the largest denomination in the State, held their seventy-eighth annual meeting November 20 to December 3, 1890, in the city of Gaffney. Gaffney City is one of the many small cities that the country along the spurs of the Blue Ridge Mountain, in the upper part of the State. This country has recently become rich in the product and manufacturing of cotton. Some one has said that you may travel one hundred miles here and never be out of sight of the smoke-stack of a cotton-mill.

LIMESTONE COLLEGE.

Limestone College, the pride of these people, as well as other Baptist all over the State, is located here. It takes its name from the limestone bed of rock on which it is built. These mines are being extensively worked, and are a great source of wealth. The college has recently been enriched by a liberal donation, and, under the wise supervision of Dr. Lodge, the efficient President, will soon be equal to any college in the South. The new auditorium is a thing of beauty, and when finished will seat a thousand people. It has dormitory room for one hundred girls.

ORGANIZATION.

Under these surroundings, after singing and prayer, Dr. W. D. Rice, D.D., of Denmark, was re-elected Moderator of the Convention. Dr. Rice is a country preacher in one of the lower counties, and of him it may be justly said: "He is growing old beautifully;" he is a favorite, if not a pet, with the South Carolina Baptist brotherhood.

REV. H. C. SUCKHOLTS, D.D.,

of Chester, preached the conventional sermon from Phil. 2:5-8. Three thoughts were prominent, viz.: The mind of Jesus was that of abnegation, and that of self-denial, therefore, we should have these virtues in us. The sermon was the Gospel indeed, and the large audience, to put it mildly, were edified.

REPORT OF AGED MINISTERS.

This report was made by Rev. C. O. Brown, D.D., of Sumpter. This report shows that about \$2,500 were used in aiding thirty of these worthies who are no longer able to aid themselves.

STATE MISSIONS.

Rev. J. M. Bailey, D.D., Corresponding Secretary of the State Mission Board, read a most cheering report. South Carolina is the best evangelized State in the South. In every county seat or town of importance there is a Baptist church. The Board had in its employ this year eighty-six missionaries at a cost of \$12,000. Two of the eighty-six missionaries were colored. This was a new experiment, and is discontinued. There was a debt on the Board, and a collection of \$12.50

DR. J. M. BAILEY.

This worthy man of God came to us sixteen years ago from Alabama, and under his wise leadership our missionary work has prospered.

FURMAN UNIVERSITY AND GREENVILLE FEMALE COLLEGE.

These two institutions are located at Greenville, and are justly the pride of the Convention. They are both in a flourishing condition. Dr. M. M. Bailey, whom we borrowed from Kentucky, is the efficient President

of our female college, and A. P. Montague, LL.D., is President of Furman University. The Doctor came to us from the City of Washington two years ago, and has already won the respect and confidence of the people. He is scholarly, generous, broad and, I believe, he is accepted as the best speaker in the State.

ORPHAN ASYLUM.

It is located at Greenville. Bro. J. L. Vass is the retiring President. Eight years ago this was organized amid fear and trembling, but its success, which is chiefly due to its President, has been marvelous. About one hundred and forty-two children have been received, and the treasurer has a good balance after spending \$8,190. Bro. Vass insists on the Convention accepting his resignation, and there is general disquietude on this subject.

SPECIAL PRAYER.

In the midst of the session all business was suspended and the Convention was led in special prayer for the sick and distressed at home and abroad. Special mention was made of many, among them are Sister Estaminger, who is critically ill. Rev. M. B. Carley, of Abbeville, an octogenarian, led in this worship, and it was sweet to be there. This was followed by fifteen minutes

THANKSGIVING SERVICES.

by Rev. R. J. Willingham, D.D. It was one of the most soul-stirring Thanksgivings that it has been the writer's fortune to enjoy. Dr. Willingham is a fine reader of the Scripture. A collection for the orphanage was liberal.

Dr. Harvey Hatcher, of Atlanta, spoke to the Convention. He told us of the Chapel-car service, now supported by the American Baptist Publication Society. They have six of them. In these traveling church houses

lives a minister and his wife, with plenty of tracts and Bibles and seating capacity for a good audience. The railways carry them free into destitute places and supply the Bible and preaching. This would be a wonder in this State. The Doctor was well received, nor is it all with him to be received; he gave us \$200. He is lengthy, and in his labors as a pastor the people didn't want him any longer. When he had occupied the time allotted to him the moderator rapped, and received the reply, "What do you want?" "I want you to come down if you can make all that distance," said the officer. "I move that you give me ten minutes more," said the Doctor, and went on.

Prof. B. F. Riley, of the University of Louisiana, is with us. Rev. V. I. Masters, whose Byronic pen illuminates the pages of the Baptist cause, is seated at the table with the writer.

Rev. W. E. Johnson, of Bangor, made a sensation while speaking on State colleges. He is like the alligator that was taken for a log, when set down on he raised the infruder.

Rev. D. W. Key, of Greenville, in his advertisement of Owsar's Head, a recent gift to Furman University of the value of \$20,000, shows that it is the best health resort in the world. Its air and water beats Scott's Emulsion.

Dr. R. W. Pitt, of the Religious Herald, addressed the Convention and was well received. He spoke on Virginia Baptists. All of which can be found in the Religious Herald.

R. J. WILLIAMS.

Greenville, S. C.
Sponsor for the Resolutions.

PROGRAMME.

The following is the programme of the Missionary Conference and Watch Meeting to be held at the Oynthiana Baptist church December 20th to 31st.

FRIDAY EVENING.
7 P. M. Sermon.—Rev. Preston Blake, Lexington.

SATURDAY MORNING.
11 A. M. Devotional Exercises.—Rev. E. J. King.

11:15 A. M. New Testament Missionary.—P. P. Wyles.

OPEN PARLIAMENT.

2 P. M. Mission Board Meeting.

2:30. Devotional Exercises.—Rev. N. H. Pool.

2:45. William Orrey in India.—Rev. Charles Braden.

3:15. Adoniram Judson in Burma.—Rev. Robt Tandy.

7. Devotional Exercises.

7:15. William Yates in China.—Rev. Amos Stout.

7:45. W. B. Bagby in Brazil.—Rev. J. A. Taylor.

SUNDAY SERVICE.

11 A. M. Sermon.—Rev. W. P. Harvey, D.D.

7 P. M. Sermon.—Rev. J. N. Prestridge, D.D.

FIFTEEN MINUTES INTERMISSION.

8 P. M. Union Service.—Addresses by city pastors.

FIFTEEN MINUTES INTERMISSION.

9 P. M. Sermon.—Rev. S. H. Burgess.

INTERMISSION.

10 P. M. Mission Fields in Africa, illustrated with Stereoscopic views.—Rev. Frank L. Norton.

INTERMISSION.

11 P. M. Song Service. Personal testimonies of Faith from pastors and others—Consecration Meeting.

Adjournment 12:15 A. M. 1900.

COFFEE EYES.

Diseased and Weak Eyes Healed by Leaving off Coffee.

"Father would never let his two daughters drink coffee, so until I was married I never learned to like it. When baby came, some of my lady friends advised me to take up tea and coffee, which I did, on their advice. Shortly after, I became extremely nervous, and my eyes began troubling me. This grew until I could neither read or sew, and the inflammation and pain was great.

"Our good doctor was baffled, and advised a shaded room. For a month I lived in darkness. My appetite failed; yet to keep up, I still took tea and coffee. Finally I went to visit in a family that used Postum Food Coffee instead of common coffee. I began to improve daily, and at the end of four weeks returned home, making with me a package of Postum, and told the cook to prepare it for breakfast, but not one of us could drink the flat, insipid stuff, as served that morning.

"Suddenly we remembered poor Bridget could not read. I had the Postum prepared then according to directions, and found we could make it as well as my friend had. When the package gave out, it was so far from our reach at the store, that we began to use some old-fashioned coffee we had in the house. At once my eyes began to inflame and pain. I naturally concluded that coffee was the cause of it; just why or how, no one could say, but I immediately discontinued the coffee, and as soon as some new Postum could be secured, began to use it again.

"This was four years ago, and since that time my eyes have given me no trouble but once; then I visited some friends, and rather than appear fussy, drank coffee whenever they did, and, alas! no good result, for my eyes had been strong so long, but in a day they began to trouble me. I gave up the eyes and the eyes became bloodshot, and before the end of the week were so bad I was obliged to go home. No temptation since has been enough to make me touch coffee, and whenever I find a package of coffee, I give it to some poor fellow. My husband and I use Postum Food Coffee, and we have had a coffee-cure so many times, died while yet in his prime. Stomach and heart trouble, the doctor said. Followed by colic, I absolutely recovered. Mrs. Lena Austin, Pleasantville, Mo.

DEAR READER—We had fine crowds and fine services Sunday. We have just closed a good meeting with Pastor Jones at Worthville, with 20 additions. It was, in some respects, one of the best meetings I was ever in.

It was my privilege to go back to the first church that I had charge of (the church at Erlanger), and a delightful charge it was, too, to assist Pastor Atwood in a meeting, beginning the Monday after the fourth Sunday in October. We had a delightful meeting. Found them somewhat divided and in a discouraged state, but we went to work praying and preaching and talking, and we had ten additions and a revived church. Bro. Atwood is in Georgetown College, and was only with us part of the time. He is an earnest, consecrated man of God, and in a field that will try his faith. Erlanger is filled with Roman Catholics, and but few Protestants, and they are divided among all denominations, so that while the Baptists have a nice church-house, built by North Bend Association, and by far the best membership from every standpoint, they need our help and prayers, and as the State Board is helping, let us all drop an earnest prayer for them and encourage the noble self-denying people all we can.

During the meeting I was called away several times to bury some of God's best people. I was called back to Carrollton to conduct the funeral of Sister Agnes Morrow, one of our oldest members. She was 87 years old. She had been blind almost one-half of her life, but now she sees and knows, as she is in heaven. On the fifth Sunday in October I was with Bro. Kirtley at Big Bone to bury his mother-in-law and my aunt, one of those patient, un murmuring saints who had lived to the ripe old age of 88 years, and the next day a young man, Mr. Walton, who had gone West just three weeks before the day he arrived at Erlanger a corpse, and two days later a boy of 15, the son of Mr. Loetterer, the latter two dying suddenly. Who can know who God will take next? Two old saints, ripe and ready, and two young men with bright futures. Let us learn the lesson and be ready.

On last Friday week I went back to Erlanger in answer to a telegram from Dr. J. S. Kirtley saying, "Mother is dead." Thus the Lord is taking away the landmarks. Mrs. Harriet Kirtley was the wife of George Kirtley, brother of Dr. J. S. Kirtley. Her life was quiet and consistent. Her faith was in Jesus, and she lived on his promise, and thus her life was crowned with blessings. Her husband was killed during the civil war, and so the responsibilities of caring for and bringing up the children were left to her, and this she did well.

Respectfully,
O. M. HUNT.

SEVERAL THINGS.

I have been compelled to seek a low altitude for my health's sake, so in October I left Missoula, Mont., for the State of Washington. After spending two weeks at Spokane, the great metropolis of Eastern Washington, I came to Wenatchee, down on the Columbia River. We have a low altitude, and mild climate. Already I am greatly benefited by the change. I will supply the little church here for the winter, and may become the pastor next spring.

The Pacific Baptist, the organ

of our hosts on the Coast is doing a noble work. It is not only keeping us posted in the denominational work of our vast domain, but at a great expense it is furnishing us illustrations of churches, pastors and Baptist workers in general. It is growing in the estimation of our people and Dr. Woody is gathering around him an able band of helpers and contributors.

The Baptist Convention of East Washington and North Idaho was held at Palouse, Wash., Oct. 5th to 8th. The Secretary, Rev. A. M. Allyn, who is general missionary of the Convention, and lives at Spokane, Wash., has just delivered the "Annual" of that Convention. It is a well-edited and well-printed document of over one hundred pages and beside the minutes of the Convention it has a Baptist map of our field, and an abstract report of each association, with many good illustrations of officers and churches.

The Convention covers a large territory and embraces five associations and nearly fifty churches. Of these, thirteen were without pastors at that time, but some of them have secured pastors since. One striking feature of the report is the number of non-resident members reported. Of the 2,424 members reported 469 or nearly 20 per cent of them were non-residents. This is a sad feature of our condition and can only be fully understood by one here in the West. People are continually "moving on" here. New towns, new mines, new enterprises are continually opening up, and our people are ever ready to rush into something new. One encouraging feature is the reduction on our church debts. The total indebtedness this year amounts to only \$6,199.04 while the total valuation of church property amounts to \$59,400. The total baptisms were 129 with a total increase of 408 and a decrease of 212 giving a net gain of 194. This is a great field and in a few years will doubtless develop great things.

The great Northwest is a wonderful country full of great possibilities, and ever invites men and women of means and culture. The development of Washington, with her vast farming lands, great mines and timber resources make an inviting field for farming, stock raising or mining, as well as church work.

T. L. LAWIS.

Wenatchee, Wash.

PASTOR J. W. PORTER, of Mayville, honored us with a call while in the city. He is now aiding Pastor Virgil in a meeting at Lagrange. There have been already 80 additions and the meeting continues and is increasing in interest. Bro. Porter was pastor two years at Lagrange, and, all together, he has received into that church 250. He has, during his pastorate of one and a half years at Mayville, received 150 into the church.

SEE REWARD SEE.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the whole system. It is the only remedy that cures. It is sold by Dr. J. C. KENNEDY & CO., Toledo, O. Send for list of testimonials.

We are fast learning that it is a disgrace to be rich and not to be a servant.—Abraham.

Double Your Income

If your present employment does not take up all of your time, it is quite possible that you can double your income by taking the agency for your town for

The Ladies' Home Journal
AND
The Saturday Evening Post

You can surely make every minute of your time profitable. We want energetic workers to secure new subscribers and renewals. We allow liberal commissions. Also, liberal rebates for large clubs.

And, in addition, we are going to reward 75% of our most successful agents with \$18,000 at the end of the season.

You may make five hundred or a thousand dollars during the Winter in addition to commissions that would ordinarily be desired ample compensation for the work.

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The Curtis Publishing Company, Philadelphia

Two Leaders

That we are proud of.

The Little Baptist

Contains 90 pages, best cloth bound. To dealers we sold hundreds and thousands of copies at a time. Dr. W. C. Luther, while superintendent of outportage work in Texas, says he sold from 17,000 to 20,000 copies. It was confirmed more Baptists in the faith and influenced more to become Baptists than any book except the Bible. We mail it to any address, postpaid, for 15 cts. It ought to be in every family and Sunday-school library, as it is adapted alike to young and old.

THE MODEL Church Roll and Record

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. Elegantly bound, convenient in arrangement. Size, 9 1/2 x 1 1/2 inches. The best paper. Contains alphabetical index. Articles of Faith, Church Covenant and Rules of Order, 48 pages for list of members and 100 pages for church meeting minutes. This book will last for years. Price, postpaid, \$1.00. Liberal discount to dealers and agents.

