

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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From the official reports of the Protestant pastors in Austria, it appears that 1,876 men and 912 women in that country left the Catholics and became Protestants in the first six months of this year.

The Bethesda church, Swansea, Wales, has celebrated its 250th anniversary. This church was founded in 1649 by John Myles, the ancestor of Gen. Miles, who is a Baptist, as all his forefathers have been since John Myles' day. There is a tablet in the vestibule of the church on which is a record of all their pastors.

The present pastor of the old church is Rev. Edwyn Edmunds. In his speech he said there were Baptists in the district for 150 years before John Myles came from Oxford and established that church. This takes the Baptists in Wales back to the year 1,500.

For some years there was a falling off in the receipts of the Congregational Board of Foreign Missions, especially in the legacies. But the tide has turned. In November of this year they received \$51,697, while last year the receipts for the month were \$36,532 26. While this gain was largely from legacies, yet the gain from contributions in the three months was \$6,858.66.

No wonder a derisive smile passed over the faces of the Chicago Baptist ministers when an apologist for Prof. Foster said they could not understand his paper. There were there college-bred, cultured men of national reputation. One would think the place for a man who, in a written essay, could not be understood by such men is in an asylum.

Prof. GEORGE D. HERRON won golden opinions from those who differ most widely from his views, by resigning his position in Iowa College voluntarily with these manly words: "I recognize fully the right of men to support only such freedom as they sincerely believe in, and I am unwilling to force them to even seem to support such guidance and teaching as they do not believe in."

A woman who visited Gen. Andrew Jackson in 1849 tells this story of him. Jackson was quite feeble, but was resting with calmness and confidence on the covenant of God. He asked the minister to sing for him. "How firm a Foundation," and said as he made the request, "It is a beautiful hymn on the subject of the exceeding great and precious promises of God."

## THE "CHURCH" AND THE "KINGDOM."

BY JESSE E. THOMAS, D.D., LL.D.

In the Cunningham Lectures on the "Kingdom of God," published in 1884, Dr. Candlish puts in form a question which has taken on new significance in connection with current speculative and practical devices for a speedy "bringing in the Kingdom," viz.:

"Is the notion of the Kingdom of God really different from that of the Church of Christ? Are these not just different names for the same thing? So it has been often assumed, and the terms have been used as synonyms, and discussions about the Kingdom of God or of Christ have often passed on, without explanation or argument for their identity, to conclusions about the Church. This has been very generally done, though in many different ways, from the time of Augustine until quite recently. Of late, however, the notions of the Church and the Kingdom have not only been distinguished, but by some entirely separated from each other; and it has been held to be of great doctrinal importance to maintain the distinction."

### TWO ARBITRARY ASSUMPTIONS.

Dr. Candlish proceeds to demonstrate that the two notions in question are "not identical, as was assumed in former times." But while repudiating the unwarranted assumption of identity, he accepts, without protest, a prior assumption which is equally arbitrary, without which the erroneous identification pointed out would have been impossible. For, of course, the notion of equivalence with a confessedly world wide kingdom could not attach to a church which was not also reckoned world wide. He takes it for granted, therefore, that the word "church" in the New Testament refers, presumptively, at least, in all cases where the context does not forbid, to the "church universal," and that this is its prevalent and normal sense.

But it ought to have occurred to him that this proposition needs proof as urgently as the one whose over-hasty acceptance he has condemned. For the term "universal" is not explicitly applied to the church by any New Testament writer, there is no hint in any reference to a local church that it is part of any such body, and the idea of universality is distinctly excluded, as Dr. Candlish himself admits, in an overwhelming majority of instances. Dr. Hort, in a recently published critical study of the subject in his "New Testament Ecclesias," concludes that the word nowhere suggests a broader reference than to the local body (aside from our Lord's allusion in Matt. 16:18), except in the brief Epistles to the Ephesians and Colossians. Dr. Candlish goes even further in conceding that the broader meaning is not to be found in the Gospels, but in the two Epistles named alone. The word occurs but thirteen times in these Epistles, the local limitation being explicit in two of these at least. There remain, then, less than a dozen, out of considerably more than a hundred instances of its occurrence, in which the universal sense is claimed even possibly to be the fit one. To attempt to settle the proper meaning of a word upon the authority of a doubtful ten per cent., as against that of an explicit ninety per cent. of actual usage is surely a headlong procedure.

A further circumstance which may well cause delay in forestalling inquiry as to the actual force of the word in the few passages where universality of reference is insisted on, is that those who are most

confident as to the fact that Paul refers to a universal church, find it so hard to agree as to what he means by universality itself, in such a connection. Bishop Pearson, in commenting on the Apostles' Creed, defined the "holy catholic church" as "one by unity of aggregation," "all particular churches being members of the general and universal church." Bishop Blomfield, in his Three Sermons on the Church, confirmed this judgment, claiming that all particular churches are "branches more or less profitable, more or less flourishing, of the one Holy Catholic Church." Strangely enough, the Congregationalists, in their Oberlin manifesto, have recently formulated a substantially similar formula, so far as literal terms go. Dr. Candlish, on the other hand, confidently treats it as settled that the Church consists solely of the "company of the elect forming the body of Christ." But, as to each of these definitions, according to the old proverb, "his neighbor cometh after and searcheth him." Dr. Hort, after careful scrutiny of the text, can find "not a word that exhibits the one *ecclesia* as made up of many *ecclesias*," nor can he come upon any "evidence that St. Paul regarded membership of the Universal *Ecclesia* as invisible, and exclusively spiritual, and as shared by only a limited number of the external *ecclesias*, those namely whom God has chosen." His own conception is that "to each local *ecclesia* St. Paul has ascribed a corresponding unity of its own: each is a body of Christ and a sanctuary of God; but there is no grouping of them into partial wholes or into one great whole. The members which make up the one *ecclesia* are not communities, but individuals. . . . The one *ecclesia* includes all members of all partial *ecclesias*, but its relations to them all are direct, not mediate." He significantly adds, as if afraid of being taken too literally in his definition of the word, that Paul's reference to the "one universal *ecclesia*," which occurs first in Ephesians, "comes from the theological, rather than from the historical side. . . . it is a truth of theology and of religion, not a fact of what we call ecclesiastical politics."

Returning upon our track, we find it alternately affirmed and denied (1) that the universal church is made up of particular churches; (2) that it is composed of the individual members of such particular churches; (3) that it is confined to the elect, independent of church relation altogether. If it be admitted, then, that Paul did have in mind a "universal" church, it must still be left uncertain what kind of a church he meant.

But, as to the matter of definition, we are not yet at the end of confusion. Let us accept Bishop Pearson's formula, and we are instantly confronted with the inquiry, what is that "particular church" of which the church universal is made up? Referring to the 84th of the 89 Articles of the Church of England, we learn that "every particular or national church hath authority to change and abolish ceremonies," &c. In the 19th article of the same formulary occurs the statement that "the visible church of Christ is a congregation of faithful men in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that are of necessity requisite to the same." It is further added, somewhat incoherently, that "as the church of Jerusalem, Alexandria, and Antioch have erred, so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." The former of these articles would compel us to regard the universal church as made up, under Bishop Pear-

son's definition, exclusively of national churches: since the "particular" is made synonymous with the "national." But the latter article clearly employs the term "church" in a distributive or generic sense: for it describes "the visible church of Christ" as "a congregation of faithful men," i. e., any such congregation. Yet the addendum refers, in the same breath and without any explanation, to the "church of Rome," as if included in the same category of local bodies. This is incomprehensible, unless the reference be to the primal church of Rome, which was such a single congregation. But it is more pertinent to our present inquiry to observe that it is, in these articles, made essential to the being even of the local church that "the sacraments be duly administered," &c. Such due administration is, by the English church, reckoned absolutely impossible except at the hands of those who have been episcopally ordained. It follows, therefore, that no dissenting local body, to say nothing of its being non-national, can be acknowledged as a constituent of the church universal. The Congregationalists could scarcely have intended to be measured, in their Oberlin use of terms, by the standard here indicated. It seems a little odd, in any case, that they should accept the title "church universal" as a fit designation of unconfederated local bodies throughout the world, while repudiating the name "Church Congregational" as describing the affiliated Congregational churches of America. Does mere geographical extension invert the meaning of words?

This age has parted with many of its prejudices, and congratulates itself on its open-mindedness. Unfortunately, along with absence of prejudice has come to many laxity of conviction. The condition most of all difficult to be dealt with by the man with a mission is indifference. Where there is prejudice it is hard to win a hearing, but prejudice may live in an earnest soul. And when prejudice yields to persuasion, there is the earnestness left intact to devote itself to new service. But without some convictions there is no common ground for audience and prophet. Moral indifference, the spirit that treats all beliefs as on a level, that cares not for truth—this is, of all others, the most hopeless condition for the advocate of a spiritual system to deal with. The very roots of faith are pulled up from such a life.

It is in this laxity that our age resembles the decadent periods in Greece and France. All systems, all philosophies, are discussed. There is no creed so wild that it has not its professed advocate, and does not find interested hearers. There are idealists who will prove to us that we have no matter, and materialists who will say we have no mind, and pessimists who will say that the disappearance of both is of no consequence. It is the same with every other great theme: God, the soul, and a future life are discussed and dismissed. The roots of virtue are found in physical sensations. And the result of the analysis seems to be to weaken the binding power of morals. Men who are not narrow-minded have said some stinging things about the laxity of conviction produced by the speculative habits of the age. Mill described our time as "one of weak convictions, paralyzed intellects and growing laxity of opinions." This is the thinker's view, and the practical man's is like unto it.—Freeman.

Questions Answered.

BY SUREK.

This is a most unusual case. I do not remember ever having heard of a similar one. "A Baptist church has had no discipline for years, some of the church-members having moved off without letters, some having become habitual drunkards and profane swearers. Taking everything into consideration, a few that would be faithful felt powerless to discipline the unfaithful.

"So, in regular conference, when there were as many present as had been for twelve months, the members present agreed that one month hence they would make a new roll, and those that wanted to continue members of the church should go and enroll, and those who did not would be counted out, doing away with all the old church roll. Some of the member who had been faithful, not thinking this right, would not enroll. Can a church exclude members in this way?"

I should judge there was a long story back of this action and many circumstances which ought to be considered. But taking the matter as it stands in the question, I think all the faithful members ought to put their names down on the roll. They certainly wish to continue members of the church, and there is nothing wrong in signing a paper to that effect, as they were requested to do so by the regular meeting of the church. That they were not present at that business meeting which passed the resolution was their own fault.

A church has a right to use any words or formula it chooses in excluding members. If a brother moves that some man be dropped from their fellowship and the church votes so, the man is excluded as effectually as if the word "exclude" was used. I like best the old word; others seem often a cowardly evasion. Still the church has a right to use them.

But each man should be voted upon separately. Membership in a Baptist church is an individual thing, and each member is entitled to be considered alone when the question of exclusion is involved. Besides each member has a right to be heard in his own defense before exclusion, and he should be notified of the charges against him.

It may be that what the church really did was to disband. They had a right to do this, if they saw best. Afterwards any of the members who chose so to do could go into the organization of another church, and when so organized they could receive or reject any candidates who might present themselves for membership as, in the fear of God, they thought best.

A brother wishes to know why the washing of feet is not an ordinance on the same footing as baptism and the Lord's Supper. The best reason I know was given in an editorial in the Recorder some months ago. As the brother was probably not a subscriber to the Recorder at that time, I answer. In 1 Timothy 5:10 are enumerated the qualifications which a widow must have before she was taken into the number—"Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." It does not say if she had been baptized or if she had partaken of the Lord's Supper. Of course, as a member of the church she had observed the ordinances. It follows then beyond question that foot-washing was not an ordinance.

That is to my mind the most conclusive proof. But the utter silence of the Acts and the Epistles in regard to foot-washing ought to be a sufficient proof that the disciples did not consider it an ordinance. It is not mentioned except in this one case of the widows, whereas baptism and the Lord's Supper are often referred to.

I once thought in my younger days that foot-washing would have been a very expressive ordinance and a very appropriate one. We have two ordinances

which show forth the Lord's death and his resurrection. But there is none to show forth his life of humility, of obedience, of going about doing good. I felt a sort of sentimental regret that the church had no ordinance to honour the thirty-three years of service.

But I have lived to see that in that thing, as in so many others, God's wisdom was infinitely above mine. The widespread efforts of Unitarians, Humanitarians, &c., to exalt the incarnation at the expense of the atonement and lift the manger above the cross has caused me to glorify God that the two ordinances in his church show forth the Lord's death, and the resurrection which proved that his sacrifice was sufficient and his people saved. When so many exalt Christmas, that popish adoption of a pagan festival, without one shadow of authority from the Scriptures, and in the face of the Spirit's stern rebuke to the Galatian Christians for observing set days and seasons, what would not be done to obscure the atoning death, if there was an ordinance setting forth that life of service which they could exalt at the expense of baptism and the Lord's Supper?

"When was the custom of raising money for church purposes first introduced among the Baptists?" I suppose it was at the time when the first Baptist house of worship was built, or when first Baptist members being poor needed to be fed and clothed, or ministered to in sickness or in prison. Jesus and his disciples raised money for their own wants and evidently gave to the poor, according to John 18:26. Paul raised money among the Gentile churches to help the poor saints who were at Jerusalem. Much of our work requires money to carry it on. The Lord said it is more blessed to give than to receive. Giving money for Christ's sake and the advancement of the Christian spiritual life, and it may be added is co-extensive with it.

"What ought a Baptist church to do with a member who pays his dues regularly to a lodge where he belongs, but has not paid his last year's subscription to the pastor's salary, and will give nothing to help repair the church?" Well, the church ought to do something with such members, and I fear there are a great many of them in the churches. Knowing all the circumstances, the church knows better than I exactly what course is best, but one thing is sure—something should be done. He would be turned out of the lodge if he did not pay his dues there, but he evidently thinks he will not be turned out of church. Such members are a disgrace to the Christian profession. He has broken covenant with the members, since he promised really or virtually, when received to membership, to share with others in bearing burdens and sustaining the church. He should be plainly and earnestly laboured with, his faults pointed out, and if he will not pursue an honest and honorable Christian course, should be disciplined as the church in their judgment think best.

The following story illustrates a woman's quick tact in an emergency. It is about a college president who is a great gardener and wears a glass eye. One day this college president—it being summer and he on his vacation—rushed in from the garden all soiled and splattered and without his glass eye. His wife was seated with a caller of importance. She perceived the special unfitness of her husband's condition and frigidly said to him: "John, go at once to the library and tell your master Mrs. — wishes to see him." He went and soon reappeared, clothed, eyed, and in his right mind. This college president, it is plain, is himself a man of presence of mind. There are plenty of men who, confronted by such a remark of genius as this, would have stared and faltered out: "But, my dear—" and spoiled it all.

A new life is a voice; it speaks when the tongue is silent, and is either a constant utterance or a perpetual reprood.

COURTESY.

"Be courteous," said St. Peter. "It is much easier to be critical than to be correct," said Disraeli, and one not claiming perfection may give another hints upon deportment; and even he who sits idly by the roadside may point the way to a fair country—and there are no fairer fields than those where courtesy is cultivated. Some things that I have read, some that I have heard, some that I have seen, and some that I have learned by experience, I will give to my younger readers; and to the older they may be interesting and perhaps useful.

"What is the first duty of man?" asked a clergyman. Much to the questioner's astonishment, the little boy catechised replied, "To make yourself agreeable, my ma says." And when the best ways of making one's self agreeable are considered, the answer is not especially irrelevant.

Good manners are a social obligation, and only he who pours out libations of thoughtfulness deserves a place in the world's feast of fat things. A passport to the best society is accorded the individual who has acquired grace in the bestowal of small courtesies, those considerate acts which are the hall-marks of good breeding. Experience refines the quality of this rare attraction.

The little things of life are the great indicators. "A cobweb spun across an open doorway is a surer sign that nobody has entered lately than a bolted gate." "Spiders are tangling up the Japanese telegraph lines. They start their webs on the wires, and are so numerous as to cause a serious loss of insulation."

The apparently small act of listening politely is a great art and a great courtesy. Madam Recamier possessed to perfection this subtle charm, and in her mate eloquence was said to be more fascinating than was the speech of her friend, Chateaubriand.

"But I monopolize, and to monopolize the conversation is as reprehensible as to appropriate the bonbons!" exclaimed a charming talker. "You must punish Miss —; she listens so enchantingly that I cannot bring myself to end."

"Tell me," pleaded an artless maid, "wherein lies the secret of the art of conversation?"

The sage assumed the attitude he was wont to assume when in the act of imparting wisdom, and said:

"Listen."

"I am listening," breathlessly she answered.

"Well, my child," he rejoined, "that is all there is of the art of conversing agreeably."

He who would be attractive should attain this easily-acquired virtue. Cleverly has it been said, "A charming conversationalist is a man who reminds you of things to say, and then listens while you say them." And the Duc de Maury goes further; he says, "A polite man is one who listens with interest to things he knows all about, when they are told by a person who knows nothing about them."

There is lamentable neglect in the training of children to be polite. Almost every child is told that he must do this or that in company, but "home is good practicing ground for habitual courtesy, neglecting which shall make poor show on field days." Comparatively few children are instructed that they should not interrupt the conversation of their elders, must not tear noisily about the house when some one has a headache, or "mother" is taking a nap; that they should not slam doors, order servants to do this or that, or take advantage of the weak.

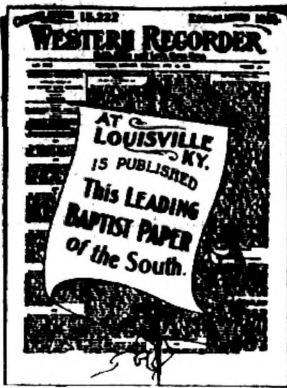
Children are naturally loving, but they are alone observers, and if their guardians set not the example of polite consideration, respect has but weak power. The lad who sees his father lift his hat respectfully at sight of wife or daughter, does not keep his cap on his head when bidding them good-by. The man who, as a matter of course, places the chair for his wife when she enters the dining-room, does not need to reprove his son for plunging to a seat before his parents have reached the table. Attentive young men cannot stoop to perceive that the mother or sister gives her requests the sliding in-

section, and not the downward, which is to be used in addressing a servant, and returns a polite "Thank you" for any little service rendered. To make no acknowledgment at all is as fitting as to utter the word "Thanks," so commonly heard from the vulgar. A lady dropped her pocketbook; a street urchin picked it up and handed it to her. She said, "Thanks;" he answered, "Walks," and ran off, having taught her a lesson.

If courtesy is a habit, and little sacrifices for dear ones the unwritten law of the family, parents will never blush with mortification over the brazen manners of their children. The Japanese are noted for their politeness. Reverence for parents, deference to the aged, and courtesy to strangers are sedulously cultivated in the children of all classes; even their religion teaches that courtesy is a cardinal virtue.—Editor N. Y. Christian Advocate.

The mutineer is an able-bodied miscreant who will strike a hard blow whenever he can get an opportunity, and at any person whom he can reach. His sole desire is to do mischief, and the more pain he gives the better is he pleased. He will write insulting letters to the minister, charging him with every sin, from hereby to lying. He will get up a public controversy about the affairs of the congregation in any newspaper which is foolish enough to insert his letters. He will attack the most reasonable proposals of the office-bearers, and impute to them the worst motives. He will move through the congregation as an incendiary, and set fire to every inflammable person. It will also be part of his role to pose as a straightforward and honest man, of unfinishing rectitude and spiritual aims. What he does will always be under constraint of conscience, and he will summon himself and his opponents with much rhetorical effect before the bar of eternal justice. He is so big and blatant, and good people are so charitable and easily cowed, that they often take this man at his own value, and come to terms with him. As a matter of fact, he is an utter humbug from every point of view, and ought to receive no mercy. Neither his opinions, nor his feelings, nor his complaint, nor his threatenings, should receive one moment's consideration. His first challenge should be accepted as a declaration of war, and then the war should be without quarter, and it is astonishing how soon this brigand can be brought to his senses, and to abject submission.—IAN MACLAREN, in Baptist Commonwealth.

WHAT ought we to do in these days when the Scriptures are assailed on every side? Preach the Word. Just that and nothing more, with no regard for the attacks upon the correctness of the revealed record. But the churches should insist that the pulpit shall declare the whole truth. The responsibility for the inspired record rests with God and not with man. The Bible, as we have it, is the Revelation of God from God, in the form He has seen fit to transmit it. It contains a few insignificant errors of those who copied it in manuscript, and it has also a few unimportant printers' errors; but as it is it contains the truths to be believed and observed for the salvation of souls. Men, especially men in the pulpit, ought not to forget that the truth is the whole truth. Sentences of condemnation are to be declared as well as the invitations and promises of grace. Perils of unbelief as well as the safety of faith are to be made known. Faithful instruction in the Spirit of the Master will in due time be blessed of God, will be "in the demonstration of the Spirit and of power," will mean a soul from the darkness or indolence produced by German criticism, bring it to repentance toward God and faith in the Lord Jesus Christ and prepare it for the exceeding and eternal glory and happiness of the mansions prepared for believers in the Father's house, eternal in the heavens. Perils of unbelief in the past have been hidden up and thousands of souls led to cry, "What must I do to be saved?" by the faithful preaching of the truths revealed in the Scriptures.—Christian Intelligencer.



HISTORY OF WALNUT-ST. BAPTIST CHURCH

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

(Prepared for recent Jubilee Meeting.)

VII.

SPIRE TAKEN DOWN.

The high winds of March swayed the beautiful spire of the church to the harm of passers-by, and an examination showed the timbers were so decayed as to render it needful to remove this landmark. This was the more easily done since the spire was no part of the original design of the building, but was added afterwards. Plans of the spire were made into canes and other articles, and preserved by many members and others as mementoes.

The Rev. Sid Williams and his sweet singer, Mr. James Brown, aided the pastor in a protracted meeting covering March and April, 1888, with good results. In September we reported 1,722 members, and \$12,886 raised for various purposes.

H. F. FUDGE'S CASE.

In September, Bro. H. F. Fudge, who had joined the church by letter, and applied for ordination to the ministry, and a presbytery was duly called. In his examination he told how he had been baptized by a Disciple preacher, and was received into a Baptist church in Indiana on that baptism. The presbytery were unanimous in recommending that he be baptized before he was ordained, and he agreed that such was his duty. He was therefore baptized by the pastor and ordained by the presbytery on Oct 5th.

On the 16th of November Bro. W. H. Betsler was duly ordained.

DEACON MOORE'S DEATH.

William Moore, Sr., fell asleep Jan. 4th, 1890. For over half a century he had led a "quiet and peaceable life in all godliness and honesty." There was a quiet strength in his character, as well as a steadfast devotion to duty and a genuine heavenly-mindedness which made him a marked man in the church and in the city. A model husband, father, church-member and citizen—he was all these, and his death was in keeping with his life. "Mark the perfect man, and behold the upright, for the end of that man is peace." At the next regular meeting the church unanimously declared "that in the death of Bro. Moore our church has lost a faithful member and a trusted officer, whose long and diligent service, wise counsel and noble example contributed much to the prosperity of the church through her whole history.