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Write for Book on Texas—FREE.

L. S. Thompson, The West and South Manager
R. P. Thompson, Gen. Pass. and Ticket Agent
DALLAS, TEXAS

FROM CHINA.

Tomorrow will be the second anniversary of my arrival in China. I have so often thought of writing a few lines for the columns of the RECORDER, but my time has been so taken up with the study of the language, etc., since I came that I have neglected to do so. Missionaries do not find as much time for writing as one would think. The dear old RECORDER has for many years been a weekly visitor in my father's house; its arrival was welcomed with delight. But since coming to China it has not been a weekly visitor because we have not until the last two months been getting a weekly mail, but nevertheless it is just as welcome when it does come.

There have been several noticeable changes in this old Empire since my arrival; the most noticeable one is the opening of an Imperial Postal System. It is no longer a thing that is merely talked about, but it is really in existence, and we hope and pray that it may be used of God as a means of opening up this great Empire more to the preaching of the Gospel than it has ever been before. As foreigners have been instrumental in having it done, and the Chinese all know how much more convenient and cheaper it is than their old way of sending letters, we trust it will convey a friendly feeling to their minds toward foreigners, especially missionaries, and may they realize that we are here to do them good and are not foreign devils as they call us.

We are now having two mails a week delivered at our doors, here in this city four hundred miles from the nearest port. Of course it is by no means a perfect system yet. There are many blunders made, especially so, since most of the clerks in charge are Chinese, and any one who knows a Chinaman, knows that it is almost impossible to get him to do anything accurately. He thinks a little variation does not make any difference, but with foreigners at the head we hope and have reason to believe it will be a success.

We fear that the spread of the Gospel in this province is going to be much hindered by the authoritative way in which the Germans are dealing with the people. Frequently, though not intentionally stirring up among the people quite a feeling against foreigners. Of course there are a few people who know there is a difference among foreigners, and that Americans are not like Germans; but to the minds of the rank and file a foreigner is a foreign devil no matter who he is.

Germany has control of one city in this province. About two years ago, she seized Kiachow-bay in remuneration for the killing of two Catholic priests, and since that time the Germans have made themselves quite offensive to the Chinese by their impudence in dealing with them. Not long since three German inspectors who have been traveling over this province in search of coal, and any metal that they might find, killed a boy about sixty li (30 miles) from Tai-Au-Fu one of our stations. So far we have only the father's side of the story, which of course is not to be entirely relied upon. It is something like this; viz: the old man and his two sons were returning from this place to Tai-Au-Fu with a load of grain, and when in about twenty miles of there, the Germans on horseback and their baggage in a cart passed him. In passing, it seems

that their baggage came very near being upset by the load of grain; who was in fault we do not know. One of the Germans dismounted and with his whip began beating the elder son, who upon the younger ran to his assistance and the German turned upon him, knocking him down and taking his revolver or gun and beating him so badly that he died before reaching Tai-Au-Fu. This affair has caused quite a little excitement among the people there, and they have been heard to say a time or two "kill the foreign devil."

The officials sent some soldiers to catch them, but we have not heard whether they have caught them or not. It will no doubt for some time, hinder the spread of the Gospel there. The missionaries there had lived down a great deal of the hatred of the Chinese, and foreign devil was seldom heard on the streets, but now it is frequently heard.

Last Monday, Brethren Royall and Herring returned from a trip of eight days to Kwei-tch-fu in Honan Province about one hundred miles from here. Doubtless some of you readers remember that this station was opened about two years ago by Bro. Royall, and he has since been making frequent visits down there and spending a week or two weeks at a time. Bro. Herring has made several visits with him. The last trip was of unusual interest; for they had the joy of burying eight persons with Christ in baptism. Another also desired to be baptized, but sickness prevented him. One of the most remarkable things about it is: they had the pool built; hired the water carried in which to be baptized; have hired a house in which to worship, doing all this themselves, asking nothing of the foreign teachers. Being so far removed from missionary societies that use subsidy, it did not seem to occur to them that they might ask the foreigners to help them to do what they should do for themselves. These are for the most part men of business and not poor men as the majority of Christians are in China.

Dear readers pray for them that they may be kept from the power of the evil one, and grow in grace and a knowledge of Jesus Christ, and that a strong self-supporting church may soon be built up there.

Yours in Christian love,
MARY AULICK HUDSON.
Ching-chow, Oct. 23rd, 1890.

- PROGRAMME.**
- The following is the programme of the Mission and Sunday-school Meeting to be held with Greenburg Baptist church, Friday, Saturday and Sunday, Dec. 29th-30th, 1890, beginning Friday at 2 P. M.
1. Devotional Exercises.—Sam Crawley.
 2. Pastor and his Work.—W. T. Underwood, B. O. Durrett.
 3. Our task as a Christian and what we need for effectiveness.—H. S. Bell, D. B. Gup-ton.
 4. Sermon, 6:30 P. M.
 5. Saturday, 9:30 A. M. Has it weakened or strengthened churches that give liberally to Missions?—W. W. Ingram, B. W. Penick, W. L. Pierce.
 6. The advantage of the weekly prayer meeting to the individual and to the Church.—W. S. Dudgeon, T. T. Fisher.
 7. Are we doing what we can for Missions?—E. W. Barnett, R. L. Haskins.

DON'T NEGLECT YOUR KIDNEYS.
Weak Kidneys Caused by Over-work, by Lifting or a Strain.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Now by this is not meant that you should overlook all the other organs and merely look after the kidneys.

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

If you are sick, do not neglect your kidneys, because as soon as they are well, they will help all the other organs to health.



The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous kidney remedy sent free by mail postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, and urinary troubles, obliged to pass water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, constant headache, backache, lame back, dizziness, sleeplessness, indigestion, nervousness, skin trouble, Bright's disease, neuralgia, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

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

Swamp-Root is the great discovery of the eminent kidney specialist, Dr. Kilmer, and is used in the leading hospitals; recommended by skillful physicians in their private practice;

and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney troubles that science has ever been able to compound.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you, by mail immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from sufferers cured. Be sure to say that you read this article in the WESTERN RECORDER.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root.

8. Does the Bible justify paying the pastor a stipulated salary?—J. W. Crawley, Ephraim Scott.
 9. Shall we sustain our Sunday-school and Why?—E. F. Tucker, W. J. Coakley, M. S. Ferrell.
 10. Is the titling system binding on Christians of To-day?—J. T. Hall, J. W. Loving.
 11. What should a missionary Baptist church do with its members who are opposed to Missions?—J. A. Pierce, W. H. Graham.
 12. The Sunday-school work in our Association.—J. W. Bagby, I. M. Grimley, Frank Harrison.
 13. What is a brother's guilt if he fails to pay the Lord what he owes Him?—General Discussion.
- Brethren we hope to greet all of you at the time mentioned.
- T. M. GREEN,
E. F. TUCKER,
Com.

ORDINATIONS.

Liberty church, Green county, having called a council of ministers and deacons from the following churches, Mt. Tabor, Corinth, Holly Grove and Mt. Moriah, to take into consideration the propriety of ordaining and setting apart the following brethren to the Gospel ministry: W. W. Davis, E. G. Walker and G. B. Scott. The council became organized by the election of A. J. Whitley moderator and A. L. Brown secretary. The following programme was adopted: Christian experience and call to the ministry; Examination of candidates on Bible doctrine by the moderator and council; the brethren being found worthy, the church moved to proceed with the ordination. The ordination

prayer was offered by Bren. L. R. Druin and W. C. Pottee; laying on of hands by the council; presentation of Bible and charge to candidates by J. F. Bloyd; charge to the church by David Walker; ordination sermon by J. M. Grimley; song and extension of hand by council and church; benediction by W. W. Davis.

A. J. Whitley, Mod.
A. L. Brown, Clerk.

DEAR RECORDER—My work is moving on grandly here. God is greatly blessing my labors and I feel much encouraged. I thank God that the political crisis is passed in "Old Kentucky" and that Goebel is relegated to private life for the time. May the Lord continue to widen the influence of the dear old RECORDER. I am one of the Old Guard now, having taken it continuously since 1868. It was then edited by Dr. R. M. Dudley.

I want to give my hearty endorsement to Dr. Eaton's interpretation of the meaning of Ecclesiastes. It always denotes a local body. The kingdom embraces all the saved, but not the church. The church is designed to embrace only the saved, but often others obtain a place in it. But the kingdom embraces only the saved both in and out of the church. I do not agree with Dr. Graves in his position touching the relation of the churches to the kingdom. The limits of the kingdom are not confined to the membership of the local churches. It embraces all the truly regenerate, whether in the churches or out of them.

Very truly your brother,
J. M. PHILLIPS.

For truth it is ever the fitting time; who waits till circumstances completely favor his undertaking will never accomplish anything.—Luther.

**THE HARBORABLE CHURCH—
SALARY SPEC.**

Our church wants a preacher, a
member of fame,
Not too fond of sensation, nor too
pious and tame;
But one who has learning, devotion
and skill,
And can live on \$300 will just fill the
bill.
We feel in our hearts we can justly
expect
He shall not be too young to com-
mand our respect;
Nor yet do we want one decrepit and
old,
But one who will add to the strength
of the fold.
The pastor we're seeking and hoping
to find,
Must be active and earnest and help-
ful and kind;
Not too conservative—fond of the
past—
Nor yet too progressive, too daring,
or fast.
The success of our church on the
Se we trust he will know how to win
hosts of friends.
He must not be frivolous, vapid or
light,
Nor yet be so solemn our souls to af-
fright.
There's one fault that all of our pas-
tors have shown:
They expected that part of the time
was their own.
But we have a right for the money
we pay,
To call for their service by night or
day.
In fact, we are waiting and hoping
some day
An angel in broadcloth may wander
this way,
Who can live, work and suffer and
never complain.
If sometimes he fails all his pay to
obtain;
Quite humble and meek, not puffed
up with pride,
Nor greedy, nor dissatisfied,
But thankful to take what the church
may afford.
Knowing patience is ever its own
best reward.
And then we'll "get rid" of him
when "his year" is up.
And pass resolutions, when we've
hurried him up.
—Ram's Horn.

OUR PULPIT.

JESUS KNOWN AND NOT KNOWN.
BY ALEXANDER MACLAREN, D.D.

If any man think, let him come
unto me, and drink.—John 7:37.

There are three words of Jesus
in this lesson, the first of which
declares whence he came, the
second enigmatically points to
whither he will soon go, and the
last plainly invites all men to
him, as able to satisfy every hu-
man longing. The first saying
sharpened hate, the second in-
creased bewilderment, the third
touched some susceptible souls,
but also found many unresponsive,
and made a "division among the
people," as the offer of the wa-
ter of life always does.

1. The occasion of the first
word was a double error of the
popular opinion as to Jesus. The
people thought that they knew
all about his origin, and they
considered that that fact proved
the impossibility of his being the
Messiah. Two curiously incon-
sistent beliefs appear to have
been common—one, that the
Messiah was to be born in Beth-
lehem, according to the prophet,
and another, that his origin was
to be unknown, which may have
been founded on some apocryphal
tradition. At all events, the
multitude was ready to smother
the rising hope produced by our
Lord's person and teaching, be-
cause he did not satisfy a purely
external and unimportant qual-
ification. A good many of us do
the same thing, in various re-
gions of belief and conduct.

The criterion was, as it hap-
pened, erroneous, for Scripture
nowhere said that Messiah's ori-
gin was to be unknown; the

knowledge which the people
thought they had of "whence"
Jesus came was erroneous, for
they thought he came from Na-
sareth, and was the son of Joseph;
and the denial of his Messiah-
ship, which rested on these two broken
stays, was, of course, erroneous,
too. So there cannot but be a
tinge of sad irony in our Lord's
concession to them of knowledge.

He immediately goes on to tell
them how much they did not
know. "Ye know me,"—yes,
that my name is Jesus, and that
I am a carpenter. "Ye know
whence I am,"—yes, that I come
from Nazareth. But how super-
ficial that knowledge is! To
know "whence" Jesus is, we
must not merely know the out-
ward facts of his life, but must
see in him the messenger of God,
and must at least catch a
glimpse, even if we cannot see to
the bottom, of the depths of his
communion with the Father, his
derivation of being from him,
and his authoritative appearance
among us, clothed with divine
might. How much men always
need, how much this generation
especially needs, that truth that
the knowledge of Jesus, which is
adequate to our wants and his
fulness, is something much more
than the knowledge of the out-
ward facts of his history! How
many of us think we know all
about him, when we really know
nothing! We skim the surface
and conceit ourselves to have
penetrated the depths. Let us
listen to Jesus telling the people
what their knowledge needed, to
make it worth anything. I am
not come of myself, but he that
sent me is true." Therefore we
do not know him unless we recog-
nize in him continual and sub-
lime self-surrender, and see a
more than human authority in
his words; and we know not
"whence he is" unless we know
him who sends him, even the
Father. The remarkable expres-
sion that God is "true" is best
taken as meaning that he is
"real"; that is, that Jesus, in de-
claring a sender, is not manu-
facturing such a being out of
his own heated imagination, but
declaring One who really is.

"Whom ye know not!" That
is like the sudden thrust of a
flashing dagger, and strikes at
the Jewish pretension of know-
ing God, which was contradicted
by their failure to recognize his
messenger. The knowledge of
God and of Jesus produce each
other. If we really know the
Father, we shall know the Son as
something more than the great
teacher of Nazareth. If we
know Jesus truly, we shall in
him know the Father that sent
him. A knowledge of either
which fails to see in Jesus the
perfect divine Messenger of God
is equally superficial. These
Jews thought that they knew
both, but they knew neither.
The emphatic closing words of
verse 29 assert the deep truths
which the Jews did not know,
and, being ignorant of which,
their (and our) knowledge of
Jesus is little better than igno-
rance; namely, his communion
with the Father in perfect, recip-
rocal heart-knowledge, his de-
rivation of being from him, and
his mission.

The high-pitched claims roused
indignation in some quarters,
which would fain have taken vio-
lent measures, but was held by
divine power, while others began
to ask whether this Jesus had not
more important tokens of being
the Messiah than a mysterious
origin. The official teachers, al-
ways keen to scent a rival,
thought the moment opportune
for the arrest which they would
fain have ventured on before,

and sent their officers, but ap-
parently cautioned them to be wary,
and let him talk as long as he had
a crowd around him. So

2. We have the second word,
which dimly hints at a mysteri-
ous departure and return. "I go
unto him that sent me." Probably
it was the sight of the officers in
the crowd that suggested to Jesus
that he had but "a little while"
to be here, as, in fact, was the
case, since it was probably only
about six months to the ex-
piration.

The vibration of the preceding
conversation are still felt, and
mould our Lord's words, "I go
unto him that sent me." But
the uppermost emotions in his
heart in this second word are
yearning pity and sad foreboding.
The prospect of return to the
"glory which" he "had with the
Father" does not fill his mind
nearly so much as the thought of
the vain groping when too late,
and of the separation which must
part those from him who were so
close to him then. The whole
age-long tragedy of the Jewish
nation is wrapped up in these
lamenting and warning words.
They describe a state of continual
and ever-disappointed expecta-
tion, of impotent effort to find
God, after neglecting the visita-
tion of him who alone could have
united them to God.

Can, then, any seek Christ in
vain? Not if they seek in peni-
tence. But there is a seeking
which has no finding, because it
does not seek the Christ who is
the suffering Messiah, but only
the Christ who can lighten earth-
ly burdens and give earthly bless-
ings. We can come where he
has gone if we set our affection
on things above, where he is. We
can climb to Christ, the throned
Redeemer, by Christ, the ladder
set up on earth, with its top in
heaven; but as long as we cling
to earth, and do not know him as
"the way," we cannot come
where he is. His heart yearns
over us as over that crowd in the
Temple.

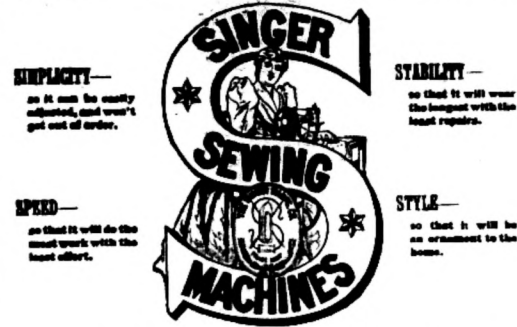
The misunderstanding of his
word was natural. Since the
people did not know whence he
had come, they could not know
whither he was going. But per-
haps there is a trace of contempt
of him and his talk in the suppo-
sition that he might possibly be
thinking of going to the "Disper-
sion," to try whether they would
be easier to make disciples of
than of the superior people at
Jerusalem, or even of turning to
the "Greeks," in default of suc-
cess among the Jews, and in de-
fiance of all Pharisaic propriety.
Possibly, too, John records their
soff, as he does other similar
sayings, as illustrating that irony
of Providence in history which
often turns the sneers of enemies
into unconscious prophecies.

3. The third word is a univer-
sal invitation to take the univer-
sal satisfaction. John carefully
dates it, because the time shaped
the form. Part of the cere-
monies of the feast was the drawing
of water by the priests bearing
golden pitchers to Siloam, and
pouring it out in the temple court
amid joyful shouts. It is doubt-
ful whether that ceremonial was
observed on the last day of the
feast, but, if it were not, and
had been the previous seven
days, its omission would make
our Lord's utterance the more
striking, while, if it were, we can
fancy how, as the priests stood
with their emptied vessels, and
the multitude joyfully shouted,
there was a stir in the crowd,
which parted while "Jesus stood
and cried," loudly enough to be
heard above the tumult of rejoic-
ing, "If any man thirst, let
him come unto me, and drink."

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LITERARY.

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

BOOKS.

BIBLE STORIES WITHOUT NAMES. By Rev. Harry Smith. 16mo, 167 pp. New York and Chicago. Fleming H. Revell Co. We like the idea of this book. It is one of a series entitled "The Children's Sunday," which the Revell Co. is publishing, and all of which we hope will be as good as this.

A Bible story is told, but no names are given. At the end of each are questions on the story. It would be pleasant and profitable for family on Sunday evenings or on Sunday nights, when they cannot go to church, to have one member read the story and all the others try to give the names. It would be well for the reader to have read Matthew Henry's Commentary on the story so as to be able to answer the questions should the others

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fall to answer them, and also to answer other questions which the circle will be sure to ask.

ABSTRACT OF SYSTEMATIC THEOLOGY. James Petigru Boyce, D. D., LL.D. Revised by F. H. Kerfoot, D.D., LL.D. American Baptist Publication Society, Philadelphia. \$2.50.

We have published some reviews of this good work, and there is little need for our speaking of it at length. Its peculiar merits are:

1. Dr. Boyce's meaning is made clear.

2. Dr. Kerfoot deals with Dr. Boyce in perfect fairness. Where dissent occurs it is expressed in a note while Dr. Boyce's language is given. The reader thus has the benefit of both views.

3. The book is given a wider range by the additional matter Dr. Kerfoot has supplied.

We are frank to say, however, that where Dr. Kerfoot takes issue with Dr. Boyce, as a rule, we agree with the latter, though not always. For example, we believe with Dr. Boyce that Adam was the "federal head" of the race, and with Dr. Kerfoot that "the God-man" suffered for our sins. Dr. K. denies the federal headship of Adam, while Dr. B. denies that the divinity of Christ had any share in his sufferings.

The book is of great and permanent value, and every preacher would do well to own a copy.

BETWEEN HEATHENISM AND CHRISTIANITY. Charles W. Super, Ph.D., LL.D. Fleming H. Revell Co. Chicago and New York. \$1.25.

It was a happy idea that was realized in the publication of this book. We have a good sketch of Seneca, his character and environment, followed by selections from his writings which resemble utterances of Scripture and a translation of his *De Providentia*. Then we have a translation of Plutarch's *De Sera Nuptiis Indicitia*; and also two essays in Greco-Roman life in the first century after Christ. The reader thus gets a good idea of the best heathen thinking in the early age of Christianity. The book is one of remarkable interest.

BIBLE MANNERS AND CUSTOMS. Rev. G. M. Mackie, M.A. Fleming H. Revell Co., Chicago and New York. \$1.

The author was for twenty years a missionary in Syria, and so has had ample opportunity to study Bible lands. Many customs in Syria are the same now as in Bible times. The material is arranged under the following heads: Climate, Seasons and Weather; Shepherds and Peasants; Trades and Professions; Domestic Life and Family Relationships; Social, Political and Religious Life.

A great many interesting side lights are thrown on the Bible, which make this book well worth having. The illustrations are especially good, and the author's style is clear and pleasing.

A MANUAL OF SUNDAY-SCHOOL METHODS. Addison Pinneo Foster, D.D. American Sunday-school Union, Philadelphia. 75 cents.

One would think that nothing new could be said about Sunday-school work, but Dr. Foster has here given us a fresh and a live book. The work is the result of long experience and of a wide gathering of materials. Dr. Foster begins with the superintendent, and goes entirely through the Sunday-school, even discussing the pastor's relation to the

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HANDY HELPS FOR BUSY WORKERS. Edwin W. Rice, DD. The Union Press, Philadelphia. 50 cents.

How to win souls to Christ is the theme of this little book—What preparation is needful, and how to make it; What methods to pursue, and how to apply them. It saddens one to think what a small proportion of professing Christians are soul winners. We believe the circulation of this little book will serve to increase the number.

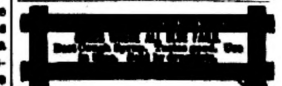
ARCHIBALD MALMAISON. By Julian Hawthorne. Illustrated by Freeland A. Carter. 12mo, Cloth, 295 pp. New York and London: Funk & Wagnalls Co., Price \$1.25.

In few books are the thrilling interest of a powerful romance and material for serious scientific consideration more strikingly combined than in Julian Hawthorne's much-talked-of story, "Archibald Malmaison." Another new edition, with illustra-

tions by Freeland A. Carter, is just published by Funk & Wagnalls Co., and the author takes the public into his confidence in the interesting "Chapter of Afterthoughts" which he has added to this edition. He describes the facts and conceptions upon which the story is based. The plot is startling and develops with great rapidity. A certain famous novelist, conversing one day with Mr. Hawthorne, bemoaned the brevity of the book (although it is not unreasonably short). He said: "Oh, Mr. Hawthorne, what a chance you missed in that story. Such a great plot you had there—great! What a chance for a three-volume novel! Dear me, what possessed you to waste it in thirty or forty thousand words? Oh, it was too bad! Just the thing for three volumes." Yet Julian Hawthorne says he has been inclined to attribute the success of the book to the very brevity which the illustrious novelist deprecated. He declares that in writing it he was controlled by the American idea of "cramping as much as possible into the smallest possible

room." Whether as a result of this or not, Mr. Hawthorne says that "Archibald Malmaison" has had more readers, already, than any other story he has written, and the present handsome new edition is expected to more than double the number.

A LITTLE book that finds increasing favor among Presbyterians is THE PRESBYTERIAN CHRISTIAN ENDEAVOR MANUAL, by Wm. T. Ellis. This year's edition makes a decided departure. While it gives the usual page of topic helps—twelve or more "topic thoughts"—and a hint for the leader—it also treats, with considerable fullness and detail, the subject of the year's meetings in general and how to carry them on. The fifty-two topics are analyzed, and a special programme for the entire year is given. It is published by The Presbyterian Board of Publication, at 10 cents a copy.



EDITORIAL

Our article on the passage, "On this rock I will build my church" (Matt. 16:18), seems to have met with very general approval.

Dr. Jesse B. Thomas writes that in a paper he had prepared he had "somewhat more in detail taken substantially the same view on the passage in question." And he adds: "I go farther than you in questioning whether the church is ever used in the New Testament as 'universal'—for explicit reasons assigned." We are glad to say that this paper of Dr. Thomas will be published in full in our columns.

President E. L. Whitman kindly says: "I have this morning read with very great pleasure your editorial in the Recorder on 'The Church.' After the learned discussions of the last two or three years on the question of the church, I have found myself less enlightened than I could wish to be. My judgment, therefore, is not to be trusted on this question at the present time. But I am bound to say that I see no flaw in your position. This, though, is only the judgment of an unlearned man, who speaks not from special study of the problem at issue, but from a simple conviction that he knows a good thing when he sees it." Dr. Whitman's modesty is equal to his great learning.

President Henry G. Weston says: "I have read your article on the church with the interest I always read anything from your pen. You know what you believe and the grounds of your belief, and have the power of stating them clearly and unmistakably. From your point of view you make out your case on the question you are discussing."

Dr. Weston holds peculiar views on the subject of the kingdom of God, which views are the result of long and patient and scholarly study of the Scriptures. We hope he will give these views on this most interesting subject to our readers.

Dr. Wm. C. Wilkinson writes: "Your editorial is a good specimen of steel chain logic. With all the positions taken in it I agree, unless I except the last one, namely, the conclusion for which all the preceding positions were assumed. Perhaps I agree to that. I do, if you mean that the 'local assembly' in the Lord's mind when He said, 'On this rock I will build my church,' was the ideal assembly local in the Aegean. But I cannot believe that language so solemn was used by Him simply with reference to the local church in Jerusalem."

We certainly had no thought of confining the location to Jerusalem. Our Lord meant the same thing by "church" when He said, "On this rock I will build my church," as when He said, "I will build my church," and "if he refuse to hear the church." He meant the local assembly, but He did not name any particular locality. The passage applies as well to Chicago or Louisville as to Jerusalem. Wherever there is found a local assembly organized so as rightly to be called a church, that is meant. The application of the term to the "general assembly" in Heaven, comes later. We rejoice in the fact that Dr. Wilkinson, almost in every particular, agrees with our position on this great question.

President G. M. Savage writes: "I have read and re-read your editorial, 'On the rock I will

build my church,' with much satisfaction. All that you say on the church, I believe with all my heart. I accept what you there accept, and repudiate what you there repudiate. . . . There is but one thing in your article that I wish you had plainly said, additional; that is, that the rock (petra) foundation is Christ."

We mentioned this last point briefly and incidentally, but at some time soon we will discuss it more fully.

Others have expressed their hearty endorsement and approval of our position on this question, but we cannot well give space to more opinions now. We specially invite the attention of our readers to the forthcoming articles by Dr. Jesse B. Thomas.

REKIDOT, History, N. Y., 1849, p. 248, says: "I have ascertained by my extensive correspondence that by far the greatest part of our denomination both re-baptize and re-ordain all who join them, from whatever churches they come."

This is the way it was in 1849, before the Landmark controversy began. Hence it is not "Landmarkism" to reject the baptism and the ordination of the members and ministers who come to us from other denominations. There are some in these days who seem to have such a dread of "Landmarkism" that they are ready to turn away from whatever any one chooses to call by that name.

Dr. Spencer H. Cone, of New York, was not a "Landmarker," and yet he said that the immersions of other denominations were too irregular to be allowed. Dr. Richard Fuller, of Baltimore, was not a Landmarker, and yet he rejected alien immersions. It is well known that Dr. James P. Boyce rejected such immersions, and some brethren have been vigorously denying that he was a Landmarker.

We will add that it is easier to denounce Landmarkers than it is to answer them.

The *Commonwealth*, in speaking of Dr. Storrs, says: "His oratory does not belong to this generation, but to preceding ones. In saying this we mean praise, not depreciation, for the oratory of the present day is a very poor thing compared with that of foregoing days." "The Websters and Edward Everetts have been succeeded by speakers who have neither the eagle's eye nor his pinions."

To be sure we are scarce of great orators, just as we are scarce of great men in other lines. But we believe the ministry has suffered less than any other calling. We have some great preachers, but where are the great statesmen, great poets, great philosophers, great artists, great generals, great scientific men, &c., &c.? Yes, we have plenty of experts, and we should appreciate them; but the conditions of our times are not favorable to the development of greatness, except along financial lines. We have greater financiers now than ever. We do not believe the world has ever before known the equal of John D. Rockefeller as a financier.

If Tennyson were alive now, and a boy of twelve years, he would develop not into a great poet, but into the president of a trust. If George Washington were now a boy, he would grow up to be at the head of a great railroad system.

They are never alone who are accompanied with noble thoughts.—Sidney.

Dr. Hoeman in a fine lecture, it was the writer's privilege to hear, said much that was admirable, but he laid down one principle which is not true and which is dangerous. He said it took a great sinnee to make a great saint; that a man must be very bad in order to become, after conversion, very good. He cited Paul's case, saying that it required the fierce persecutor in order to have the great apostle. It is true that conversion does not put talent into a man, and hence if a man become a great saint he must be a man of more than ordinary talent. It is true also that a specially gifted man, when he does wrong, is apt to go farther into sin than a less gifted man. Hence it happens that a bold and defiant sinner becomes an eminent and highly useful Christian. But it is not true that his sinning helped him to become a better Christian than he would have been had he not thus sinned.

Paul became a great apostle, because of his great abilities, when renewed by God's grace. He excelled in sin because of these same abilities; but his sinfulness was no factor in making his saintliness. He would have been a greater apostle had he never persecuted Christians. To claim that a man is better because he has sinned, is to make sin a good thing, as a necessary step toward holiness. The fact is, sin is "the abominable thing which God hates." There is no good in sin whatever. It is thoroughly hateful to all holy beings.