At the January meeting the treasurer reported that he had conditional subscriptions which would pay all the church obligations if he were paid further time. This was done, and he afterwards reported all indebtedness cancelled. At this meeting a committee was appointed, on motion of Deacon J. H. Waller, to report in a week to the proper celebration of the golden jubilee of the church, which would occur in the next October. This committee recommended that on the occasion be fifty celebrated, and that committees on programme, reception, invitation, home decoration, entertainment and music be appointed to report. The chairman of these committees, respectively, were the pastor, L. G. Crawford, T. H. Wilson, Theodore Spiden, Wm. Moore and W. D. Major. How well they did their work appeared at the Jubilee meetings.

On March 23rd Deacon and Peter resigned his deaconship after a conspicuous service of over half a century. Appropriate resolutions were passed.

W. L. WELLES DIED.

After many years of patient suffering, Bro. Wm. L. Welles died in Florida on March 23rd, and his body was brought home for burial. He had been for a generation a most devoted member of the church. His long service as a member for the church, while suffering from his illness, was a noble example to all. Despite his weakness, he kept his obligations to the church ever before him. He was especially devoted to the Ordinal's Service, on which he served, and his devotion to the service of the church was a noble example to all. His death was a great loss to the church, and his memory will be long and brightly remembered.

On April 7th J. J. Grundwell was ordained to the ministry. F. H. Kerfoot, T. T. Martin, S. F. Thompson, J. M. Weaver, W. T. Ray and the pastor taking part. During a part of March and April the pastor was aided most effectively in a series of meetings by the Rev. T. T. Martin, which resulted in about seventy additions to the church.

ANTI-WHISKEY RESOLUTIONS.

At the adjourned business meeting April 13th, Deacon A. C. Thomas offered resolutions requiring that those members engaged in the liquor business should within a year get out of such business, and urging them to do so even sooner; that no one engaged in it business should hereafter be received into our fellowship, and that no one already a member who shall engage in such business be retained. These resolutions were adopted after brief discussion and without division. The Courier-Journal, in a double-column editorial, sharply assailed the church for taking this action, and the pastor replied to this attack to the best of his ability. During the pastorates of Dr. Warder and the present pastor, no one engaged in the liquor business had been received into the church, with the exception of one brother who, when received, assured the church that he would get out of the business in a "reasonable time."

On May 28th, Bro. J. W. Moore and D. J. Weddell were duly ordained to the ministry. Dr. E. C. Dargatz, preached the sermon, while Bro. N. Thompson, Green, Wooten, Betsler, Murray and the pastor took part.

The General Association met in Mt. Sterling in June, and the church appointed Deacon M. W. Sherrill as one of the messengers, and Dr. E. C. Dargatz, preached the sermon, while Bro. N. Thompson, Green, Wooten, Betsler, Murray and the pastor took part.

ORDINATIONS.

Bro. A. R. Love, who had done good service at the Eleventh and Market Mission, was on July 22d duly ordained to the ministry. The pastor being off on his summer vacation Bro. J. M. Weaver, C. W. Daniel (who was supplying the pulpit), W. P. Harvey, J. C. Massey and W. M. Murray took part.

In September, Bro. W. A. Tulliferro, who had been laboring most acceptably at Glenview, was ordained at that mission, the pastor preaching the sermon.

We reported to the Association for the year ending Sept. 1st, 1899, \$19,019.03 raised for all religious objects, and 1,750 members.

At the October business meeting notice was given by the deacons of a disquieting nature, that at the November meeting a resolution would be offered authorizing the sale of the church property for \$125,000, we to retain possession to the middle of March, 1900, to retain the furniture, pews, chandeliers, trees, fence, etc. A special meeting to discuss the subject was held, and a day of fasting and prayer was ordered for divine guidance in the matter.

JUBILEE MEETINGS.

These meetings were held as reported in the RECORDER, and no further account of them need be published here.

At the present business meeting came there was an unusually large attendance, and after full discussion, the vote by ballot, the name of the voter to be written on the ballot, was taken on the resolution to sell the church property, and although all present did not vote, the resolution was passed by a vote of 201 to 87. The following list of names were on the committee on location and building: Wm. Moses, Theodore Spiden, D. G. Parr, W. D. Major, H. A. Vaughan, Elijah Baayse and J. H. Baldwin.

The church has occupied its present quarters now for fifty years, and it has been a noble history. Let us hope its future will be far more glorious than its past.

"Glorious things of thee are spoken Zion, city of our God. He whose word can never be broken. Formed these for his own abode."

THE CHILDREN AND THE CHURCH.

The influence which a church has on a child does not lie in what he hears or understands. If it did the chief priests and scribes would be quite right in shutting him out of the temple. What can he understand? He can be taught words and phrases, but they will be meaningless to him in detail. It is the silent influences of the place that tell upon him.

In the first place, there is the silent example of his parents. He may imitate it without knowing what it means. But, if we were to do all our uncomprehended imitation from the child's point of view, we should make him a very different being from what he is in worldly families. Most of his good manners and much of his kindness and generosity would never have come to him. They come partly by precept, but best and abidest by an imitation of what he sees in the home around him. They are not understood in themselves. They give him only a vague sense of something good, admirable, lovable, worth doing. As with the home, so with the church, worship begins with us all by a vague idea that it was a good thing to do what we saw father and mother doing.

It is the child's sense of the presence of the church, that is the chief influence of the place. "I do not," said a young man a church for the first time without feeling a sense of mystery that is very near to awe. The large spaces, the peculiar furnishings, the silence and isolation from everything else, the sense of the presence of all living things in the presence of God, all these things are not understood, but they will fill him with a sense of awe and reverence that makes him

quiet and watchful. Then the people come in. They are very quiet. They are serious. They are there for some unusual purpose. He has the contagion of their bearing. The service begins. The music of the organ, the voice of the minister, the singing by the choir and the congregation, all carry the impress of strangeness and the unexplainable. Time and cost may wear away this impress somewhat. Children often seem to get over these first feelings, and behave in a manner which brings a shade of doubt whether of exactly such is the kingdom of heaven. But if there is any influence, certainly any religious influence, that has power over them, it is the quiet atmosphere of reverence and worship which surrounds them at church. Certainly there is no other place where it can be found. It is a fair question whether these early impressions ever are worn out, whether any experience began later ever make a mark so deep or lasting. They take on the permanent character which belongs to all that is habitual in childhood. They have the same power against the temptations and tendencies of maturity.

Church-going, to be fruitful, must be habitual, and to be habitual, in manhood and womanhood, it must have roots as deep as those to stand against those fatigues, those ennuis, those temptations to misuse Sunday, which are evidently so powerful to-day. When we ask men why they do not go to church, they commonly give one of two reasons—either they would like to go when they were children, and so come to hate it, or else were not compelled to go, and so never came to love it. The first reason is for men of this generation a mere pretext. They never were put to any hardship in the matter. The same reason would have stopped them from ever reading a book. The second reason is valid. The habit not formed in early life has hard work to make headway against the tendencies of later life.

But what does the child get? He gets the raw material of the religious life, both outward and inward. He gets an ingrained and instinctive respect for the church and the reverence for something which he does not understand, but by which he feels constrained to respect, if not to awe. He gets, sooner or later, the idea of an unseen presence higher and greater than anything human. In this feeling lie the roots of all religion. It may at first seem to understand itself. It may unfold in forms of doctrine as well as of worship. It may come to say, "God was in this place, and I knew it not." But all religion begins in this same sense, however vague and unaccountable, of a shadowy superhuman, commanding presence, the vastness, and the awful power of nature. But the modern child does not see enough of nature to be so affected by it. The church represents the gathered religious instinct of the ages; and that which the primitive church regarded as the most sacred and terrible presence of nature, now purified and refined by ages of thought and prayer, the child breathes in the atmosphere of an earnest Christian church.

I will not be told that this is ideal, still less that it is sentiment. It is but that which takes place in these other emotions. No boy could go often to Faneuil Hall or Independence Hall, especially if patriotic meetings were being held there, without inhaling a genuine though vague love of country. Sir John Millin said that the best training for an art school was to sit in a museum and look at the pictures. If that did not make him an artist, nothing would. Dr. Holmes said that there was no better education for a literary life than "to browse among the books in your father's library." It was exactly the same wisdom that made a prominent public man in New England say that he did not believe in the doctrines of any church, he wished his children to go to a certain old, serious, large church regularly, that they might breathe in those elementary religious emotions which are common to all sincere faiths. He knew the laws of child's growth. He understood that a child grows, like an air-plant, by what he absorbs from the atmosphere about him. If the atmosphere is good and healthful, you have only to put him in it. He will do his own breathing.—W. H. LYON, in Christian Register.

CONFIDENCE in Christ is the secret of strength in the dark hours of life. The storm comes in experience that test our souls. Storms test the passenger's confidence in the pilot. The silent man aloft peering into the storm and holding the wheel is an impressive lesson on shipboard.

"Jesus, Saviour, pilot me  
Over life's tempestuous sea."

Is the prayer that gives peace when confidence holds the soul. The Psalms are full of confident strength. "I will trust and not be afraid." I can fear nothing the end of my life-ways when he would be tempted to tempt. "I am persuaded that he is able to keep that which I have committed unto him against that day." What day? Was it the day of death? That day sometimes throws his shadows before ever life's pathway. Paul had been cast into chains all that might come between his appearance before Nero, and his appearance before his Lord. The Christian need have no concern about "that day" of darkest shadows, if in unshaking confidence he has committed to Christ his needs on that day.—H.S.

It depends entirely on what you do in this life whether it is worth living with you.

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.

We have received the Sunday School Helps and Periodicals of the American Baptist Publication Society for January and the first quarter of next year. Some of the Quarterlies have been much enlarged and improved, and two new publications have been added, viz., a Senior and an Advanced Quarterly for the Home Department. The Teacher is always good, that goes without saying—is not Henson the editor thereof? And all the other periodicals stand in the front rank of such literature.

But we must again utter the protest we have so often made, and which we were glad to see made by a leading Northern minister in the Journal and Messenger. Why does the Publication Society persist in sending out pictures of our Lord with long hair in face of the declaration of the Holy Spirit that long hair is a shame to any man? It is such a gratuitous insult to the Lord, this representing him as doing a shameful thing; we are utterly at a loss. It is now why thoroughly orthodox Societies will persist in it.

There is higher criticism. There is denial of the vicarious atonement, there is pantheism under its new alias, "monism," among Northern Baptists. But we are glad to say that we find in the periodicals of the Publication Society not only no yielding to these, but strong maintenance of the truth against them.

RELIGIOUS REVERENCE.

BY JOHN TOMLINSON.