It is dangerous to tell people that they will be the better because they have sinned. There is nothing in reason or in Scripture to warrant such a statement. Sin does not promote holiness and is no factor in making a saint. The one problem of all problems is to get rid of sin, and it is very far from true that the more sin a man has the better off he will be after he repents. The more sin he has the worse off he will be after repentance and forever. No man who has sinned can ever be what he would have been had he never sinned, though his sins be all forgiven. Of two men, equal in other respects, the one who has less sin will after conversion make a better Christian in this life, and he will have a higher place in Heaven.

"Lost innocences returns no more
We are not what we were before
Transgression."

The *Kentucky Star* complains that the religious press of the state, except the *American Baptist Flag*, the *Green River Baptist* and the *Southern Evangelist*, have not come up to the support of the local option cause, as they should have done. We were not aware of any remissness in this respect on the part of the *Western Recorder*. The other papers can speak for themselves. We have repeatedly spoken in favor of this movement and of the work of the Interdenominational Committee. We have published appeals from that committee, and when Dr. Kerfoot was assailed because of his work as chairman, we promptly came to his defense.

Let it be understood by all men everywhere, that the *Western Recorder* is thoroughly opposed to the manufacture and sale of intoxicating liquors as a beverage. The editor never took a drink of whiskey in his life, and he proposes to finish his life not knowing how whiskey tastes. He advises everybody else to let alcoholic liquors entirely alone. We are thoroughly in favor of

allowing each county to decide whether liquor shall be sold there or not. Hence we hope the Roberts bill, or some one equivalent to it, will soon become a law. We hope the committee will press the matter before the incoming legislature.

We mentioned last week the death of Dr. Augustus Rauschenbach, but it merits more than a passing notice. He was the son of a Lutheran pastor whose book of Bible stories ran through seventy or eighty editions. He came of a long line of preachers. He was most carefully educated, graduating with high honors at the University of Berlin in 1868.

There he passed through profound struggles of mind and heart till he found peace in simple faith. He afterward studied at Bonn. He succeeded his father as Lutheran pastor at Altens, where he preached repentance and faith and was called a "pietist." This aroused bitter opposition and led to his emigrating to America. He labored for the American Tract Society with pen and speech among the Germans. Witnessing a baptism by the Baptists, he was led to investigate the subject and he was baptized in 1850. He went to Missouri and became a Baptist backwoods preacher. When the German department at Rochester Theological Seminary was established, his services were secured, and in that connection he became well known to the denomination and the world. In 1894 he retired from active service and returned to Germany, where he recently died at the ripe age of eighty-three.

Great Britain is aroused as never before and is determined to put forth her whole strength, if necessary, to crush the Boers. Every time the British have met the Boers, the former have been worsted, and all the world wonders. British pride is wounded, and British spirit is aroused and a large army is to be sent to South Africa. In the meantime the Boers are being strengthened. Their sympathizers in Cape Colony and elsewhere in that region are taking sides against England and the whole British dominion in South Africa is in peril. It is evident that the war will last for some time still. Meantime about half the supply of the world's gold is cut off and financial circles are being affected. We think this will help Colorado and our other gold producing regions. "It is an ill wind that blows nobody any good."

BISHOP WHITTLER, the Episcopal bishop of Virginia, is troubled because so few young men are preparing for the ministry in his church. May one reason not be, that the Episcopal church has allowed its ministry to become a sort of waste-basket into which Presbyterians and Methodists and Baptists, especially the former, have tossed their rejected articles?

READER, you are thinking of making a Christmas or a New Year's gift to a friend. Is there any gift, for the price, which would be more fitting and do more good than to send that friend the *Western Recorder* for a year? Echo answers: "Western Recorder for a year."

It was Thomas Carlyle who said: "No book that will not improve by repeated readings, deserves to be read at all."

Editorial Varieties

If the British do not conquer the Boers, it will not be because the Boers possess an arm in the matter of arms. Most of them seem to have double shames.

And if some of the towns in South Africa are so hard to capture as they say to prove, they may be regarded as impregnable.

It has been said that the reason borrowed books are not returned better, is because it is easier to find the books than to retain what is in them.

The Chinese oath for courts of justice consists of burning joss sticks and eating of the head of a chicken. Unless this is solemnly done, the Chinaman does not feel bound to tell the truth.

The *Christian Herald* is right in its objection to "the revision of the work of Christ which transfers the emphasis from his atonement to his example." There is no man more fit to serve as one which appears in more invidious forms.

Editor E. H. Felt has been visiting the Rocky Mountain region and has been writing back interesting accounts of his travels. This is the way to do; and it is the way the editor of the *Recorder* always tries to do. We hope the needed rest will make Dr. Felt "as good as new."

That was an apt reply of which the Indian apostle Jerome tells us a bright woman made to a beeholder who said, "What is the use of carrying a wife when you can buy a parrot for 50¢?" She said: "Woman is at a disadvantage, since a grizzly bear costs many times that sum."

Dr. Howard Osgood writes to the editor a general letter from which we take the liberty of making the following extracts: "I am entirely willing to trust you. I believe you seek to glorify Christ by word and deed; and when I believe that of a man though I may differ from him—I am not anxious to criticize him."

Dr. Miles Standers, in the *Christian Observer*, says that Sweden teaches that "Baptism or Theophany and Eucharist introduced immersion." The date given is A. D. 4th. Why not make it 4th? We are interested in learning how many men "introduced immersion" and into how many places they introduced it. One John the Baptist introduced it into Judea. This is considered an ill hand.

The appropriations to the War Department for the current year amount to \$1,000,000,000 and Secretary Root asks for \$100,000,000 for next year. War is an expensive business, even with so small a foe as the Filipinos. The War Department during the year covering the war will spend one-third the amount of money that it has to be added the cost of the Navy Department.

An infidel woman in an infidel paper, a copy of which somebody has sent to claim that the wife murders in this country are due to what the Bible says about women. There is so much sense in this as there is in other infidel claims. It is not likely that one wife murderer in a thousand has any knowledge what the Bible says about women, and if he does, he defiantly violates it. The ignorance of infidelity is as great as its malice.

Prof. Foster of the University of Chicago is reported as claiming that only those passages in the Bible which are "capable of being mediated by religious faith" are of authority. This is hazy and vague. Will not Prof. Foster kindly select the passages which he thinks have authority, and let us know which they are? Why does he not issue a Bible of his own? However it is the rest of us to tell us which passages we can depend upon—in his opinion.

Mrs. J. H. Hall passed away in Fulton, Ky., Dec. 18th, after a long siege of severe illness. She was a devoted wife and mother. She was a true helpmeet for her husband, who pays her a beautiful and touching tribute in the columns of his paper—the *American Baptist Flag*. The funeral was largely attended and was conducted by Pastor J. H. Wright, who also bore on the deceased high praise in the service. We tender our condolences to the bereaved family.

Our church at Danville has been for a good while without a pastor, but it has secured one of late. The Rev. Henry A. Samsell, of Bay City, Mich., has been called and he has accepted. He is a Kenosha man and is of good old Kentucky Baptist stock; and we give him a cordial welcome home. Danville is one of our best churches and offers noble opportunities for usefulness to a pastor. The Baptists there, too, deserve the best. The new pastor has rendered good service in Kentucky, Ohio and Michigan and we predict that he will in Danville do the best work of his life.

We are pained to hear of the death of Dr. Warren Johnston, of Murray, N. I. He was one of our best preachers and a most useful man. He labored with Dr. Standers through Philadelphia and for years he has been on the International Sunday-school League Committee. He has written much for the papers and always to the edification of his people. We can, as our readers know, a high regard for him and we are confident we had well published an article from him, which is probably the last to greet his partisans. He was a "staring and a shining light."

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. E. O. Dargan preached at 11 A. M. on the entrance of the Word street light. At night Pastor Eaton preached on "The doctrine of prayer." One joined by letter and one baptised.

Broadway—Pastor Jones preached on "Come thou with us and we will do thee good," and on "Some aspects of eternity." Fifteen received by letter and one baptism. Those who withdrew from Walnut-street. Pastor Jones made an address on receiving them.

Chestnut-street—Pastor Weaver preached on "Redemption through faith," and on "Casting our burdens on the Lord."

East—Pastor Christian preached by request on the 100th anniversary of Washington's death, and on "Seal's night at Endor." On Thursday night was celebrated his birthday at his home.

McFerran Memorial—Bro. W. O. Carver preached.

Twenty-second and Walnut—Bro. T. T. Martin preached. Meeting closed. Received during the week 30 for baptism, 10 by letter and 48 baptised. There were 93 additions in all since the meeting began. Bro. W. T. Bartlett was ordained to the ministry.

Franklin-street—Pastor Jenkins preached on "The blood of Christ." One received by letter.

German—Pastor Wm. Ritzmann preached on "Forgive us our debts as we forgive our debtors."

Highlands—Pastor Dawes preached on "Successors," and on "The three fold inscription on the cross." Two joined by letter.

Logan-street—Pastor Montgomery preached on "The dignity of man," and on "A lost possession for a kept people." Two joined by letter.

Parkland—Pastor Gordon preached as usual.

Portland-avenue—Pastor Tralle preached on "Paul's unpleasant home-coming," and on "Knowledge of divine truth, how obtained." Five received by letter and one for baptism.

Twenty-sixth and Market—Pastor Thompson preached on "Christ our friend," and on "Now as the accepted time." One received for baptism.

Clifton—Pastor Foster preached on "Stewardship." Congregational meeting at night. During the year there were 47 additions. The pastor made 68 visits. Three times as much raised for missions as ever before—\$1,894 raised in all.

East—Bro. W. T. Rouse preached on "Being faithful unto death." At night the pastor preached on "Lydia's conversion." Three received for baptism.

Oakdale—Pastor Hill preached on "Glorious help," and on "Hell." One received by letter.

The Point—Bro. E. B. Farrer preached. There were 137 in Sunday-school.

Jeffersonville, Ind.—Bro. M. S. Humphreys preached. One received by relation and one for baptism.

Bro. B. W. Taylor gave the Pastor's Conference an interesting talk on "How to beat Satan our unused forces." Several brethren spoke.

SEMINARY NOTES.

Christmas comes but once a year. We rejoice that our sick brethren will soon be well.

J. L. Shipp conducted the mid-week prayer-meeting.

All were glad to have M. T. Hunt and T. T. Martin with us in the dining-room one evening.

Several of the married students and their wives took dinner with us Sunday. Among the members were Geo. W. McDonald, John T. Mason and Bro. Anderson.

Many found it a pleasure to attend the coffee social given at 113 W. Broadway Friday night by the Free Kindergarten workers. The teachers and the women were delightful.

O. E. Bennett has returned from Canada. His new pastor, Mr. W. H. Madison, Ky., has been here in a meeting. There were three additions to the church.

J. W. Gray opened a meeting at Meacham's Hill on the first of the month and closed Sunday night.

There were 18 additions made to the church membership.

C. C. Coleman, of Mississippi, will be ordained next Sunday at Forts of Elkboro, where he is pastor-elect. Dr. John B. Sampsy will deliver the ordination sermon.

Many students heard Dr. Dargan at Walnut-street Sunday morning on "Light." Dr. Eaton preached at night on "God's immutability, yet how he can answer prayer." There was a treat to the Systematic Theology class.

Robt. M. Barrett, Th.D., an honored student of the Seminary, has offered us his "Story of Christian missions" as a reduction. This suggests of mission literature is the cream of the author's wide reading. Thanks, Dr. Barrett.

Our brother, F. R. Huhns, had a bad fall on the iron steps. He was unconscious for some time, but before the day was gone he had regained his senses. We are glad to find his injury but slight, as he has fully recovered.

Sunday supplies—Dr. Carver at McFerran Memorial in the morning and Third-avenue in the evening; Dr. Dargan, Walnut-street, morning service; H. H. Hulien, Colesburg; J. H. Barram, Dunson-street; H. F. Buckner, Maryland; A. C. Croft, Mt. Pleasant; J. L. Partee, South Elkboro; L. R. Scarborough, Croppers; Austin Crouch, Shelbyville; R. E. Gibson, Preston-street; James T. McCollum, Glen's Creek; J. R. McGill, Jacob's Addition; J. H. Moore, Highland Park; J. K. Humphreys, Jeffersonville; D. B. Rickard, Underwood, Ind.; J. S. Sulder, New Albany, Ind.

HAL F. BUCKNER.

THE STATE.

Pastor L. L. Kyle writes: "I have just been recalled to my home and Speedwell church, and we are getting along nicely. Success to the RKOORDEB."

Pastor R. B. Mahony writes: "I have just accepted a call to the Perryville church, and the outlook is very hopeful. The church has a fine lot of brethren, and is an up-to-date church in missions."

Pastor J. Wendell Blackburn writes: "Never was so busy as now. On the fourth Sunday in this month we hope to ordain Bro. Wm. Oorder at New Salem. Our fifth Sunday we will have a meeting at Stubeys with Dec. 29, 30 and 31. The Lord willing, with Bro. J. H. Dew, we will commence a series of meetings with our church in Monticello on Sunday, Dec. 31. May God send us showers of blessings."

Pastor C. W. Bowles writes: "I have just closed a good meeting at Millerstown church, one of the best church revivals of the year. The writer did all the preaching. Received 1 by baptism, others restored and the church brought to a higher plane of Christian duty. The writer accepted the care of the church. At the close of the meeting we took a cash collection of \$30 to procure an organ for the church. I organized a Sabbath-school which is in a flourishing condition. The congregation is growing. We have had the presence of Bro. R. W. Cove on the last day of the meeting. This is a field that has been growing up in weeds and briars. We ask the prayers of the readers of the WESTERN RECORDER upon this field."

Bro. J. J. Foster writes from Mayville: "I closed my meeting with Bro. Virgin at Lagrange on Wednesday. There were 33 additions to the church. Bro. Virgin has completed his first year as pastor, and has a strong hold upon the people. The church was never more prosperous than under his leadership. Mr. Judge DeHaven, who built the church at a cost of \$25,000, is still spared to witness God's blessing upon it."

Pastor F. M. Welborn writes: "The meeting at Bethel church, Muhlenberg, was very successful. There were many sinners came for prayers, but two conversions."

The meeting at Georgetown at last accounts had resulted in 61 additions, of whom 57 were by baptism. Pastor Oddy was aided by Bro. C. H. Jones. Many of the students made professions of faith. Among the converts was a Jewess, and she was cast out from her home in consequence.

Bro. T. L. Utz writes: "On account of a failure of health, I have been forced to resign my churches, Bellevue and Sand Run, and have moved to the farm near Union. I am now getting ready to leave for a meeting. I am now suffering from nervous prostration and can read but little, but manage to devour the RECORDER."