Reverence is a compound emotion, consisting of fear and love. It is a solemn emotion, mingled with awe and delight excited in the mind, when it contemplates the perfections and grand operations of the eternal mind. It is the foundation of all religion and moral order. It is fear mingled with respect and affection. We should regard with reverence the names and titles of Deity—e. g. Jehovah, Lord, God, etc.; the character of God; his natural attributes and moral perfections; the works of God, creation, redemption and sanctification. We feel strong emotions with respect and affection when we contemplate his works. The Psalmist exclaims, "Marvelous are thy works, Lord God Almighty, and that my soul knoweth right well." The Word of God, the ordinances of religion, the ministry and prayer, the Sabbath and the sanctuary, marriage and the pastoral relation, ecclesiastical and civil government, should command the highest respect. He is both a good citizen and church member who fears both God and the King, who obeys both the laws of God and his country. In 1826 the inhabitants of the Sandwich Islands adopted and made the Ten Commandments a part of the code of the country. This is a unique example of reverence in modern times for the law of God. Such reverence would render the worship of God acceptable. Reverence is the soul of worship. Paul says, "Serve him with reverence and godly fear." And David says, "In thy fear will I worship toward thy holy temple." The fear of God is the root of all religion. Where there is no fear of God there is no religion. Where there is becoming reverence toward God there will be the abhorrence of sin and reformation of life. It is the source of the best rules for the regulation of moral conduct. The blessing of the Lord and eternal life are assured to those who fear God. David says, "O fear the Lord, ye his saints, for there is no want to them that fear him. The angel of the Lord encampeth round about them that fear him and delivereth them. Reverence is a chief element of piety. It is necessary to safety in temptation. It is the source of benevolence, justice, faithfulness, brotherly kindness, good order and all the virtues that beautify and adorn good character. Parents, judges, magistrates, ministers, teachers, and those in any office should be treated with reverence. God, his Word and Sabbaths should be revered. The fear of God restrains from sin, whilst the love of God is the best means of increasing holiness in the fear of God.—Herald and Presbyter.

WHAT remarkable progress has been made in the use of the eye. The starry heavens and the minute atoms are alike inspected, while matter heretofore dense has now been pierced by this marvelous organ. Yet the advances made in the physical world through several centuries is no greater than that made in a few brief years when Christ taught his disciples that spiritual insight which enabled them to see the mysteries of the kingdom of heaven. The finest spectacles will make no greater change in the eye than that made in a pierced person than a benediction of the Spirit will make for one who has not known God.

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 7.

THE BIRTH OF JESUS.

Luke 2:1-14.

Motto Text—"Thou shalt call his name Jesus; for he shall save his people from their sins."

"And it came to pass in those days..." Referring to the events in the previous chapter.

"And this taxing was first made when Cyrenus was Governor of Syria..." The first time that Cyrenus was Governor.

"And all went to be taxed, every one into his own city..." The city of his ancestors, where the enrollment of the family was kept.

"And Joseph also went up from Galilee, out of the city of Nazareth..." Nazareth is about seventy miles north of Jerusalem.

"And she brought forth her first born son..." Luke wrote after Mary had had quite a large family of children.

Our Lord was no Sybarite or weakling.

"Because there was no room for them in the inn..." The inn was a mere khan, a square inclosed with a wall round which were small rooms which all could occupy free.

"And there were in the same country shepherds abiding in the field..." Showing that the time was between April and November.

"And lo, the angel of the Lord came upon them..." Came suddenly and unexpectedly, probably standing by their side.

"And the angel said unto them, Fear not..." They had reason to fear the angel came in judgment to punish them for their sins.

"For unto you is born this day in the city of David, a Saviour..." First, and above all, sinners need a Saviour.

"And this shall be a sign unto you..." Which would enable them to discover the right babe.

"And suddenly there was with the angel a multitude of the heavenly host praising God..." The highest occupation of the angels is praising God.

"In the highest heavens..." The glory of God is the one thing in angelic thoughts.

grace and the depth of your pity by your increasing joy in the glory of God and the greatness of your desire to advance that glory.

"On earth peace, good will toward men..." The Revised Version is probably most correct here.

"Let us now go even unto Bethlehem..." This "even" shows that the shepherds were at some distance from town.

There is an effort made in these days to exalt the incarnation at the expense of the atonement.

THE SELF SIDE OF RELIGIOUS LIFE.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit..."

Four things are clearly stated in the text for Christians to do: 1. Build self up; 2. Pray in the Holy Spirit; 3. Keep self in the love of God; 4. Look for mercy in Christ.

One of the evils of this time is magnifying carnal self into egotistic selfishness until nothing is right unless we are first.

Another evil is neglecting that other self, which was implanted in the soul by regeneration until we become timid, trembling, spiritual weaklings.

ROSY COLOR

Prepared by Professor Fred Collier.

"When a person rises from each meal with a ringing in the ears and a general sense of nervousness, it is a common habit to charge it to a deranged stomach."

"I found it was caused from drinking coffee, which I never suspected for a long time, but found by leaving off coffee that the disagreeable feelings went away."

"It was brought to think of the subject by getting some Postum Food Coffee, and this brought me out of the trouble."

"It is a most appetizing and invigorating beverage and has been of such great benefit to me that I naturally speak of it from time to time as something of a miracle."

"Tom O'Brien, the son of a friend who lives on Bridge St., was formerly a pale kid, but since he has been drinking Postum, he has a rosy color. There is plenty of evidence that Postum really does give the red blood to the arteries and the veins."

It is a hard task, for it is so easy to be deceived and think we are growing spiritually, when really we are growing in self-confidence and self-importance; therefore the first essential thing is to distinguish between the characteristics of the carnal self and the spiritual self.

First—A feeling of your importance. That makes you listen for compliments, feel a sensitive sting if you don't hear them, chafe under criticism and get mad, or indignant, if you don't carry things your way.

Second—A dissatisfaction when God himself thwarts your purposes. No joy if God's will crosses yours, but, instead, a grumbling spirit even against the providence of God.

The spiritual self also has distinguishing features such as these: First, A feeling of nothingness and weakness in Christian life and work.

A second feature of the spiritual self is a disposition to measure self by Christ himself, and wish to be like him.

Another feature of the spiritual self is submission to God's will as manifest in his providences and grief at the consciousness of a rebellious spirit.

By learning well the doctrines of our faith, the Word of God. The best mortifier of the carnal self is the light of God's truth, and the best food for spiritual self is a clear knowledge of the truth as it is in Jesus.

I must pass by "Praying in the Holy Ghost" and dwell on "keep yourselves in the love of God." What does that mean?

It means that I must strive to-keep God loving me? No, he has loved me with an everlasting love, and has said that nothing can separate me "from the love of God which is in Christ Jesus."

GAME IS MANY TIMES TOO MANY TO GIVE THE NICEST TASTE TO ALL GAME USE LEA & PERRINS SAUCE

loved them unto the end." But it is one of the easiest things imaginable to separate the Christian from the conscious joy of that love.

Building one's self up in the knowledge of the truth keeps before the mind continually the love of God in Christ Jesus. Our enjoyment of God's love comes not from looking at self, but from learning of God.

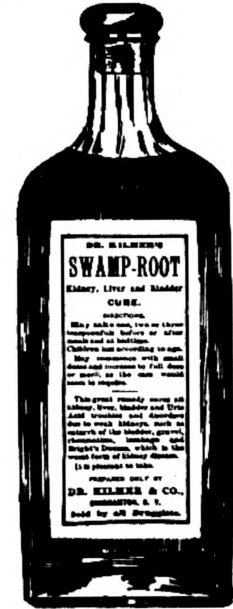
In the next place, keep yourself in the enjoyment of God's love by praying in the Holy Spirit. To pray in the Holy Spirit is to be under the guiding, inspiring influence of the Holy Spirit.

Holiday Sales Via "Air Line" (L. E. & S. L. C. S. P.) These are on sale Dec. 24th, 25th, 26th, 27th, and 28th, and January 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

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The following was taken from Mr. Quinn's journal by the author.

"Something has been said in a late number of the *Christian Advocate and Journal* on the subject of inviting mourners to the vacated seat or railing around the communion table—for I dislike the term altar, or altar for prayer—on such occasions. A Jew or Catholic may use the term consistently with his faith on the subject of altar and sacrifice, but an enlightened Protestant believer, when he thinks, speaks, sings or worships, extends his views beyond temples made with hands. By faith he dwells on the scenes of Gethsemane and Calvary, and thence ascends with the ascending Captain of our salvation—now made perfect through suffering—to the right hand of the Majesty Eternal in the heavens, joyfully exclaiming, 'We have an altar of which they have no right who serve the tabernacle.' But to return. The writer seems to think that L. Dow first introduced the practice in 1802-3, but the first I ever saw or heard of it was in 1795 or 6 at a watch-night meeting held at the house of that mother in Israel, the widow, Mary Henthorn, near Uniontown, Pa. The person who conducted the meeting was that holy, heavenly-minded man, the Rev. Valentine Cook—blessed man." Then follows a description of the scene.

I opine it would be very difficult now to find a Methodist preacher that would offer such a criticism upon those who would call the railing around the "communion table" an altar as Mr. Quinn did.

I will add that the statement is made in the same book that

Methodist camp-meetings "originated in that great revival of religion which commenced among the Methodists and Presbyterians in the year 1790 through the instrumentality of two brothers—McClee—one of each denomination, and who frequently held their meetings together in the south part of Kentucky," etc.

In discussing the camp-meetings held in those days this statement appears in the book. "There were no altars, no mourners' benches, or anxious seats in those days, nor were any invitations given to seekers of salvation to present themselves for the prayers of the church." And yet according to the book I have been reading there never have been more conversions and greater gatherings at camp-meetings than was witnessed in those days. One peculiar fact noticeable was, that they spent much time in prayer.

J. R. SAMPLE.

You say you would be a Christian if you could understand some hard doctrines. Our answer is, you must become a Christian in order to understand them. First, you must seek the Kingdom of God, and all these other things will be added unto you. You want wisdom; well, the "fear of the Lord is the beginning of wisdom." You must have this fear of the Lord mentioned explicitly here, and then the Lord will tell you the secret of receiving difficult doctrine. Repent of sin, believe in the atonement, and you will find yourself in the way of easy relief.—Dr. C. S. Robinson.

MENTION this paper when answering advertisements.

**SPIRITUAL DIAGNOSIS.**

Diagnosis precedes treatment. In physical disease accurate diagnosis is an essential prerequisite to intelligent and successful treatment. Scientific treatment is useless without scientific diagnosis. More physicians fail because of defective, imperfect or erroneous diagnosis than from any other one cause. Surely, the best skill of the best medical practitioners lies in detecting the seat, cause and character of the malady, together with existing complications.

But spiritual diagnosis is equally essential and far more important. The Gospel preacher, especially the pastor, needs much skill and tact in spiritual diagnosis. How to judge the spiritual condition of another, Scripturally and safely, is indeed a sublime and heavenly art. It is an absolute necessity. Church purity demands it; the mission of the church necessitates it; pastoral obligations require it. We Baptists believe in a regenerate membership. The church is a spiritual body. "The Lord added unto the church daily those that were saved." The Lord adds only the saved. Other additions others may make. Indeed, they are not really "added," unless saved. It is only nominal membership. We want no material for rebaptisms in our churches.

Of course, we will not knowingly admit to our membership the unsaved; and yet, in effect, it is the same, if by unskillful diagnosis, such are allowed to come in.

Among the causes that have given us a mixed membership, not the least, is a failure to diagnose, Scripturally, the spiritual condition of applicants for baptism and church membership.

The first requisite to safe judgment is a clear view of the spiritual processes, or unvarying experiences, through which sinners pass from a lost estate into a saved condition.

The precise Scriptural order of these processes, together with the instrument and index of each—the Spirit's inward preparation, conviction for sin, repentance, godly sorrow, faith and regeneration—should be known by church and pastor as well as they know their Redeemer's name and love, and can be. It is especially necessary that "preventive grace of the Spirit" that prepares and enables sinners to repent and believe the Gospel (improperly called "regeneration" by some) should be clearly distinguished from regeneration proper, which, as the New Hampshire declaration sets forth, is accomplished by the Holy Spirit in connection with divine truth. See also 1 Peter 1:23 and Jas. 1:18. The Holy Spirit is the agent, the word of truth the instrument of regeneration. It is the belief of the Gospel of salvation that makes one a born child of God. "Ye are the children of God by faith in Christ Jesus" (Gal. 3:26)

Another requisite to sound judgment of men, spiritually, is a personal experience of salvation; for it is thus that one actually passes through these essential processes and knows when and where and how relief and peace came to his troubled breast.