Bro. C. Mast, Stout writes from In-

dianapolis, Ind.: "The church at Lawrence, near Indianapolis, invited me to assist in a meeting to meet some difficulties, and am glad to say the Lord led us on to great victories. The old troubles were all straightened up and settled agreeably. Sevan united with the church, his brother, I shall engage in evangelistic work all the time for a few months, as I shall close my work with the New Bethel church, near this city, the last day of this year."

OTHER STATES.

Brother C. C. Marshall, writes from Warsaw, Indiana: "My work here is in a very gratifying condition. We expect to begin special meetings after holidays. We are in better condition, so the older members say, than for several years. It is a source of pleasure to me to see reports in the RECORDER from the dear old Seminary, where we attended in the days of Broadus. Manly and Whitcomb. We love the boys now there, though we have no personal acquaintance with any so far as we know of them. God bless them and make them useful men in His service."

The North Carolina Baptist State Convention met in Asheville, N. C., Dec. 6th-10th. The session was largely attended and was of great interest and importance. The reports showed the best results in the history of the Convention. Over \$20,000 was raised for State Missions, over \$9,200 for Foreign Missions and over \$6,000 for Home Missions. The main speaker, an armless preacher, preached the introductory sermon. Rev. R. H. Marsh was re-elected president. Among visiting brethren were Dr. Mullins, who got \$300 for Students Aid Fund, Drs. A. E. Dickenson, E. E. Chivers, W. D. J. Frisbie, J. M. Frost, R. J. Willingham. The Convention will meet in Raleigh next year with Pastor W. M. Vines of Asheville as the preacher.

Bro. H. C. Risner has entered on his work at Roanoke. A good prospect, the good people here are doing their best in their efforts to make his home comfortable and his work pleasant. His preaching was blessed with three professions last Sunday.

Bro. John C. F. Kyger writes: "I closed my meetings with the First church of Nevada. Most, last night and an unbroken record. The Katy Five on route to my home in Waco, Texas, to spend the Christmas holidays. The meetings were well attended, and touched in their influence all parts of the city. There were more than one hundred professions, six to the church and more will join later. Bro. H. C. Best is the pastor, and he is one of the kind that brings things to pass. He is one of the ablest preachers in Missouri. He and his people treated the Texas evangelist royally. For his work's sake. They purchased 200 copies of 'Bells of Heaven,' and invited me back to hold another meeting when they complete their elegant new church which is now under course of erection. God bless the RECORDER."

Pastor C. C. Marshall writes that the O. E. Smith, who was deposed from the ministry in no relation of his. We were so intent on guarding this able and pious man from suspicion, because of the similarity of names and because the Baptist Year Book gave him as in the same state, that we wrote in the present tense instead of the past. We should have said who was at Centreville, Mich. We knew that Bro. Marshall is at present pastor in Warsaw, Ind.

Pastor W. B. Kendall held a meeting in his Sand Flat church, Texas, which resulted in 59 additions to the fellowship of the church.

A fifteen days' meeting in the Colorado church Texas, closed with 10 additions to the fellowship of the church.

There were 13 professions of religion and 12 additions to the fellowship of the church, as the result of a meeting in the Bluff Dale church, Texas.

A twelve days meeting in the Prairie View church, Texas, closed with 57 additions to its fellowship.

Pastor Henry A. Sumrell of Bay City, Michigan, has accepted the call to the Danville church in this State. The Ministerial Association composed of the Baptist pastors in East Tennessee and vicinity speak in the highest and most affectionate terms of Bro. Sumrell and regret that his needs will not allow him to remain in that climate where he is doing good work. We welcome him to old Kentucky.

A REMARKABLE INVENTION.

BY AN OHIOAN.

A genius of Cincinnati, Ohio, has placed on the market a new Bath Cabinet that is of great interest to every man, woman and child.

This Cabinet is a rubber-walled room, an air-tight enclosure in which one comfortably rests on a chair, and, with only the head outside, enjoys all the cleansing, curative, beautifying and invigorating effects of the most luxurious Turkish Bath, Hot-Vapor or Medicated Bath at home for three baths each, with no possibility of taking cold or in any way weakening the system.

THESE ARE THE BEST OF ALL BATHS, far superior to soap and water; calculated for protecting glowing faces, fair skin, bright eyes, elastic figures and perfect health to all men and women who make these weekly habits, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, driving out all system-destroying impurities, and the most poisonous matter of



the blood, which, if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, disease, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for method of securing a clear skin, a good complexion, of retaining good health, curing and preventing disease, without drugs, has certainly been found.

The makers inform the writer that more than 75,000 of these cabinets have been sold since August, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

Since this invention Bath Tube has been discarded, for it gives a better bath at all seasons, purposes than soap and water, and as never over a million of homes without bathing facilities, this would be a good article for the agency for, as millions will certainly be sold.

All our readers should have one of these cabinets in their homes. The makers agree to send it on thirty days' trial and refund the money paid for it if not just as representative perfect satisfaction.

Thousands of remarkable letters have been written the inventors, and to our knowledge, no one has ever been given up to die and returned to robust health, to the satisfaction of their friends and physicians. Dr. E. M. Marble, No. 1024 K. Avenue, Richmond, Va., writes: "This cabinet is the best of all, and the only one I could recommend. It should be in use in every household."

Dr. E. L. Eaton, of Topsham, gave up his profession, for he said he could do more good for humanity with this Cabinet than his medicine, and has already sold several hundred of them.

CENTENNIAL CELEBRATION COMMITTEES.

The duties of these committees are indicated in the reports adopted by the Southern Baptist Convention and Kentucky General Association. See the minutes of these bodies. The first work is complete organization of the State. The committee of the General Association was authorized to appoint a committee of five brethren in each District Association. The District Committee is to appoint a committee of three brethren in every church. When the organization is complete suitable literature will be forwarded by the committee of the Convention. The State Committee is to prepare a programme and select speakers for a day's session in connection with the next meeting of the General Association. The District Committee should arrange for a session during the year in their association, either in connection with the meetings of their associations, or at some other time. The committee of the church should arrange for a session in their own churches. Organizations, Thanksgiving and Education are the chief things to be emphasized. It should be glad to have suggestions from brethren, and beg for prompt and earnest co-operation on the part of committees.

CHAS. HARRIS NASH,

Chairman State C. O. C.

A HANDFUL of good life is better than a bushel of learning.—George Herbert.

Congressman John J. Lentz, Mrs. Senator Douglas, Rev. James Thomas, Ph.D., pastor of First Baptist church, Cincinnati, Mich.; Rev. R. E. Paine, U.S.A.; John T. Swartz, editor of "Christian Guide"; James M. Hamlin, editor of the Christian Advocate, and a host of our most eminent people use and recommend it.

John A. Hagan, Richfield, Mo., afflicted fifteen years with rheumatism in his worst form. He cured on six days. Mrs. Anna Woodrum, Thurman, Ia., suffered for sixteen years with Nervous Prostration, Headaches, Indigestion, Kidney Trouble and Female Ills. The best doctors were unable to benefit her. This cabinet cured her in four weeks, and she says it is a God-send to all who suffer from any of these troubles.

Mr. L. B. Westbrook, Newton, Ia., afflicted forty-five years, was cured in three weeks of Catarrh, Asthma, Heart and Kidney Troubles. O. P. Freeman, Sparta, O., afflicted seventeen years, unable to walk, was cured of Kidney Troubles, Piles and Rheumatism. Thousands of others write, praising this cabinet.

This invention is known as the "New 1000 Style Square Quaker Folding Bath Cabinet." We find it to be a genuine cabinet, with a real door; opens wide; handsomely and in quality made of the best materials, rubber-lined, with strong, rigid steel frame, top, curtains to open for cooling off; in fact, all the latest improvements, and should certainly last a lifetime.

It folds flat in 1-inch space when not in use, can be easily carried; weighs but 10 pounds.

IT IS IMPORTANT TO KNOW That the makers guarantee results and assure positively it will do them good. We assure that this Cabinet will clear the skin, purify and varnish the blood, cure nervousness, weakness, that "tired feeling," and the worst forms of Rheumatism. They offer much reward for a case not relieved. Cures Women's household necessities, a blessing to every family.

To please the ladies, a Head and Face Steaming Attachment is furnished if desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, Catarrh and Nervous Troubles.

It cures the worst cold in one night, and breaks up all symptoms of La Grippe, Fevers, Pneumonia, Bronchitis, Tonsillitis, and all other household necessities, a blessing to every family.

ALL OUR READERS SHOULD Have one of these remarkable Cabinets. The price is wonderfully low, only \$10.00. Cabinet complete, with heater, formulas and directions. Send \$10.00, and we will send it to you. It is indeed difficult to imagine where one can invest that amount of money in anything that gives so much guarantee so much genuine health.

Write to-day, to the World Mfg. Co., 222 World Building, Cincinnati, O., who are the only makers, for full information, or better still, order a Cabinet. You will be disappointed in the few who undertake every Cabinet, and will refund your money, after a day's use. We guarantee that we know them, and to ship promptly upon receipt of your money.

Don't fail to send for booklet, anyway. This Cabinet is a wonderful seller for agencies, and the few who send in orders to both men and women upon request, and to our knowledge many are making money with this Cabinet than in any business. This is certainly an opportunity not to be neglected.

QUITS A NUMBER OF BROTHERS HAVE WRITTEN TO US IN REGARD TO THEIR ARTICLES ON HAND. INVARIABLY THESE ARE LONG ARTICLES. WE HAVE AS MANY OF THEM ON HAND AS OUR READERS WILL TAKE PATIENTLY FOR A YEAR TO COME. BROTHERS WHO WITH SOME SHORT ARTICLES, PLEASE DO, AND SEE HOW QUICKLY WE CAN PUBLISH THEM. OF COURSE IF SEVERAL SHORT ONES COME ON THE SAME SUBJECT SOME WILL BE DELAYED, BUT TRY US. BY COUNTING THE WORDS IN A COLUMN OF THE RECORDER PER COLUMN AND ONE PAGE OF YOUR MANUSCRIPT, YOU CAN EASILY TELL HOW MUCH SPACE YOU WILL FILL.

SAMPLES MAILED FREE.

One Hundred Thousand Trial Packages of Catarrh Cure Sent Free to Applicants.

Dr. Blosser's Catarrh Cure is a pleasant and harmless vegetable compound, which being inhaled by smoking, is applied directly to the diseased parts, and being absorbed, also purifies the blood. It will cure nearly all cases of Catarrh of the Neck, Catarrh of the Larynx, Catarrh of the Bronchitis, Asthma, etc.

A sample will be mailed free, and further treatment, if you desire it, will cost only \$1.00 for a box sufficient for one month's treatment. Write at once to Dr. J. W. Blosser & Son 115 Broad St., Atlanta, Ga.

Two things should constantly impel us toward the goal Christ fixed, the crown, unfading and incorruptible; these two things are duty and destiny.

FAMILY CIRCLE.
 STORIES FOR YOUNG AND OLD.

A MARRIAGE MADE IN HEAVEN.
 BY W. DAVIS TURNLEY.

I saw one day two streamlets,
 And with the rising dawn,
 Meet in the sun and flow along,
 Commingling late and soon,
 Smooth was their glide through glades of green,
 While shimmering sunbeams smiled between.

I saw two living currents
 Then evenly run together
 Through all their life, as man and wife,
 Each loving well the other.
 I think this stream of life was smooth
 Because it ran where God approved.
 Clarksville, Tenn.

A WILDCAT HUNT.
 BY FRIBOILLA LEONARD.

The two boys were sitting on the end of the station platform, their backs against a pile of boxes which they had completely run out of, and their heads, as though they were Texan Jack, the Lasso King, or the Robber Bangers of the Rio Grande, which Jim Taylor had brought down there to read, safe from the disapproving eyes of his father, a mother, and a With the word "dang words," read Jim aloud, "he leaped suddenly from the bluff far out over the edge, and shot down feet-removal."

"It was considerably over a hundred feet to the water, and Texan Jack saw him strike it and disappear, a defiant shout breaking from his lips as he touched the current!"

"Up dashed the Tonkaway and Boes, the former dragging the outlaw with him, the other with his rifle."

"That's the stuff!" said Jim, admiringly. "That's the way to do it. You see, he ain't no reason we should wait till next year, like I said first. Let's go right away. I ain't got ten dollars and a gun, anyway, and you ought to make fifty with an open money jar 'n' get in his store."

Fred Adams looked a trifle sober at the suggestion. He was an active, energetic, whirlwind of a boy, whose superabundant spirits and daring made him troublesome to manage at home, and laid him open to just such temptations as cunning Jim knew how to apply. But Jim, for all his outside bravery, was a bit of a coward, and disobeisance; and Fred had not a touch of either vice. To run away from home to the wonderful West, with one thing—adventure—claimed Fred for his own—but to take money in order to go, and to sneak away secretly, was quite another.

"I don't care if I want to go till I kin go straight," said he. "The 'ho'll jest stay in this dead old place till you die. Perhaps Joe will git you a place in the telegraph office, when he gets tired of it, and you kin sit all day and send messages like a girl. That's all the life there, an' away!"

"Joe ain't no will!" said Fred, angrily. Joe was his elder brother, the telegraph operator at the station, and Fred had an uneasy sense that if Joe knew that he was sitting so near him, with a dime novel and Jim as companions, there might be trouble.

"He might as well be a girl, then!" said Jim, with a jeering smile. "Texas Jack could do up a handsome like him! You kin stay here with your big brother of you like, but I'm 'roin' to be out on 'de prairies in a month, 'less'n' I kin'ter and have me with the scents on a wild Mustang. You'll never be a Ranger or a Ranch King, like I'm bound to be some day!"

"I done," began Fred, evidently weakening. But just then the noon train came in sight, and the boys looked away, and had come out upon the platform to watch its arrival. Joe leaned out of the office window, and nodded to them—a bright-eyed, somewhat undernourished young fellow, quiet and steady, but as wise as the village sage, in his pocket, in him quite as much as his more turbulent younger brother. Jim Taylor couldn't stand Joe; he felt the contempt that never came out in words, but was there just the same; and he edged away to the other side of Fred, crossing the door in his pocket, as the train came rolling in.

The wheels slackened and stopped; and immediately, before a single passenger had time to alight from the train, three men jumped out of the crowd, crossed the door quickly, and the messenger himself—was covered with blood, which streamed down over his

hood. He snatched a handful of Jim's hair, and the blood was dropping from his arm.

"You'll have to stop here for a while, Joe!" one of the three—a brackish man, whose name—called out, "There's a wildcat loose in the express car. It's done Tom up pretty well. I guess we'll hev to shoot it, though it's worth money, too, and it's a pity to knock it over. Hev you got a gun, buddy?"

"No, son, I shoot her, I say!" cried the messenger. "Ef we can't git her into the cage again we'll jest hev to fasten the doors outside and take her to the end of the run that way. The pesky brute! She got out of the cage—it's a wooden one, with wire-netting on the top, not fit to hold a monkey anyway, and the first thing I knew she was on a lot of legs in the corner!"