However well instructed, intellectually, in the mere theory of salvation, without that spiritual knowledge that comes only through a personal experience of the Savior's love and power, one can not discern the spiritual status of another or safely judge whether or not he is really saved. A saved pastor, and a

spiritual church need not err in their decision in such cases.

A third essential is a fixed and inalienable purpose to judge scripturally and honestly, being swayed by prejudice, neither in one's favor nor against him.

There is a false charity that is far more perilous and productive of evil results than in severity of judgment. And not to mention others, a fourth essential of sound judgment as to the spiritual status of others is a knowledge of the fact that pious inclinations, devoutness of spirit, is not, of itself, a proof of salvation. It proves only that the Holy Spirit has done the inside work of spiritual preparation. But after this comes repentance of faith; and we know that salvation dates from the belief of the truth.

Cornelius is described in Acts 10:1-2 as a devout man, as God-fearing, charitable and prayerful, and yet God instructed him to send for Simon Peter, "who shall tell these words whereby thou and all thy house shall be saved" (Acts 11:14)

Peter did come, and as was divinely promised and in strict keeping with God's invariable method, that "faith comes by hearing and hearing by the Word of God," he taught Cornelius that remission of sins comes through faith in Jesus Christ (Acts 10:43)

So the devout, God-fearing, alms-giving and charity-dispensing Cornelius did believe the Gospel, like any other sinner, in order to be saved. It was after this, that he was baptized.

Now to make my application in a sentence—that would be un-Scriptural diagnosis that would receive and baptize such as Cornelius was before Peter's visit and instruction, simply because they are pious and prayerful. We shall not improve upon Peter's example (God's plan) of preaching the Gospel of remission and salvation to all unbelieving sinners.

Even the spirit-prepared sinner must receive the Gospel of life before he has the life of the Gospel.

How many of our churches would refuse a Cornelius admission, if he came in the characters attributed to him in Acts 10:1-2. And yet he was not a Scriptural subject of baptism, nor a saved man, until he received in faith the Gospel preached to him by Peter. But enough to illustrate the supreme importance of spiritual diagnosis. Oh! Spirit of God give holy skill and tact to all of us who preach, and to our churches, whose purity is the gauge of their power.

E. R. CARSWELL.

**MOURNERS' BENCH.**

Some while ago, I think in the RECORDER the question as to the date of the origin of the "mourners' bench," was pretty freely discussed. I have come upon something on the subject that may be interesting to some of your readers.

I have been reading a book entitled "Sketches of the Life and Labors of James Quinn," Mr. Quinn was a Methodist preacher, was admitted into the M. E. Conference at Baltimore May 1799. He spent his life laboring principally in Ohio and Kentucky, what was then called the West. I say Mr. Quinn, following the example of the author of the book, who says in his preface, "Knowing Mr. Quinn's objection to the prefix Rev. on a grave stone, and as it is not on his monument, out of respect to him I have not used it on the title page of his life."

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Upon the grassy mountain paths The glittering hoofs increase— They come! They come! how fast their feet! They come who publish peace.

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BY G. H. SPURGEON.

"I am ready."—Romans 1:16.

I think Paul might have used these words as his motto. We had once a Saxon king called Ethelred the Unready; here we have an apostle who might be called Paul the Ready. The Lord Jesus no sooner called to him out of heaven, "Gaul, why persecutest thou me?" than he answered, "Who art thou, Lord?" Almost directly after, his question was, "Lord, what wilt thou have me to do?" He was no sooner converted, than he was ready for holy service; and "straightway he preached Christ" in the synagogues at Damascus. All through his life, whatever happened to him, he was always ready. If he had to speak to crowds in the street, he had the fitting word; or if to the philosophers. If he talked to the Pharisees, he knew how to address them; and when he was brought before the Saphedrim, and perceived the Pharisaic and Sadducean elements in it, he knew how to avail himself of their mutual jealousies to help his own escape. See him before Felix, before Festus, before Agrippa, he is always ready; and when he came to stand before Nero, God was with him, and delivered him out of the mouth of the lion. If you find him on board ship, he is ready to comfort men in the storm; and when he gets on shore, a shipwrecked prisoner, he is ready to gather sticks, to help to make the fire. At all points he is an all-round man, and an all-ready man; always ready to go wherever his Master sends him, and to do whatever his Lord appoints him.

Here we have Paul's readiness to work. "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." He had preached the Gospel in a great part of Asia, he had crossed over into Europe, he had proclaimed the Word through Greece; and if ever an opportunity should occur for him to get to the capital of the world, whatever might be the danger to which he would be exposed, he was prepared to go. He was ready to go anywhere for Jesus, anywhere to preach the Gospel, anywhere to win a soul, anywhere to comfort the people of God. "I am ready." There is no place to which Paul was not ready to go. He was ready to make a journey into Spain; and if he did not come to this island of ours, which is a matter of question, undoubtedly he was ready to have gone to the utmost isles of the sea, and to lands and rivers unknown, to carry his Master's mighty Word. Are we as ready as Paul was to go anywhere for Jesus, or do we find that we could only work for Christ at home, and that we should not dare to go to the

United States, or to Australia, or into some heathen land? Oh, may God keep us always on tiptoe, ready to move if the cloud move, and equally ready to stay where we are if the cloud move not!

If you will kindly turn to Acts 21:16, you will read, in the second place, of Paul's readiness to suffer. He says, "I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus." This is perhaps a greater thing than the former one; to be ready to suffer is more than to be ready to serve. To some of us it has become a habit to be ready to preach the Gospel; but here was a man who was ready to suffer for the name of the Lord Jesus; so ready that he could not be dissuaded from it. He might preach the Gospel; but why must he go to Jerusalem? All the world was before him; why must he go to that persecuting city? Everybody told him that he would have bonds and imprisonment, and perhaps death; but he cared nothing about all that; he said, "I am ready, I am ready."

Beloved friends, are we ready to be scoffed at, to be thought idiots, to be put down amongst old-fashioned fossils? Perhaps so. Are we ready, if we should be required to do so, to lose friends for Christ's sake, to have the cold shoulder for Christ's sake? Perhaps so. Are we also ready, if it be the Lord's will, to go home, to be carried up stairs, and to lie there for the next three months? Are we as ready as that poor woman, who said, "The Lord said to me, 'Betty, mind the house, look after the children,' and I did it. By-and-by, he said, 'Betty, go up-stairs and cough twelve months.' Shall I not do that also, and not complain, for it is all that I can do?" "I am ready." You remember what is on the seal of the American Baptist Missionary Society, an ox with a plough on one side and a halter on the other, ready for either, ready to serve, or ready to suffer. You have not come to the highest style of readiness till you are ready for whatever the will of God may appoint for you. Unreadiness from this point of view is very common; but it shows unsubdued human nature.

The third passage I must now quote is not exactly the same in words; but it means the same as the others. It tells us of Paul's readiness to do unpleasant work. I am afraid many of God's servants fall short here. The passage is in 2 Cor. 10:3: "And having in a readiness to revenge all disobedience, when your obedience is fulfilled." The church at Corinth had sunk into a very sad condition. It was a church that did not have any minister; it had an open ministry, and nobody knows what mischief comes of that kind of thing. Paul recommended them to try what a minister could do for them; for he said, "I beseech you, brethren, (ye know the bones of Stephen, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that you submit yourselves unto such." They were too gifted for that, and everybody wanted to speak. When a church is all mouth, what becomes of the body? If it were all mouth, it would simply become a vacuum, nothing more; and the church in Corinth became very weak that. It was nobody's business to administer discipline, for it was everybody's business; and what is everybody's business is nobody's business, as we well know; as no

discipline was administered, and the church became what we call "all sin and no sin." It stands in the Scriptures forever as a warning against that method of church government, or, rather, of no church government at all.

Paul, when he went among these people, determined to administer discipline, and to try to put things right. He was not going to Corinth with a sword, or with any carnal weapon, or with anything of unkindness or hasty temper; but he was going with the Word of God. He wrote, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;" and he meant to go among the Corinthian professors, and pull down the stronghold of heathen vice that had entered the church to such an extent, that even at the Lord's table some of them were drunk. Paul meant to deal honestly with all who were dishonouring the name of Christ. Now, dear friends, I speak especially to brethren whom God has put into the ministry, or put into office in the church, are you ready for this unpleasant duty? Oh, it costs some of us a great deal to say a strong thing! Perhaps we cannot say it at all without getting into a temper; and then we had better not say it at all. It is not easy to have firmness in the language combined with sweetness in the manner of uttering it. It is easy to congratulate friends, it is not difficult to condemn them in the gross; but it is another thing to speak personally and faithfully to each erring one, and to be assured in our own souls that, as far as we have any responsibility in the matter, we will not tolerate an Achan in the camp, and will not have evil done knowingly in the house of God. It should be our endeavour, as God has made us overseers, not to overlook things that are evil, but really to oversee everything that is committed to our charge, and to try to set right whatever is wrong.

Now, once more, will you kindly turn to 2 Timothy 4:5, where you have a verse well known to you all, "For I am now ready to be offered and the time of my departure is at hand." Paul was ready to die; he was ready to loose his cable from earth, and to sail away to the haven of the blessed; and well he might be, for he could add, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Beloved friends, we cannot be ready to die unless we have been taught how to live. We who are active, and have talents to use, and health and strength with which to use those talents, must go on with "the greatest fight in the world" till we can say, "I have fought a good fight." We must go on pursuing the Christian race till we can say, "I have finished my course." We must go on guarding the Word of God, and holding fast the breath of God, till we can say, "I have kept the faith." It will be hard work to be dying if we have been unfaithful. God's infinite mercy may come in, and forgive and help us; and we may be "saved; yet so as by fire;" but if we would look forward to death with perfect readiness, having no dread or fear about it, but being as ready to die as we are to go to our beds to-night, then we must be faithful to God by his discipline

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grace. The faith must keep us, and we must keep the faith.

Thus, you see, Paul was ready for service, ready for suffering, ready for unpleasant duty and ready to die. If I were to go round this Tabernacle and ask of every one, "My friend, are you ready in these four ways?" how many would have to shake their heads and say, "I do not know what to say; I am doing my best in some style, but I cannot say that I have the readiness which the apostle claimed."

Let me show you now that Paul's readiness arose from excellent principles.

As for Paul's readiness to preach, I should trace that to his solemn conviction of the truth of the Gospel. If a man only thinks it is true, he will not care whether he preaches it, or does not preach it; but if he knows it is true, then he must preach it. I do not think we need find much fault with people now-a-days for being too positive and dogmatic about the truth of God; the present current runs in quite another direction. A feeble faith, which might also be mistaken for unbelief, is the common thing; and hence there is no great readiness to speak. Paul wrote to the Corinthians, "As it is written, in Hebrews, and therefore have I spoken; we also believe, and therefore speak." If I get a grip of a thing, and know it is true, then I must tell it to others. The backbone of the preaching of Christ is a conviction of the truth of Christ.

Paul also had a dauntless courage in this matter. He said, "Woe is unto me if I preach not the Gospel!" Whatever happened to him if he did preach it, he had counted the cost, and he was quite ready for all the consequences of his action. He had a holy self-denial; so that he put himself out of the question. "I am ready for anything; I am ready to preach this Gospel, if I am stoned, if I am thrown out of the city as dead, if I am imprisoned, if I am sent into the den of Caesar at Rome." Paul was ready, because his courage had been given him of God.

Paul had, besides, such love for men, whether they were Jews or Romans or any other people, that he was ready to go anywhere to save them. He had also such zeal for God that it was a happiness to him to think of going to the furthest region if he might but preach Christ where He was not known; not building on another man's foundation, but laying the first stone of the edifice himself. This, then, accounted for his readiness to preach, and of the need of preaching it.

But however did Paul screw himself up to be ready to exercise discipline? That is, to me, the ugliest point of all. How could he bring himself to be able to do that? I think it was because he had not received his Gospel of men, nor by men; and he had learned not to depend upon men, nor to look for their approval as the support of his life. He was able to lean on the Saviour, and to walk alone with his Lord. So long as he had Christ with him he wanted nobody else. Paul had learned the fear of God, which smothered out the fear of man. "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker?" Remembering man leads to the forgetting of God. If we learn to speak very plainly, yet very lovingly, habitually, unflinching frankness towards all Christian

people, and even towards the ungodly, and do not know what it is to ask of any man leave to speak the truth, how much better it will be all round! May the Holy Spirit deepen in us the fear of God, and so take away from us the fear of man! Then, with Paul, each of us will be ready to say, even concerning the most unpleasant duty, "I am ready."

But how came he to be able to say that he was ready to die? I will not dwell upon that. I have already told you that he felt ready to die because he could say that, as far as he had gone, he had finished the work God gave him to do, and he had kept the faith. Ah, dear friends, it is nothing but keeping faithful to God that will enable you to treat death as a friend! One dereliction of duty will be sufficient to rob you of comfort. When a traveler is walking, a very small stone in his shoe will lame him; and a very small offense against the integrity that God requires of his servants may do us great mischief. Did you ever notice, in Gideon's life, that he had seventy sons, his own legitimate sons, and that he had one son who was the child of a harlot, and that one, Abimelech, killed his father's seventy sons? So it may be that a good man has seventy virtues, but if he tolerates one wrong thing it will be enough to rob him of the comfort of all the good things of this life, so when he comes to die, he may go limping and lame. Ay, and all his life long he may go, like David did, halting even to the grave. May the Lord in mercy and love keep us right! If he teaches us how to live we shall know how to die.

It is not dying that is the great difficulty; it is living. If we are but helped to fight the good fight of faith, to finish our course, and to keep the faith, we shall die right enough. As Mr. Wesley said when the good woman asked him, "Do you not sometimes feel an awe at the thought of dying?" "No," he replied, "If I knew for certain that I was going to die to-morrow night I should do just exactly what I am going to do. I am going to preach (I think it was) at Gloucester this afternoon and this evening; and I shall go to lodge with friend So-and-so. I shall stay up with him till 10 o'clock, and then I shall go to bed; and I shall be up at 5, and ride over to Tewkesbury, and I shall preach there, and shall go to friend So-and-so's for the night, and I shall go to bed at 10 o'clock, and whether I live or die, it does not matter at all to me, for if I die I shall wake up in glory. That is what I am going to do, whether I live or die." It was said of Mr. Whitefield, that he never went to bed at night, leaving even a pair of gloves out of its place; he used to say that he would like to have everything ready in case he might be taken away. I think I see that good man standing, with a bed-room candle in his hand, at the top of the staircase, preaching Christ the last night of his life to the people sitting on the stairs; and then going inside the room and commending himself to God, and going straight way to heaven. That is the way to die; but if you do not live like Wesley and Whitefield lived you cannot die like Wesley and Whitefield died. May God grant us grace that we may be perfectly ready to die when the time for our departure is at hand!

Now I finish by saying that this readiness produced admirable results.

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prise. He who lives unto the Lord shall not fear evil tidings, for his heart is fixed, trusting in the Lord. If you are perfectly submissive to God's will, and, as you crossed your threshold to-night you heard that your child was dead, or that your dearest friend was smitten with some sickness, you would say, "Well, I stoop to the surrender; when I had my children I did not think they were immortal; I knew they would die, and I have stood ready for anything that might happen to them." Oh, brethren, it is because we are not submissive, not sanctified, not fully resigned to God's will, that we get tripped up every now and then, and do not quite know where we are! May the Lord give us the grace to be prepared for every emergency!

Readiness also helps us to make good use of every occasion. He who is ready as each occasion comes, not only snatches the first part of it, but all the rest of it; he is prepared to deal with the whole thing as it proceeds. He who is always doing his Master's work learns how to do it well,

but he who does it occasionally is like a bad workman who forgets his craft because he is so much engaged in doing something else. God keep us all ready! May you be ready to-night to say a good word to somebody on your way home, and to serve God in your family when you get home!

To be ready puts a bloom on obedience and presents it to God at its best. Some Sunday-school children were once asked what was the meaning of doing the will of God on earth as it is done in heaven; and they gave some very pretty answers. One said, "In heaven they do God's will always;" another said, "They do God's will cheerfully;" but one said, "Please, sir, they do God's will directly." That is the thing; that is how it is done in heaven directly. May we be in such a state of heart that we are ready to do the Lord's will directly!

In this readiness our obedience is multiplied; I mean, that any one act is multiplied, for the man who is ready to do the right thing has already done it in the sight of God. The Lord accepts it as done; and then, if the man still

remains ready he does, as it were, do the thing again, and when it is actually done he is still ready to do it again. If the act is only one, yet to God's eye it hath a teeming multitude of obedient actions swarming around it.

To be ready, especially to be ready to die, removes all fear of death. I wish we could all sing as she did, who died in her sleep, and left this verse written on a piece of paper by her bedside:

Since Jesus is mine, I'll not fear undressing.

But gladly put off these garments of clay;

To die in the Lord, is a covenant Since Jesus to glory through death led the way.

If we are ready as Paul was, all fear of death will be gone from us.

And I think it takes away a thousand ills if we are ready for service, ready for suffering, ready to die. Amen.

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EDITORIAL.

HIGHER CRITICISM AND ROMANISM.

We recently mentioned the claim of Mr. W. H. Mallock (a Roman Catholic writer in the Nineteenth Century for November, 1890.) that the "higher criticism" had broken down the authority of the Bible, and that men would have to turn to the Roman Catholic church to find authority in religion. He thinks, therefore, that Protestantism is doomed, and that Romanism is to soon sweep the world.

Mr. Mallock is mistaken in thinking that the higher critics have swept the field, as they claim to have done. It has ever been the habit of skeptics to claim everything. As we said, there are many times seven thousand of us who have not bent the knee to Baal and never will. But Mr. Mallock's point is well taken against the "higher critics" and those who favor them.

Speaking of the results of this criticism of the Bible, he says: "It has forced us to recognize that the truths in its [i. e., the Bible's.—Ed.] pages are to be accepted by us, if they are historical, only on such grounds as would secure our acceptance of them if stated by any ordinary historian; and are to be accepted by us, if they are moral and spiritual, only because there is something in ourselves which prompts us to endorse them as morally and spiritually satisfactory."

This is precisely the position of these "higher critics." They will not accept anything because the Bible says so; not at all. They accept or reject what the Bible says on exactly the same principles on which they accept or reject what Herodotus or Plato or Gibbon or Milton says. They deny to the Bible any authoritative teaching whatever. And this is precisely what we call infidelity. Infidelity never has denied that there are many good things in the Bible, but it has denied and does deny to the Bible inspiration and authority. This is what we mean by infidelity, and yet these "higher critics" are shocked when they are called infidels. Either they are infidels, or there are no infidels.

Everybody who has studied the subject, knows that Astruc, Graf, Kuenen, Wellhausen, &c., the founders and fathers of this "higher criticism" never had the slightest hesitancy in avowing their unbelief in the inspiration and authority of the Bible.

And this rejection of the authority of the Bible is becoming more and more pronounced on the part of American adherents to the "higher criticism." Only the other day Prof. Geo. B. Foster, of the University of Chicago, in explaining his position, said: "I hold that the Bible is not a legal document, but a historical document. A document is an original source of information concerning the great creative revelation of God; that it is not legal authority for us. That would be a Catholic position. Speaking strictly, the Bible is not religious authority, but it makes us acquainted with one who is religious authority, God, and the unknown, but the revealed God." (Italics ours).

This is a fair specimen, and it serves to show what sort of teaching our young men will get who go to the University of Chicago. According to this Chicago professor, the Bible is neither legal nor religious authority; and since

there is no other sort of authority one is bound to obey—military authority being legal, and parental being both legal and religious—it follows that the Bible has no authority over us at all.

At first our American "higher critics" and their followers were a little shy of openly talking in such fashion, and some of them are still so; but this shyness is rapidly disappearing. Of course, we recognize the fact that there are some who look with favor on the "higher criticism" who still hold to the authority of the Bible, and who think they can hold to both. But these have entered only the freshman class of "higher criticism." If they go on and graduate, they will deny any more authority to the Bible than they grant to Caesar or to Tolstoy.

In so far, therefore, as the "higher critics" can break down people's belief in the authority of the Bible, the people, feeling instinctively the need of authority in religion, will turn to Romanism. Those who do not become Romanists will become agnostics. But, since the masses can never be agnostics, they will go where they think they can find authority in religion, and so will go to Rome. Hence all who favor the "higher criticism" are working in the interest of Romanism. The central and fundamental argument against Rome is the supreme and absolute authority of the Bible. Once abandon that, and Romanism will sweep the field. The great work of Baptists is to maintain the absolute and supreme authority of the Bible.

The learned editor of the Western Recorder (Louisville, Ky.) has written a long article, trying to prove that the "church" which, in Matt. 16:18, Jesus said he would build upon a "rock," was a local Baptist church, rather than what the Philadelphia Confession says it is, a "universal" body, composed of all the redeemed of all ages. In our judgment, he makes a sorry flat of it. He has sought in various ways to make that passage prove that Baptist churches (no, the Baptist church, being the church which Christ referred to) have come by direct "succession" (no, continuously) from the days of the apostles. Christ spoke of only one church, not churches, and said that the gates of hell should not prevail against it—not them. We do so our contemporary must hold, if consistent, that there is somewhere a single church (not churches) which has had a continuous history down from apostolic times. He has said again and again that, unless this be true, the promise of Christ he held, for it does not seem possible that a man of such acumen can so obfuscate himself. But he does it, and is apparently sincere in his advocacy of the view presented. Who then can wonder that a great lot of minor disciples of the late Dr. Graves have got into "the woods" on the church succession question?—Journal and Messenger.

The learned editor of the Journal and Messenger was napping when he wrote this. We advise him to read the Philadelphia Confession of Faith. That document no where says that Christ meant any "universal" "invisible" body when He said "on this rock I will build my church." We challenge the editor to produce any such statement from the Philadelphia Confession.

Because, forsooth, Christ used the singular "church," and not the plural "churches," therefore He meant the "universal invisible church;" since if He had meant the visible assembly He would have said "churches!!!" By the same token when He said: "A prophet is not without honor save in his own country," we must not understand Him to mean a visible prophet, since, in that case He would have said "prophets," but because He used the singular, "prophet," He must have meant the "universal

invisible prophet." By the same method of interpretation, we are to understand the passage, "Let the wife see that she reverence her husband," to mean, not that a visible wife is to reverence her visible husband (since the singular is used), but that the "universal, invisible" wife must reverence her "universal invisible" husband.

And when we read in the Journal and Messenger that the "saloon is the enemy of the home, we are not to understand the learned editor to mean (as he uses the singular) that a visible saloon is an enemy of a visible home, but that the "universal invisible" saloon is the enemy of the "universal, invisible" home.