"That was ten miles back," said the messenger. "We've ben a-dritin' her ever since. She's clawed Tom on the head and me on the arm, and she's on them keys yet, as fresh as paint! We tried three times to throw a blanket over her, but she slid out every time jest where we didn't expect her to, and she smiled grimly as he wrapped the rags of his sleeve tightly about his wounded arm to stop the blood.

Joe considered a moment. "I believe I could catch that critter," he announced, as he smiled broadly, as if an idea had struck him. He turned to the third man, who was unarmed. "Will you go in with me?"

"What do I want to git chewed up fer?" said that worthy, contemptuously. "The company 'nd the wild-cat fight is not for me. But ef you're a-rolin' in I'll go behind with a gun, though, 'nd shoot her ef you git the worst of it, and there ain't no other way."

"All right," said Joe. He wheeled quickly around to Fred and Jim, who were standing open-mouthed. "Here, Fred, you get me that rope over there; you're a plucky one, and I can trust you. You follow me, and keep right behind me, and make a good slipknot in the end of that rope as you're comin' along with it. Jim, you fetch me that torch that the fireman has—two of them, if you can—and be quick about it!"

Jim hurried on his errand. "But I ain't a gun!" into that car, he said to himself, as he went. "He won't git me near a wildcat, to be clawed 'nd chawed up—no sir!"

Joe, however, had no time to notice Jim's reluctance to enter the car. He marshaled his forces—the trainman with the gun in the rear, Fred, with the slipknot ready, next, and Joe, with the torch, with one of the torches blazing high. The door was cautiously slipped open and the attacking party advanced into the car, while the passengers, who had before this crowded the platform, became fearful that the wildcat might dash out at the rear of the train, and fasten on the cars, fastening all the doors and windows tightly.

The wildcat was crouched upon the pile of logs still, at the rear end of the car. It tail switched angrily, and the crowd that gathered within the train, while an angry snarl lifted its twitching lips. It was a splendid specimen, a real prize, on its way to a menagerie, and was easily able to cope with a full-grown man. Joe's heart beat fast as he advanced nonchalantly to the wildcat, with one of the dang-rope bruis. Giving it no time to spring or even to move aside, he dashed the torch boldly in its very face, waving it close to its eyes, so blinding and dazing the creature that it shrieked back, rearing its head high and pressing itself backward against the wall of the car in a vain endeavor to escape the flame. All the light was gone out of it for the moment.

"This was Joe's opportunity."

"Hand me the rope, quick, Fred!" he cried, "Keep behind me, do you hear!" For Fred, in wild excitement, ran courageously forward, and Joe had no mind to expose his brother.

"That's right," and with one dextrous turn, the noose fell around the great cat's neck, and Joe jerked it tight, and the wildcat, with a hoarse roar behind him, waving the torch again, with his free hand, in the animal's face. The cat choked and snarled, but still shrieked before the fire.

"Get that rope through the end of a barrel, or the cage, or something," Joe called out, "and let me know when you're ready to pull her in. Here, Jim, hand me another torch! This one's going out!" But Jim had slipped out, torch and all, at the first sight of the wildcat, and was nowhere to be found.

In half a minute, though, the rope was passed through a knothole in the side of the wooden cage by the excited hands of Fred and the trainman, who, when the wildcat was nowhere to be found.

him to get any side-way spring, while the snarling, shrieking, wildcat was dragged slowly but helplessly back into the cage, which was then immediately turned upside down, and the rope fastened securely outside the knothole, so as to render all further attempts at escape impossible.

Joe fanned down the dying torch and wiped his forehead. "Where was that other torch?" said he. "It might have been a close shave if this one had gone out on me. Jim had two—where's the other one for I tell you. I might have needed it pretty bad!"

"That Taylor boy!" said the admiring trainman. "Oh, he run away—he ain't your kind. Say, you've got sand, young fellow!" he went on, admiringly. "You're a plucky one, but your brother, he's ahead of us all. I've been out West, but I never see the best of this. He kin whip his weight in wildcats, trust enough, can't he?"

Joe wouldn't hev missed it for thousand dollars, but he abouted Joe warmly by the hand, while the other trainman and passengers crowded round and praised the young man's courage and coolness.

"Say Joe," suggested the admiring trainman, "er the trail had finally rolled away with three observers for the telegraph operator as it moved out of the station—the two brothers trudged home to dinner, "why don't you go West and be a scout like Buffalo Bill?" You could do it easy!"

"Cause I ain't no fool!" Freddy!" said his brother, genially. "You need'n go lookin' after wildcats and such, sonny; they'll come where you are and give you the chance to fight 'em, you see. And if you're ready for 'em, they'll come along, whether it's East or West, and don't you worry about it like that cowardly sneak of a Jim Taylor, you needn't be afraid but you'll find a chance to be as brave as you want just right around here!"

A FAILURE THAT SUCCEEDED.
 BY JOHN A. CAMPBELL.

The two old-fashioned gardens were side by side, a fine tall hedge of lilacs between them. Each had its prim little gravel walks, its round and square and triangular beds of flowers, bordered with shells, and its straight lines of box separating it from the road in front and from the street behind. Each garden was a belonged to the gardener, as Myra would have said, and were also exactly alike, both solid, square, white-painted, green-shuttered. Grandfather Morton had ordered them built so, several years before his death, and he had left the gardens to his daughters, although not twins, had for a long time possessed dresses, caps and other articles exactly alike, and it was generally understood that this law was not to be broken. Based on arrangements the old ladies judged would prevent their transgressing the Third Commandment.

Originally, there had been a break in the center of the lilac hedge, and one long path had led from Miss Meribah's side door to the garden, up to Miss Adella's side door, which thoroughfare Myra had traversed more times than she could remember. Myra was the old ladies' orphan niece, a small, active child of eleven, sharp-eyed and brown-haired, who had lived for some years with her aunt. By the terms of the unwritten agreement before mentioned, she spent one day and night at Miss Meribah's and the following at Miss Adella's, thus preserving the balance of things.

During the two years she had lived in Burnside, Myra used often to roll her hoop along the path that connected the two houses; but she would do so no more, unless something happened to break the spell, which in this case was a sudden one, no less than a barricade that had been erected in the gap in the lilac hedge to close the path. Miss Adella began it. One morning she walked from her doorway with her arms full of rope and brushwood, and with these materials she constructed a substantial little fence on her side of the gap. It was a challenge. Miss Meribah frowned when she noted it, and in the evening, her head well in air, she performed a similar operation upon the side of the hedge on her side. The barrier had now been in existence for two weeks, and during this time the usually benevolent old ladies had not spoken to each other. Myra did not know the reason.

On this momentous evening the little girl went with Miss Meribah upon the tiny front porch. It was her day with this aunt. She still went from one to the other in spite of the coolness, but no longer by the convenient path through the hedge. The old ladies were sitting on the porch, and Myra had her red book, and found their way through the west-

ness by the roadside and fall upon the two companions. The leaves were beautifully tinted, for autumn was approaching, and soon the entire out-of-doors would have to be abandoned.

"Aunt Meribah, what is the matter with you and Aunt Adella?" suddenly asked Myra. It was the first time she had referred to the subject. The old lady flushed. "Myra," she replied, solemnly, "your Aunt Adella's behavior has been very poor indeed. I might even say it has been dreadful."

"Why did she put up that funny little fence with the ropes and the crooked sticks?" pursued Myra, seeing that her aunt was not averse to talking.

"I will tell you the reason," said the old lady, in her soberest tones. "I suppose you ought to know. Adella and I have for many years had everything alike, and she seemed to think this was to go on forever. Two or three years ago she bought a new black cashmere dress, and she told me where I could get one like it. Well, I went to the store, and there I saw a nice piece of gray cashmere on the counter—a real bargain—and I liked the color. But she must have been angry, because next morning she came out and made that fence." Miss Meribah paused.

"And then you went out and made your part of it," supplemented Myra. Her aunt nodded. "But why didn't she buy a gray dress and you a black one, to make it even?"

"Child," said Miss Meribah, "you don't understand. Adella is too unreasonable. She'll see it herself in time, and then she'll come and ask my pardon. But until then that fence stays up!"

"Don't you wish there hadn't been any trouble?"

"Of course, and I wish it would all blow over soon. But don't you dare to breathe a word of this to your father or Aunt Adella! Do you hear me, Myra Frances Hope?"

"Yes, ma'am."

After a lengthy pause, Miss Meribah again spoke. "Does she ever ask you questions about—about me?"

"No, ma'am, as often as you ask them about her."

"Oh! And do you answer them as you answer mine?"

"Yes, ma'am."

"Well, mind you don't say anything about what I told you just now, or about the matter that I told you," said Miss Meribah, who still fondly believed that Myra held that reprehensible person in awe. "Then she rose and went indoors."

Left alone, Myra pondered. How very small a matter had provoked the quarrel! Both her aunts were eccentric—the villagers did not hesitate to call them "queer"—but she had never thought that their vagaries would reach this point. How nice it would be if she could head the breeze! At least the former was a characteristic one—just as Miss Meribah called her usual, and for some time after they had retired, when the old house lay silent under the silver moonbeams she remained awake thinking.

The following day she went bright and early to Aunt Adella's, and at breakfast broached the subject again. Aunt Adella, too, was very willing to talk.

"It's Meribah's doing," she declared. "She oughtn't to have bought that gray dress. She hadn't any regard for my feelings when she did it. Having had things alike for so many years too! When she changes that dress, or gives it away, or something, I'll let bygones be bygones and take down that fence I made."

Then followed a long series of questions relating to Miss Meribah, which indicated plainly enough the old lady's real feelings. Myra was a third child, and she believed they'd both be just so glad as they could be if there wasn't any quarrel!" said she to herself. "But they're just bound that they won't make up. I know they'd like me to do it for them."

Myra had an important question to ask, but she waited patiently until evening came, and she and her aunt were reading by the little counter-table. Outside it was raining, and a raw wind was stripping the gay leaves from the branches and scattering them in shaker-makes on the ground. A loose shatter rattled until Miss Adella secured it.

"Aunt Adella," said Myra, "do you know how to dye things?"

"What in the name of common sense do you mean, child? Dyeing? I never dyed any over her spectacles at her dress. No, child, I can't. I never dyed a

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thing in my life." The old lady was entirely unresponsive.

"Well, it costs ten cents down at the store, the dye does. You just drop the dye into hot water, and then you put in the thing you want to dye, just like coloring Easter eggs, you know. Does that sound right?"

"Yes, I guess so," said Aunt Adella meekly.

Myra soon once more absorbed in her book—apparently, in reality she was turning over in her active mind the scheme she had thought out in the little front veranda at Aunt Meribah's. That evening, before climbing into the old-fashioned bed in the room she called hers, she took down a little red drum bank from the shelf in the corner, and carefully extracted a ten-cent piece from it, which she slipped into the pocket of her dress. And the next day, while doing an errand for Miss Meribah in the village, she turned boldly into the drug store and bought a package of dye.

"What color?" asked the clerk.

"Black, of course," replied Myra. The idea of his evading faintly suggesting that she needed any other hue for her purpose!

When she arrived at home she read the directions carefully. Three times that day she read them again, and walked anxiously for an opportunity to try her plan. None came. For three days Miss Meribah did not leave the house. But on the morning of the fourth, when Myra had about given up hope, the lady donned her hat and shawl, and cautioning Myra to take good care of the house, she called upon Mr. Ambler, the minister's wife. This meant a three-hour absence on the part of Miss Meribah. Now was the golden time.

Myra stole up stairs. The obnoxious gray dress hung on its accustomed nail in the closet, where it swiftly found its way to the wash-bowling—the only vessel large enough—stood on the stove, full of a dark-looking liquid. Myra stirred the fluid proudly with a long stick from the grape arbor. It looked ready to receive the dress. At this last moment Myra hesitated. What would Aunt Meribah say? Suppose the dress should not—? But she dared not think any more. Raising the dress, which filled both arms, she stepped toward the stove.

"What are you doing?" gasped somebody from the door-way. Miss Meribah ran in with uplifted hands and wide open eyes. She had returned for a forgotten magazine. "Are you crazy?"

"I was going to dye your dress," said Myra, as the disappointed lady laid the garment upon a chair, "so that Aunt Adella would not be angry any longer. I meant to make it black."

Miss Meribah stared speechless. "Myra, my dress!" she cried at length. "You're going to put the dress in the wash! Myra, my pocket-book's in that dress, and your Uncle Jerry's picture and my real lace handkerchief and—"

Myra turned and fled.

Miss Meribah heard the door of her niece's room close; then her dismayed look vanished and sitting down in a chair, she laughed loud and long. The old clock ticked reproachfully in the farthest corner, but Miss Meribah's mirth continued unbroken. Finally she dried her eyes with her handkerchief and rose.

"The child's face!" she gasped. "She looked ready to faint! I never heard of such a thing, never! I wonder what Adella would say to this."

Suddenly she walked to the door. "She shall know," was her next remark. "If I have to go myself and tell her!" In another moment she was walking rapidly down the little path toward the front gate, and her ample sides were shaking with laughter.

She carried a great bunch of the asters Miss Adella was so fond of, and passed into the road, still in a condition of poorly repressed mirth.

"I don't see anything to laugh at!" declared Myra, who was watching indignantly from the upper window. The meal that evening at Aunt Meribah's was a pleasant one. A chill wind moaned without, but in the little dining-room, where the crimson curtains were drawn and the logs glowed in the fireplace all was coziness and comfort. The table was covered with good things and pretty things; at one end stood a little basket of house flowers, and at the other a large dish of quince preserves.

"cashmere you bought, Adella?" inquired Miss Meribah. "Well," she went on, "that's reasonable enough. I'll go to Yonkers and get another of a new dress for myself. And that gray one"—she chuckled again—"I shall give to poor Mrs. Ambler. She'll be real glad to get it, and it doesn't fit me, anyhow. I'm getting stouter every year."

Miss Adella smiled. The next day Myra trundled her hoop back and forth as of old upon the path that led from Miss Meribah's side door to Miss Adella's. The gap in the hedge is now open, and the little fence of rope and brushwood was burned. Myra's failure succeeded, after all.—Evangelist.

IS IT RIGHT TO URGH CHILDREN TO JOIN THE CHURCH?

This is a question given us to answer. We ask another question in reply: "Is it right to urge anybody to join the church?" The true answer depends on the persons themselves. No one who is not a Christian should be urged to do it, whether young or old. "Joining church" is not an end in itself, but a means to an end. It is for the protection, encouragement, spiritual culture and usefulness of those who believe in Christ. The joining church is only a profession of religion, which is surely a very superficial view of the matter. Union with believers in worship, fellowship and work is essential to true growth in grace and knowledge of Jesus Christ. Who, more than young Christians, need the fatherly, educational influence of the church? Who, more than the lambs, need the shelter of the fold? Who, more than children, need the help of Christ's school? When we understand the purpose of a church we shall find difficulty in saying, who should join it.