"We are amazed at him, for it does not seem possible that a man of such acumen can so obfuscate himself." The learned editor brings in "church succession" and "Dr. Graves," though we said nothing of either, but simply showed what Matt. 16:18 means. We are not at liberty to twist Scripture in order to oppose the doctrine of "church succession" or any other doctrine; nor in order to antagonize the view of Dr. Graves or of any other man. We must let the Bible mean what by fair interpretation it does mean, even though it make in favor of church succession and of some doctrine held by Dr. Graves.

But the learned editor does not tell his readers that on the point of continuity of Baptists since the days of the Apostles, Dr. J. R. Graves was in entire agreement with Dr. George W. Eaton, the learned editor's own father-in-law.

We insist that the existence of Baptists in any age is not so dreadful a thing as to warrant twisting Scripture so as to get rid of their existence. We extend to the able and learned editor of the Journal and Messenger "the compliments of the season."

Dwight L. Moody is dead! This announcement sent a thrill of sorrow last Friday, wherever the English language is spoken. When Edmund Burke died, Canning wrote: "There is but one event, but it is an event of the world: Burke is dead." But a greater than Burke died at Northfield, Mass., last week. Probably no man on earth was more needed than Moody, or one whose death involved more loss to mankind.

"O fall'n! at length, that tower of strength, Which stood four square to all the winds that blew!"

Mr. Moody was preaching to 15,000 people at Kansas City recently, and he had an attack of heart disease. It is said he had never spoken with more power. He was taken to his home in Northfield where, just at noon on Dec. 23rd, he went from the shortest day in the year to the day that shall have no night, forever. His last words were: "I have always been an ambitious man, not to lay up wealth, but to find work to do." And the amount of work he accomplished is simply wonderful.

Dying at 62, Mr. Moody was cut down in the very midst of his highest usefulness, but his work remains—his books, the three great schools he established, and, above all, the souls he had been instrumental in saving.

"How beautiful it is to die Upon the walls of Zion! to be called Like a water-worn and weary saint, To meet his garner of and rest—in Heaven."

A good deal has been said about when the 19th century ends. Some have claimed that it ends with 1890 and the 20th century begins with the year 1900. We suppose this is because we then change the second figure in the date from 8 to 9, making it 19 instead of 18, and since all the dates of this century have been associated in our minds with 18, it is easy to think that when we change the 18 to 19, we pass into the 20th century. But since it takes 100 years to make a century, the 1st century closed with the year 100, the 2nd with the year 200, the 3d with 300, the 10th with 1000, and of course the 19th with 1900. Yet, here comes the infallible (?) Pope at Rome and tells that the 19th century ends with the year 1899, and he directs that "man" be said in all Roman Catholic churches at mid-night next Sunday night, to bid welcome to the new century and to start it off in the way it should go.

His deliverance from the Vatican is official, and is *ex cathedra*, and so it is bound to come within the range of infallibility by any definition that can be given to that term, and Catholics are quite facile in explaining it away. And now since this infallible (?) Pope, infallibly (?) declares that 99 years make a century, will not intelligent Catholics see that the claim for the infallibility of the Pope falls to the ground? How can an infallible authority officially and formally declare that 99 is equal to 100?

Most of our readers have heard of Father Damien, the Roman Catholic priest, who labored among the lepers on the island of Molokai, and who died there of leprosy. Flaming accounts of his heroism have been published, and he is pictured as the greatest of modern saints. Dr. C. M. Hyde, who knew the facts, wrote an account of Father Damien, giving a very different view of his character. For this Dr. Hyde was bitterly assailed as being guilty of "slander and lying." Among others Robert Louis Stevenson, who visited Damien in Molokai, wrote praising the priest and speaking contemptuously of Dr. Hyde. Yet now that Stevenson's letters are being published, it is found that one of them tells of his visit to Damien, of whom he thus speaks: "He was a European peasant, dirty, bigoted, untruthful, unwise, tricky, but superb with generosity, residual candor and fundamental good humor," &c. It is a sorry saint who is dirty, untruthful and tricky.

LORD KELVIN, the leading scientist of England, and second only to Virchow in the world, said in a recent speech: "As soon as we try to imagine the beginnings of life on the earth, we are brought face to face with the mystery and miracle of the creation of living creatures."—The Examiner comments: "So, after all, the high-sounding talk of the victory of the evolution hypothesis, this is the verdict of the scientist at the end of the century."

The church at Monclair, N. J., refused to accept Dr. E. A. Tupper, Jr.'s resignation. He insisted, however, because he had other work in view, whereupon they asked him to remain with them till May, and to this he agreed.

THESE files without waiting for our resolves.—Sir Walter Scott.

Editorial Varieties

A New England layman said recently: "We don't have any prayer-meetings at our church; we have talk meetings."

We see it claimed that President Diaz of Mexico is the greatest living statesman. He is certainly a statesman of a high order.

Dr. David Hengle is preparing a book—"What Kind of a Book is the Bible?" It is sure to be an able work and well worth having.

Dr. G. L. Morrill, of Owasboro, expects to sail for a four months' tour through the Orient and Europe Feb. 1st. Dr. Courland Meyers will be in the same party. We wish them bon voyage. Dr. Morrill will tell our readers about what he sees that is of special interest.

The papers here have been saying a good deal of the young St. Louisian who refused a million dollar legacy because he had done nothing to earn it or deserve it, and who left a fine mansion on Linden Avenue to go and live among the poor. It is certainly a remarkable case.

Dr. E. W. Morehead has taken hold well as pastor of our church at Princeton. He was pastor of this church for eight years, and now, after an interval of seventeen years, becomes pastor again. We do not know where we would go to find a better man than Dr. W. Morehead. He has more head and more heart than is usually found in one man in a day's journey.

The Congregationalists have another basis on hand in one of the seminaries—the Chicago Theological Seminary. Prof. Utterberntes the duty of Christ and His sacrificial atonement, and it is said one other professor shares these views. So it goes. It seems that the Baptist will have to save the Congregationalists next, as when they saved them from the tide of Unitarianism.

Last year 127 persons were lynched in this country. If this keeps on, there will be more lynchings than hangings. These lynchings must stop or our civilization will be overthrown. And the way to stop them is to establish civil courts analogous to the military drum head courts-martial, which can try and punish the miscreants on the spot and without any of the law's delays and of the law's uncertainty.

It is becoming very common to use the word "avocation," as if it were a man's calling or business. That is his vocation, not his avocation. Avocation is the opposite of vocation, just as atheist is the opposite of theist. A man's avocation is his recreation—what he does when he turns away from his vocation. It is his hunting, his fishing, his traveling, or whatever he does when he turns away from his regular business.

Dr. Morehouse recently spoke on Home Missions at Tremont Temple (Boston) and Dr. Lorimer followed with a strong appeal. Just before the collection was taken, some of those present arose and went out. Dr. Lorimer vigorously protested, saying he was "ashamed of every man and woman who went out when a call was made for funds to evangelize America," as the Watcher reports it. So they have gone in Boston who will retire before collection. It is not and that Boston has such people? Can we not do something for Boston?

The Negro Baptists of the South have 14,873 churches, 2,947 ordained ministers and 1,066,751 members. The value of their church property is \$9,948,106, and last year their contributions amounted to \$96,000. The figure do not include the number of ordained ministers or the contributions from Louisiana which we have been unable to learn. The figures are credible. Virginia has the largest number of Negro Baptists, 2,906, while Georgia is ahead on church property, \$2,012,000, and on contributions, \$17,544,000.

The Congregationalist, commenting on the neglect of the "weaned children" on the part of the Protestant churches, says: "It were better to abandon this rite, which has been honored in all Christian history, than to keep the form and empty it of its meaning." Our contemporary forgets that the real meaning of the rite is that the original sin of the infant is thus taken away and it is made "a child of God, an inheritor of the kingdom of heaven." Of course to hold the evangelical faith and to hold infant baptism at the same time, the holder must empty the rite of its meaning. Many Congregationalists are giving it up.

On a public occasion recently in Petersburg, Va., a Jewish rabbi made a speech in which he said that there was no authoritative work on the subject. Dr. E. W. Morehead, pastor of the First Baptist Church, answered and said that there was such an authoritative work: "I am on the restoration and the life." At this the rabbi left the platform and he, and others for him, complained of the "unauthoritative" of Dr. Morehead's work. The disclaimer is the rabbi's speaking the faith of the Christianized people. This was more than a disclaimer—it was a bold and defiant insult. Dr. Morehead did exactly right. When one thus insulted was made, the Christian publicly showed a rebuff, and Dr. Morehead's answer was very happy.



FAMILY CIRCLE.

STORIES FOR HOME AND CHURCH.

SLUMPY TIME.

BY MAVIN KETTERBERG.

Granddaddy sat in a big arm chair With Toddliekin on his knee, The thought crossed on Granddaddy's hair...

HIDDEN AMONG THE MASSSES.

When going his rounds a Manchester City missionary knocked at the door of a dilapidated house in a dingy entry...

When Jesus was here among men, How he called little children like lambs to his fold; I should like to have been with him then.

sought to reach my heart through this div affliction. He said that what I wanted to know and realize was the love of Jesus, and if I knew that, affliction or I was, I might not be happy.

IN HONOR OF GRANDMOTHER.

A private letter from a lady who is sending a year among the peasants of Tyrol says: "The morning of our arrival we were awakened by the sound of a violin and flute under the windows."

HEART DISEASE.

Some Facts Regarding the Rapid Increase of Heart Trouble. Heart trouble, at least among the Americans, is increasing rapidly, and while this may be largely due to the excitement and worry of American business life...

MRS. PAUL KRUGER.

BY K. VAN DER WRAATHEN.

There is a striking similarity between the wife of the great old statesman of South Africa, and the wife of the greatest of European statesmen, the late Prince Bismarck. While the names of their husbands were, or are in every one's mouth, their every word being reported in the columns of the world's newspapers...

Once, when the presidential mansion, a little two-story cottage, was surrounded by guards during the Jameson raid, Mrs. Kruger overheard one of them speaking English. She immediately suspected the speaker, and hastened to the "Kraal-kamer" (council chamber), where Oom Paul was speaking, warning him of the danger.

YOUTHFUL PESSIMIST.

A New England school teacher preserves among her treasures the composition of a former pupil, a boy of twelve. It has its pathetic side, as the meanness of the boy's life may be conjectured from his words.



AMERICAN CHILDREN. In these my hapless women in this world that that mother whose each successive little one seems to her but one more derived her right to exist...

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ANOTHER WARNING AGAINST SMALLPOX.

OFFICE OF THE STATE BOARD OF HEALTH, BOWLING GREEN, KY., Dec. 13, 1909. To the Health Officials, Physicians and People of Kentucky:

It becomes the duty of this Board to again urge a general vaccination and re-vaccination of the people.

In less than two years more than 2,000 cases of smallpox have occurred in 22 of the 119 counties in this State, involving a direct expense to the affected counties and municipalities of nearly \$100,000, and a far greater loss from interference with business and travel.

All of this disease and expense could and should have been avoided had general vaccination been resorted to when repeatedly urged by this and the local boards of health before the disease gained such a foothold in the State. Thorough vaccination, properly done, at three points on the arm, is safe and simple, and is a certain preventive against smallpox. There has never been a death or loss of limb in Kentucky from vaccination, and will not be if the arm is washed clean before the virus is applied, and ordinary care is exercised afterwards.