Of course, care should be taken that no one of any age should come into the church under a mere passing, emotional influence, nor any one who has not fully accepted Christ. We believe in converts taking time to know themselves; on the other hand many who know their duty shrink from doing it; many who believe in Christ are disobedient to his commands, and should exhort and urge us who are withholding complete obedience to "fulfill all righteousness" as our Lord himself did. We ought to teach the duty of baptism and confession as we would teach any other command of Christ. Some, perhaps, are too eager to make a profession, but far more are timid and reluctant to take the vows of the Lord upon them, and these need to be wisely urged. "Whosoever he saith unto you, do it."—Commonwealth.

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FROM CUBA.

Mrs. Simms and the writer arrived at Havana, Cuba, on the morning of November 14, about 6 o'clock. As we looked out of our stateroom window of the elegant, swift steaming Miami, we discovered we were, even then within the bay of Havana, and that the great old Morro Castle and Light-house were at our left but a few hundred yards. Steaming into the harbor in the dawn of the morning as we did, the light from the Morro Light-house shone upon us with a glaring eye, as if the grim-looking fort were some mighty monster crouched there upon the point of the rock-ribbed peninsula, watching an opportunity to spring at its prey. We anchored but a few hundred yards above Morro, within the bay (smaller than we had supposed), and very near and with in full view of "the wreck of the Maine"—lamented! Parts of it are yet visible—the bridge, masts, etc. But it is sinking; it's doomed to "sink to rise no more," as have done the bodies of many of our American sailors who went down with it—alas, alas!

The Maine will go out of sight soon. It will not be long. She cannot linger above the sinking deep. But the names of the 259 boys in blue, who no longer walk her decks keeping entry, but who sleep the sleep of death beneath the waves of Havana bay, will never be either forgotten or lost. They really are "the heroes of the Spanish war." Hobson lives, and his brave comrades. I do not forget that they are heroes too, and living. But a hero dead is greater than a hero alive.

Havana is an antique city, lying south of the Havana bay, as one enters from Key West. It has all of the Spanish ideals of architecture of which we read in books. The streets generally are narrow but well paved with stone, noisy, but substantial. The sidewalks are generally narrow—very narrow—often not two feet, but generally from two to three feet, except about the chief thoroughfares, they are from four to ten feet. The houses are of concrete, but most substantial. Some are of stone, a cream-colored soft stone when quarried, but which hardens quickly in the air and sun. Generally they are one story, but often two, and a few three and four. They have very large openings for doors and windows—from four to ten feet wide and from twelve to eighteen or twenty high. Hence, even the one-story houses, whether for residence or business, have an airy look about them. They all generally have large pillars in front, and the residences a few have very large porches supported by heavy columns, not only in front, but often on the side of the building. Vedado, a beautiful suburb (where we dwell by the sea for the winter), is the residence part of the city of Havana really, where wealthy Spaniards have lived as a "summer resort," and yet live, though some are "anxious now to sell out to the Americans and go back to Spain." There are many excellent persons among the better class of Cubans and Spaniards. They are courteous, polite, educated and refined. The lower class of Cubans are generally ignorant and otherwise uncompanionable. Americans are rapidly moving into Cuba. American people, ideas, customs, etc., is really what Cuba needs. Prices of the products of the island and estates easily raised here are high, because many of the people are too lazy to work. Energetic

Americans—many makers—can easily get rich in Havana, and they are coming every day. Chickens are \$1 each, eggs 40 to 45c per dozen, butter (cow's butter) not found at all. We Americans have to "eat oleomarg, or go without." The which this scribe does. There is a fortune here in trucking, raising Iowa, in fishing (fish are high priced, but plentiful). An American steam laundry here—half a dozen of them, would do well; a baker, a dairyman, a fresh meat keeper (we give 85c a pound for poor beef ribs), etc., etc. Schools are starting up. "American schools" will be popular. A system of public schools is being inaugurated which promises good results. American merchants, boarding-house keepers, hotel men, do well here. "Where English is spoken" would be all the sign an American need see to insure his patronage.

We have met Bro. Diaz. He called to see us and gave us a warm welcome. He asks us to "speak to his people in English," which we may do. There will soon be enough English-speaking people here who are Baptist to organize a church. The Presbyterians, Methodists and Congregationalists have men already here. Why may we not Baptists have an "American Baptist church" in Havana? But enough for this letter lest I weary you
Yours, etc.,
B. W. N. SIMMS.

DEAR RECORDEE—I am one of the many who are in grief over the death of Bro. B. F. Hampton, who died at Nampa, Idaho, November 11. He was only about 30 years of age at the time of his death, but it can be truly said of him, "He made good use of the few years allotted him." Having become a Christian early in life, he was licensed to preach at 19 and ordained at 22. He graduated at Bethel College, Ky., in 1896. While at college he served the church at Tracy City, Tenn. After leaving college he was pastor at Carmi, Ill., for about two years, when he accepted his last pastorate at Nampa and Caldwell, each for half time. It was the writer's privilege to labor with him in five protracted meetings, besides being a school and classmate of his, all of which were pleasant relations. The ways of God sometimes seem mysterious to us, but we try to bow in meek submission, and ask that his will be done.

The work in these parts seems to be prospering. Some of the churches have had many additions, notably First church, Henderson, and Highland.

Our school at Sturgis is at present going through a crisis, but will pass through it successfully, it is hoped.

Robards church is at present pastorless, the writer having closed his labors with them Sunday. A good man would be in a good place there.

Cherry Hill is to call a pastor Saturday. Yours truly,
FRED WITTENBACHER,
Henderson, Ky.

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The Gentlewoman, an elegant, illustrated, 28-page monthly, about the size and style of the Ladies' Home Journal. Subscription price is the same, and is in every way a very interesting magazine. Published in New York.

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to old too, and treat all subscribers alike.

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THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 16.

CATTLE.

Extra good export steers, 1,200 lbs.	Red.	Color.
and up	5 75¢ 00	4 75¢ 00
Light shipping, 1,200 to 1,400 lbs.	5 00¢ 00	4 00¢ 00
Best butchers	4 50¢ 00	3 50¢ 00
Fair to good butchers	4 25¢ 00	3 25¢ 00
Common to medium butchers	3 75¢ 00	2 75¢ 00
Thin, rough steers, poor cows and milkings	1 00¢ 00	1 00¢ 00
Dead to extra cows	1 00¢ 00	1 00¢ 00
Common to medium cows	1 00¢ 00	1 00¢ 00
Feeders	2 00¢ 00	2 00¢ 00
Stealers	3 00¢ 00	3 00¢ 00
Bulls	3 00¢ 00	3 00¢ 00
Veal Calves	3 00¢ 00	3 00¢ 00
Wool cows—Chutes	2 50¢ 00	2 50¢ 00
Pigs to good	2 50¢ 00	2 50¢ 00
Chutes packing and butchers, 25 to 30 lbs.	6 00	6 00
Pigs to good packing, 25 to 30 lbs	4 00	4 00
Good to extra light, 100 to 120 lbs.	4 00 00	4 00 00
Put shams, 120 to 150 lbs.	4 00 00	4 00 00
Put shams, 150 to 200 lbs.	3 50 00	3 50 00
Wags, 20 to 40 lbs.	3 50 00	3 50 00
Wags, 40 to 60 lbs.	3 50 00	3 50 00

SWINE AND LAMBS.

Good to extra shipping steers	5 00¢ 00	4 00¢ 00
Fair to good	4 50¢ 00	3 50¢ 00
Common to medium	4 00¢ 00	3 00¢ 00
Thin	3 00¢ 00	2 00¢ 00
Wags and slaughter, per head	3 00¢ 00	3 00¢ 00
Wags shipping lambs	4 00¢ 00	4 00¢ 00
Put butchers lambs	4 00¢ 00	4 00¢ 00
Fair to good butchers lambs	4 00¢ 00	4 00¢ 00
Put—do	3 50¢ 00	3 50¢ 00

LEAF TOBACCO.

Report for week ending Dec. 16.

SALES WITH OVERSEAS.

Following were the sales for the week and year to December 16, with comparisons:

Year	Week.	Year.
Year 1899	1,274	141,827
Year 1898	1,225	101,001
Year 1897	1,226	104,970
Year 1896	1,425	102,103

SALES.

Year	Week.	Year.
1899	122,127	122,127
Total sales of new crop to date	122,127	122,127
Balance new crop to date, original inspection	20,011	20,011

REJECTIONS.

Year	Week.	Year.
1899	797	87
1898	81	30
1897	21,100	20,210
1896	20,210	20,210

RECEIPTS.

Year	Week.	Year.
1899	1,778	1,227
1898	1,778	1,227
1897	1,778	1,227
1896	1,778	1,227

SWINE—100 COWS.

Year	Week.	Year.
1899	4 75¢ 00	4 75¢ 00
1898	4 75¢ 00	4 75¢ 00
1897	4 75¢ 00	4 75¢ 00
1896	4 75¢ 00	4 75¢ 00

SWINE—100 COWS.

Year	Week.	Year.
1899	4 75¢ 00	4 75¢ 00
1898	4 75¢ 00	4 75¢ 00
1897	4 75¢ 00	4 75¢ 00
1896	4 75¢ 00	4 75¢ 00

THE INVISIBLE CHURCH.

Much has lately been written concerning the invisible church. Some have boldly affirmed that there is no such thing as an invisible church. I take issue with these, and affirm that there are a number of members whose fruits are invisible, and they themselves are sometimes invisible. Hence there must be an invisible church to which they belong. Here are the proofs:

1. There are members who object to fixed salaries, saying, members ought to give only what they feel like adding. My Bible says, "You must not let your right hand know what your left hand does." As neither hand does anything, they obey the injunction literally. Hence their works are invisible, and by their invisible fruits ye shall know them. They belong to an invisible church.

2. There are others who profess to believe in missions, but are deaf to every call for money to aid our Foreign Missions, saying, "We have plenty to do at home." Then ask them for money for our Home Missions. They reply, "I have not paid my pastor yet, and, you know, charity begins at home." If you then ask them for money to pay the pastor, they reply, "I have not sold my crop yet. At the end of the year, when I see how my crop turns out, I'll give you what I feel like." As an agent or deacon can never catch them in the feel-like mood, they rarely ever give anything worth mentioning. They belong to the do-nothing crowd, and by their invisible fruits ye may know they belong to the invisible church.

3d and last. At the prayer-meeting their own invisibility is marked and remarkable, as has been often remarked by the good old sisters, who are always present. The fact is, some members have a large capacity for rendering themselves invisible on such occasions. Hence they must belong to the invisible church, as their invisible fruits are fully attested. A. B. CABANISS.

SCRAPS OF HISTORY.

In the *Columbian Star* and *Christian Index* of September 4, 1890, edited by Dr. W. T. Brantly, in Philadelphia, I find the following scrap of history copied from the *Boston Recorder*, a Congregational paper: "Let it be remembered as long as there is an orthodox Congregational church in Cambridge, that when the little band of exiles were searching for a place in which to ordain their pastor, and found all doors closed against them, the Baptist Christians generously came forward and offered them the use of their church; and that not only their church doors, but their hearts also were open to receive them. Let it also be remembered that Thomas Hollis was a Baptist. And what share have the Baptists ever had in the government and privileges of a university which owes so much to the munificence of one of their brethren? Besides the Professorship of Divinity in Harvard University, Mr. Hollis founded the Professorship of Mathematics, established a fund for the support of College Treasurers, for the support of two indigent students in theology, procured a fount of Greek and Hebrew types, made liberal donations to the library and left a fund for contingent expenses. His Professor of Divinity, according to his own directions, was to be a man of sound or orthodox principles of either of the three denominations—Congregational, Presby-

terian or Baptist. To say nothing of orthodoxy, the Congregationalists have held exclusive possession of that Divinity Chair ever since its first establishment, and if the next incumbent should be an orthodox Baptist it would be no more than an act of simple justice to the founder of the professorship, and to the orthodox community which has not unfrequently been contemned and derided by those who have waxed fat on the income of orthodox benefactions."

This ancient fragment affords food for thought. A Baptist the founder of the Divinity Professorship in Harvard. His great services ignored in the management of the University. His purposes in regard to orthodox teaching disregarded, or thwarted. One is reminded of a more ancient piece of history: "Jeshurun waxed fat, and kicked. Then he forsook God who made him." The writer was told by a minister, brought up in New England, but afterward a resident in the South, that both Harvard and Yale were at first distinctively Christian. "How are the mighty fallen."

By the way, I find in the file of the same paper, Aug. 21, 1890, a remedy for defection from orthodoxy in theological seminaries. It is copied from our Presbyterian brethren. The multiplication of seminaries, "existing independently of the General Assembly," it seems, threatened to lower the standard of orthodoxy. A memorial is sent up from the West Lexington Presbytery. The answer of the committee appointed to report on this memorial is as follows: "The committee to whom was referred, by the last General Assembly, the memorial of the West Lexington Presbytery, make the following report: That the said memorial sets forth the evils which, in the opinion of the memorialists, threaten the church from the operation of numerous theological seminaries existing independently of the General Assembly, and adopting different systems of government and different courses of study. To counteract these evils it proposes that the General Assembly should take all the theological seminaries throughout our bounds under its immediate and absolute control, and prescribe a course of study which shall be uniform in them all."

The experience of Presbyterians in recent years has, no doubt, confirmed the view that seminaries should be under the control of their General Assembly. The claim on the patronage of a denomination—patronage, not only in material support, but in the more important matter of teaching its young ministry—certainly has its counterpart in responsibility to the denomination. J. H. H.

COVINGTON, KY.

It was my pleasure to preach for Pastor Lee, of the Third church, the second Sunday evening in this month. Found the church in a prosperous condition. Seven years ago I preached the dedication sermon. Then there was a membership of only 40, and the outlook at the time was not encouraging. Now the city has grown all around the church, and they have a membership of 879; they also have a mission building at Milldale that cost \$2,300. Pastor and people are wide awake and aggressive in all our denominational enterprises. Last Sunday morning I preached for Pastor O. G. Jones, of the First church, to a large congregation. This church is in a flourishing condition.

At night I preached for Pastor Logan Vickers, at Ludlow, to a good congregation. Under the leadership of Bro. Vickers this church has made commendable progress, and they are gradually reducing the burdensome debt incurred in building their elegant house of worship.

We learned that Madison-avenue church, under the leadership of Pastor Swindler, has recently greatly improved the interior of the church.

While in the city I enjoyed the hospitality of Brethren Vickers, Jones and Sayers. W. P. H.

AN APPEAL

From the Inter-Denominational State Local Option Executive Committee.

Whereas, The State Local Option Committee has, for the last two years, under the direction of the churches, been busily engaged in trying to secure a County Local Option Law; and,

Whereas, The General Assembly of the State of Kentucky will meet on the 2d of January, 1900:

Therefore, The Executive Board of the State Local Option Committee of Kentucky appeals to all pastors, churches and Sunday-schools in the State to recognize January 14th, 1900, as "Temperance Sunday."

Let sermons be preached and addresses made on that day expressing sympathy with the work of the Local Option Committee, and let special prayer be offered on behalf of the Legislature, that it may enact a sound Local Option Law and other proper law looking to the preservation of the morals of the people. It is also necessary that collection shall be taken up and voluntary contributions be made to meet the heavy expenses of the Board in prosecuting the work placed in its hands.

If, for any reason, the 14th of January cannot be used as suggested, let it be done on the first Sunday thereafter if possible, and all funds collected sent to our treasurer, Prof. J. J. Rucker, Georgetown, Ky.

F. H. KEARFOOT, Chairman, M. COLLIS, Secretary, J. J. RUCKER, Treasurer, G. W. YOUNG, Field Sec'y., M. B. ADAMS, W. S. FULTON, Committee.

As we go to press, news comes of the death of young Lester Witherspoon, of Woodford Co. He died of typhoid fever, after a brief illness, in Chicago, where he was in business. The bereaved family have our sympathies in their great affliction.

Holiday Rates

Via "Air Line" (L. E. & S. L. C. R. R.) Tickets on sale Dec. 23rd, 24th, 25th, 26th, and January 1st, good returning to and including January 1st at one and one-third fare for the round-trip. For further information apply to City Ticket Office, southwest corner Third and Main Street, or Depot, Seventh and Eleventh Street, Louisville, Ky.

When we press duty upon people, we must direct them to Christ, both for righteousness and strength.

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Write telling us what you want, the price you want to pay, and we will guarantee satisfaction; you to be the judge, with the privilege to return at your expense if you are not satisfied. What better opportunity can we offer?

Beautiful Calendars—A large assortment of the nicest and cheapest in Louisville. Prices: 10c, 15c, 25c, 35c, 50c and 75c each.

Christmas Cards—A large and carefully-selected stock. Prices: 3c, 5c, 10c, 15c and 20c each.

Beauty OR Books in Fancy Bindings—Suitable for young or old. Prices: 20c, 35c, 40c, 50c, 60c, 75c, \$1 and \$1.25 each.

Hart's Best Stationery—Nothing nicer in the stationery line can be found. Nice boxes, containing 24 sheets and 24 envelopes at the following prices: 25c, 35c, 50c, 75c each. The above are our prices and we pay the postage.

In His Steps—Illus., white cloth, silver stamped... 50c

What is Worth While—Bound in white... 25c

Set of the Sunday-School Lessons for 1900—Vest Pocket, leather... 25c

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Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

NEWS THE WORLD OVER.

Dr. Leonard Wood was President McKinley's physician. He received an appointment in the army when the war with Spain began and went to Cuba. There the President made him Military Governor of Santiago, and has now named him to the post of Major General and appointed him Governor of all Cuba, succeeding Gen. Brooke. Gen. Brooke is very new, and regular army officers tried to get the Senate to reject his nomination, but the people generally are pleased because Wood has done well all that he has given him to do, and they are not regarding themselves about the report of his death.

On Friday Gen. Buller attacked the Boers at Tlokoeng River and was defeated, losing more than one thousand men and thirteen guns. Thus the British had three defeats in one week, the last being at Tlokoeng. Buller is the favorite General, and had a large force. Gen. Methuen's loss is now known to have been 600, mostly prisoners. The conditions with which their army regiments surrender to the Boers is a staggering blow to England. These regiments have the names of heroic men of old, but they have not fought white men for nearly 50 years.

Field Marshal Roberts has been ordered to South Africa, and Gen. Kitchener also. All the reserves, all the volunteers and a part of the militia are to go to Africa, and the volunteer corps are to be sent to England as well as to be sent to fight the brave British Regiments which, together, number 150,000 people—men, women and children.

The 14th was the centennial of George Washington's death, and it was generally celebrated over the country. At least five thousand people went to New York for the day. The papers have been harping on the charge that the doctor killed him by bleeding him to death. We don't believe it. The best way they had in those days to reduce inflammation was by bleeding, and that was his only chance of life.

The Vitigines have divided up into guerrilla bands, as was prophesied. An Allied force of French and Spanish troops that controls the city and the densely populated districts of retreat, the whole country returns with guerrilla bands. They devote their energies to ambushing straggling wagons and to picking off soldiers who leave their camps. Every day some straggling men are shot or some military transport. Gen. Wheeler's secretary Mr. Corbett was wounded and disarmed almost in sight of headquarters. The problem of suppressing this guerrilla warfare is something that has no solution.

Gen. Methuen, having received reinforcements, attacked the Boers on Monday near Tlokoeng and was defeated with a loss of 600 men. He retreated and in following his retreat, but military orders think he must fall back still further or be in danger of being cut off by communication cut. An Allied force of French, Spanish, and British troops is now in the city and the densely populated districts of retreat, the whole country returns with guerrilla bands. They devote their energies to ambushing straggling wagons and to picking off soldiers who leave their camps. Every day some straggling men are shot or some military transport. Gen. Wheeler's secretary Mr. Corbett was wounded and disarmed almost in sight of headquarters. The problem of suppressing this guerrilla warfare is something that has no solution.

The Board of Health in New York City has ordered that the city of New York shall be closed to the entrance of ships from Havana, Puerto Rico, and other ports of the West Indies. The Board of Health in New York City has ordered that the city of New York shall be closed to the entrance of ships from Havana, Puerto Rico, and other ports of the West Indies. The Board of Health in New York City has ordered that the city of New York shall be closed to the entrance of ships from Havana, Puerto Rico, and other ports of the West Indies.

of coffee and they required that should be rejected before it was brought on shore. Meanwhile news comes from Brazil that the plague is spreading and is making its way into the interior.

Another British transport on its way to South Africa has come to the Denton (Gibraltar), which left Southampton about Nov. 25th, is ashore under the harbor at Las Palmas, Canary Islands, and is leaking badly. She is loaded with war munitions. Two thousand more troops have sailed from England.

Gen. Buller is known as the Boer among his own men but he has shown himself a gentleman in one thing. He has scored the English newspaper correspondents sharply for having told so many falsehoods in regard to the Boers. He says they have not done the cruel things reported, but are fighting according to the laws of war. Gen. Buller has proven their kindness to his wounded men.

In the French Chamber of Deputies a bill was introduced to abolish the French embassy at the Vatican. M. Deloncle, in speaking against it, said Protestant Germany and Great Britain kept ambassadors there and it was a hard case if Catholic France refused to do the same. But 301 men were voted to vote for the bill. The paper newspaper in Rome had angered them by its attacks upon the French Republic in the interests of the monarchical elements.

The Executive Board of the American Baptist Education Society, at its meeting in November, made appropriations of \$4,000 to California College, Oakland, Cal.; \$6,000 to McMinnville College, Oregon; \$10,000 to Grand Island College, Nebraska; \$15,000 to Ottawa University, Kansas; \$7,000 to Wayland Academy, Wisconsin; \$5,000 to Keystone Academy, Pa.; and \$1,000 for other purposes, making a total of \$48,000. The institutions named undertake to raise additional amounts aggregating \$150,000, thus making a total addition to their holdings of \$178,000. These grants of the Society are made from funds given by Mr. John D. Rockefeller, whose long continued and liberal gifts for educational purposes are without a parallel in our denominational history.

H. L. MORROW.

SEE YOU AGAIN, DEER AND BROTHERHOOD

If an eagle with us for 12 c. We can carry you 10 per month and express to us. Our packages made over 40 lbs weight.

Mr. Andrew Smith, of Indiana, gave up his job as a farmer in a printing office, and is now a member of the First M. E. Church in his city.

Mr. Andrew Johnson, pastor Baptist Church in Washington, made his 1st in a few weeks, besides attending to his ministerial duties.

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IS ALIEN IMMERSION BETTER THAN SPRINKLING?

The question of the acceptance or rejection of alien immersion is of vital importance, and must frequently be answered by Baptist pastors. It is erroneous to suppose that its rejection is based solely on the idea that we have church succession and others haven't it. For, whether we have succession or not, it is clear that our local churches are, for the present at least, in essential accord with the New Testament model, and therefore qualified to administer the ordinances. While those who cannot prove by the Bible their claim to the title of "churches," should not claim those ordinances, etc., entrusted to the churches, any more than John Smith should appropriate that which was left to John Brown, or the unbeliever should expect those privileges promised to the believer.

Again, alien immersion is invalid because it is a practical endorsement of the errors taught by the denomination that administers it. For instance, a person immersed by a Presbyterian, by that fact publicly endorses the doctrines of that body; hence if he comes to the Baptists he should repudiate that error and endorse the truth by an orderly baptism.

The greatest objection, however, to alien immersion is that it utterly fails in nearly every object for which baptism was designed. The ordinances were instituted to keep certain truths in the minds of believers. If they fail in this they fail in all. The Lord's Supper commemorates the broken body and shed blood of Christ, i. e., the death of Christ, with the accompanying idea of the believer partaking of him; while baptism commemorates the burial and resurrection of Jesus, with the parallel idea of the believer's death to sin and newness of life (cf. Rom. 6:4; Col. 2:12; 1 Pet. 3:2). The elementary water typifies cleansing (Acts 22:16).

Now with these facts in mind, we wish to prove the remarkable fact that Pedobaptist immersion is no better than sprinkling, in that it falls as far short as effusion in attaining the ends for which baptism was designed. Practically all Pedobaptist denominations teach that baptism typifies cleansing and nothing more; hence effusion accomplishes the end in view. They deny any symbolism of a burial and resurrection, for this would compel the admission of immersion as the only mode. But when the candidate requests that they immerse him, always apologetically explaining that only a little water would have symbolized the washing of regeneration just as clearly. The spectators of the administration of the ordinance are told that immersion in water means nothing more than a washing. This is the only thing emphasized or even mentioned. Hence the candidate and the spectators go away without any teaching of the burial and resurrection of Jesus, or of the believer's death to sin and newness of life, which, as we have shown above is the main thing for which this ordinance was instituted. The symbol has failed to symbolize, hence is no symbol and no baptism. To say the least, nothing but cleansing has been typified, and sprinkling or pouring would have done that.

If any body of Christians were to administer the Lord's Supper just as we do, by partaking of bread and wine, yet teach

Jewelry by Mail

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that this was not a memorial of Christ's death, but simply an act of devotion, we would instantly repudiate it as not fulfilling the prime end for which the supper was instituted. Why not apply the same rule to alien immersion?

To illustrate this point, let us notice three immersions: A boy immerses his playmate (who is a Christian). A Pedobaptist minister immerses a Christian. A Baptist minister immerses a Christian. Now each performs the same outward act, i. e., the immersion of a Christian. But the motive, etc., of each differs from that of the other, therefore the resultant effects on the spectator differ. The boy sets forth a little merriment; the Pedobaptist sets forth the cleansing of the soul; the Baptist sets forth the cleansing of the soul, the burial and resurrection of Christ, and the believer's death to sin and newness of life. The end attained in each case is affected by the object and teaching of the administrator. Of the three, only the third fulfills the purpose of baptism.

As to Campbellite baptism, it is worthless, for it sets forth the death of the candidate, not in Christ as a buried and risen Saviour, but in the water as a helper in that salvation, while it does not symbolize cleansing, but rather pretends to cleanse.

It is useless to reply to these arguments that if the person baptized was in doctrinal accord with the Baptists at the time of his baptism, he is therefore properly baptized; for the teaching and symbolism of the act is in no way affected by his private belief, while the whole atmosphere in which it was performed was permeated with an erroneous idea of the design of the ordinance.

In view of these facts, Baptists should see that no one lays a vandal hand on this sacred ordinance, which is a living witness to the burial and resurrection of our Lord.

L. T. MATS.

MARRIED

December 12th, by Pastor T. T. Eaton, at the residence of the bride's parents in Louisville, Ky., Mr. J. O. Ewing to Miss Dalia F. Diets. The happy pair will reside in Minneapolis, Minn.

Dec. 18th, also by Pastor T. T. Eaton, at the residence of the bride's aunt, Mrs. Maude Coaler, in this city, Mr. J. Roscoe Fiege to Miss Mabel C. Lyons. This charming couple will spend part of their time in New York and part in Louisville.

Rev. Dr. J. G. Bow, of Pembroke, is helping Pastor Given, Walnut-street church, Owensboro, in a protracted meeting. They had twelve additions who last heard from and the meeting was increasing in interest.

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BLUE MOUNTAIN, MISS.

Rev. E. L. Weason has been assisting pastor J. B. Carter in an interesting series of meetings which closed on the 11th instant, with about 80 conversions and 10 to 15 backsliders reclaimed. The interest mainly was among the students of the college. Bro. Weason has accepted the Sardis church for half time, and purposes giving the other half to evangelistic work, for which he is eminently qualified, being a consecrated worker, who endeavors to make the way of life clear and simple so that all may understand.

Bro. Carter has been called to Ashland, and will for the future give one-fourth time there and one-fourth to Hickory Flat and one-half to Blue Mountain. He is greatly encouraged in his work.

Rev. J. J. Thornton will enter the work at New Albany on the first of the new year. This church has completed a beautiful brick edifice, into which they invite the new pastor. They also own a parsonage. The membership has increased by valuable additions from brethren moving from the country. I have supplied for this church nearly two years, in which I have had the most cordial and enthusiastic support of the entire membership. They were kind enough to ask me to continue indefinitely if I would move to them, but, having my children in Blue Mountain College and a home here, I could not leave.

The friends of education will be glad to hear of the enlarged attendance at the college. The number of boarders now nears the 250 mark, and no doubt the best work in the history of the college is now being done. The boarding-houses have been enlarged and every prospect is encouraging.

All our readers in Mississippi are delighted with the excellent fare you give us weekly.

J. D. ANDERSON.

The *Advance*, of Chicago, the Congregational organ in the West, says: "A demand comes from the churches of Vermont for more 'old time theology.' It would seem as though certain young ministers had brought from somewhere, the new wine of 'New Theology,' but after tasting it, and comparing it with the old wine of evangelical doctrine, an unusual number of letters have come from the churches of Vermont to the secretary of the Domestic Missionary Society, saying of these two theological vintages, 'The old is better.' Of a certain possible candidate it was asked: 'Is the minister whose name we have one who will build us up in the faith (old kind)?' Vermont is a part of the grape country where the new vintage is the most abundant. They have had nothing but the pure juice from the presses at Harvard and Andover. After this experience rain water would be a luxury."

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