It is unlawful for any one to remain unvaccinated, but in the presence of an emergency like the present, with smallpox in nearly every section of the country, good citizens should not wait for the law to force them to an evident duty. We urge every reader of this notice to have himself vaccinated at once, and to insist upon the same protection for his family and neighbors without delay. The Board is of opinion that less than half our people have ever been vaccinated, but it is satisfied that a general vaccination with the request now being made would rid the State of smallpox in a month's time.

Less general vaccination can be secured at once this Board recommends that the local boards of health make written requests of the various fiscal courts and city counties asking the construction of such a law as to require that persons taking the disease may be humanely and safely cared for. Failure to make provision of this kind in the past, due to obstinacy, ignorance or mistaken ideas of economy upon the part of the county judges, has cost their counties thousands of dollars in heavy and imperfect preparation in the face of an epidemic.

This warning is issued in the hope of having safe, cheap and intelligent precautionary measures established for a loathsome sickness, panics, quarantines and the expensive management of what is recognized as the most easily preventable disease known to medical science.

It is proper to say here that this Board is entirely without funds. Our appropriation in the small amount made in the Union, and was soon exhausted. Our expert inspectors can only be sent to the assistance of the local boards where the county is willing to bear the expense. Except an advisory supervision on the part of the Board is all that is left us, and this will be reluctantly used only where the local authorities fail in their duty.

In conclusion, physicians are cautioned against errors in diagnosis. Especially should mild smallpox not be mistaken for chickenpox. If uncertain isolate the patient and vaccinate every one who has been about him, giving the public the benefit of the doubt. Many excellent communities have been almost ruined in the past two years by failure to adopt this common-sense course.

By order of the board. J. M. MATTHEWS, M. D., Pres. J. N. MCCORMACK, M. D., Sec'y.

HIS LAST DRINK.

We are told that the manufacture of ardent spirits is of such remote antiquity that no specific date of its origin is recorded in history. But we know certainly that it kept pace with the early settlement of our country. Whether a colony was formed by following streams or mountain sides or within the depth of the forest, there was also the still, and frequently whisky was the first article manufactured.

Early in January, 1815, a partisan was stationed at a point on the Mississippi river about fifty miles from St. Louis. Whisky had become very scarce. One three-acre little farm had been seen on account of the frequent attack of Indians. Most of the inhabitants of this thinly settled portion of the country had taken refuge in the fort, and consequently the mill had not been kept running. One man, however, had in some manner obtained a great quantity of the precious spirit, and had hidden it away under a log in the cave of the river bank, about a quarter of a

mile from the fort. Here he paid his devotions at the morning hour, and sometimes oftener during the day. A fellow soldier, becoming curious in regard to these frequent trips, determined to watch him, and when next he called forth followed after at a safe distance, saw him creep cautiously along from tree to tree until he reached the old rotten log upon the river bank. Here, after another wary glance around, he stepped down the rotten log from its place of concealment, threw his head back and with eyes raised heavenward took a long and strong pull. It was his last drink. The report of a rifle rang out upon the air; a dusky form descended from behind a neighboring

tree, stooped over the prostrate form long enough to seize the jug, and then stole cautiously and quickly away, and presently disappeared in the depth of the forest. His comrades rushed forward, regardless of any concealed foe who might be lurking near, to try him up, but amid the murderous hail had done it work. He was dead. That last drink made a widow and deprived six helpless children of a father's protection, and down a strong man in the prime of life and soul unwarmed into the presence of his God.—Lathrop's World.

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CIRCULAR LETTER

To the December Fifth Sunday Meetings in Kentucky.

MY DEAR BROTHERS:—

Humily grateful are we to Almighty God for the rich blessings which have attended the labors of His people, at home and abroad, during the year now closing, and especially for the great harvest of souls—the extension and strengthening of the Redeemer's kingdom on earth—through the preaching of the Gospel. Should our lives be spared, I trust that, during the coming year, we may make even greater efforts to spread the news of salvation among all nations and thus hasten the coming of our King. Many churches and pastors have done nobly this year, but those who have done best are resolved to do more and better in the future.

ENLARGEMENT.

Enlargement means life, health and growth. The principle holds good equally in nature, business and religion; in each instance it may involve a correspondingly increased expenditure of money. Take the case of a healthy, growing child; as it develops it needs larger and more substantial clothing, new books, more books and those treating a wider range of subjects, hence higher tuition must be paid and the expense will be greater every way.

As a merchant's business grows, the work increases, and the number of workers must likewise be increased. Mr. Rockefeller began with one book-keeper and a half dozen salesmen, but his business grew; was it wise on his part to undergo the expense of increasing his working force? By doing so he has become one of the rich men of the world.

The demand for more men and more money to carry forward our mission work is an evidence of life and progress. Last May the Southern Baptist Convention recommended that our Board lay out its work on the basis of an increased income of twenty-five per cent over the preceding year. The growth and expansion of the different missions demanded this, as no one can understand and appreciate so well as do the men on the field. In our Mexican work the day of experiments, for the most part, has passed. The missionaries, in harmonious counsel with each other and with the Board, are giving their time and strength to special departments of work and along those lines which promise the greatest results at the least expense. The work was never better organized or in a more hopeful condition than it is to-day. The number of churches and out-stations is rapidly increasing; the interest is growing and spreading, hence the demand for more men. The missionary spends two weeks on an extended tour, preaching and distributing Gospel literature. Starting over the same ground three months later, he finds that the good seed sown have scattered, so that he must go farther and stay longer; the third circuit is still larger, the traveling expenses and labor increasing as the work grows, and now two men are needed to cultivate the field of just completed by one.

In a recent letter, Bro. Watkins says, "I expect to baptize three here (in Kentucky) next Sunday. And next week, D. V., I go to Durango to baptize some twelve people who, writing, all signing their names, inviting me to go. In a town down this side of Durango there are provisions

persons waiting to be baptized...

We of the Northern Mexican Mission have had one hundred and thirteen baptisms to date (Since Jan. 1, 1899.) Cheevens baptized two at Patos last Sunday. Good news also from the frontier, several are awaiting baptism." I recently assisted the brethren in the dedication of a new chapel at Villa Guervero, on which occasion two Sunday-school students were baptized. I have just visited, for the first time, El Mineral del Oro, a mining town, in and around which there are a dozen or twenty believers who should be instructed, baptized and organized into a church. A letter comes from Vicente Rios, one of our self-supporting Aztec preachers in the torrid zone, saying four had just been baptized and others soon to follow. But I must not continue this enumeration. The work is growing and spreading, and we are trying to keep up with it, but we greatly need two new men to share with us these increasing labors and burdens. May we not expect the prayers, sympathy and support of the brethren and churches at home?

I have just attended the examinations and closing exercises of our Doctor Arroyo school, which is supported by Rev. John Lake, of South Carolina. Some of the children were absent because of sickness, but fifty-three presented examinations reflecting credit on their teacher and affording pleasure and satisfaction to the patrons and visitors. There is much need of three similar schools in other cities. For the support of each school the small sum of \$15 monthly will be needed—\$10 for the teacher and \$5 for rents, books, benches, &c. Are there not in Kentucky three churches or missionary societies that will undertake the support of these schools? You would thus aid in training the minds and hearts of scores of children for the service of the Lord. The education of the young is the hope of our future work, and some of us love it as we do our own lives.

In closing I wish to refer to another matter which lies near my heart. At the central stations of Toluca, Torreon and Saltillo, and at several smaller stations, we have suitable chapels and mission homes centrally located, the missionaries being no longer under the drawn sword of fanatical landlords who, under the smallest pretext, would not hesitate to turn their families and their congregations into the street. Our Mission at Morelia is suffering from lack of buildings. The hall we now occupy has been sold and in January we must vacate it. All our efforts thus far to secure another have been in vain. It is unfortunate to be moving our meetings from one place to another, but it will be still worse to close them up entirely. As soon as the people learn that we want their home to preach in, they decline to rent. Suitable lots here are costly and becoming more so, but building material and labor are cheap and plentiful. We must be at a great disadvantage here until we get our own buildings. This is the Lord's work and we are His servants. Let us labor together for the advancement of His kingdom, remembering that the time and opportunity are rapidly passing and many precious souls are going down to death. Therefore what is done must be done quickly. The Lord incline and help each one to do His full duty!

J. G. CHASEMAN, Months, Mexico, December, 1899.

IS IT PLACE OR CONDITION, WHICH?

DEAR RECORDER: I read and greatly enjoyed a sermon by Dr. MacLaren. But I am inclined to ask a question with regard to one thing he said or position he took. I will quote his language: "We do not need to insist upon the notion of change of place. For as I say, we get into a fog when we try to associate place with pure spiritual existence." The Saviour did not say "I go to prepare a condition," for you, but "a place." He did not say "And if I go and prepare a condition" for you I will come again and receive you unto myself," but he said: "and if I go and prepare a place for you." It is not said: "And Judas went out and hanged himself and went to his own" condition, but—"and went to his own place." The apostle alluding as I understand it to the same thing says "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." He does not call it a condition or "change of condition" but "a building," "an house." Jesus said: "In my father's house." The apostle calls it a "city that hath foundations, whose builder and maker is God." See what a soul-enrapturing view the Revelator gives us of the abode of the "spirits of just men made perfect" recorded in 21st Chapter of Revelations.

Unless I am wonderfully at fault in my recollection both versions use the same language in the texts I have quoted, and it appears to me that unless there had been something more than simply condition, the sacred penmen would not have used such words as "place," "house," "city," "building," "body." The word "condition" isn't used at all so far as I know. I believe it is both condition and place. The place is heaven, the condition everlasting blessedness. On the other hand the "place" is hell, the condition everlasting torment. Dr. J. M. Pendleton says "Some have considered it a debatable question whether heaven is a state or a place. I see no objection to the union of the two views. We may regard heaven as a State most exalted and glorious, but it is also a "place." Then he quotes fourteenth chapter of J-h-n, second and third verses. There is one truth which forever settles the point that heaven is a place. That truth is that the glorified body of Jesus is in heaven. His body is, of course, a material body—composed of matter—however refined, for otherwise it would not be a body. But, whatever is material is local, has relation to place. The two ideas of the material and the local are inseparable. Heaven as a place is the most glorious of all places, the select locality in the wide realm of the universe. "Hell," he concludes "as the place in which the wicked will be punished." "Place of torment." It is evident from the above quotations that this eminent divine did not believe much in the condition theory. I have quoted from his sermon on heaven and hell. Dr. MacLaren doubtless believes in the place theory, but he seems to lay all the stress on the condition of the soul after death.

JOE N. BARNES, Louisiana, Mo.

I HAVE been in Beattyville laboring with Baptist souls for a week. A good brother pointed me across the Kentucky river in the town of Frontier to an old

steam engine that was run for years by a former missionary of the State Board; the Rev. Napoleon Bonaparte Johnson. He could run a steam engine and he could preach the gospel" said my informant "as few men have ever done in this mountain country and was the biggest all round preacher that has ever been in this country" said the brother and my informant is a prominent lawyer in Beattyville and a Baptist in principle, though not a member of a Baptist church, indeed of no church.

Then my mind began to run back to a period of time between 1866 and 1871, when I had something to do with the management of State missions personally with such men to back me as Caldwell, Delph, Peter, J. S. Long, Burton, Weaver, Lorimer, Spalding, Bush and others when we laid again the foundation of State missions after the "civil war" and we put such men in the mountain field as Johnson, Edwards and others who wrought much wiser than they supposed.

For since July last and after a period of thirty years I have been visiting, looking after and laboring in the field while it was virgin soil, when these missions arose began their labors. True that much labor seems to have been lost by those good men, but not all—far from it. It has been my privilege to recently visit the twelve churches of one Association (Greenville) founded principally by the labors of N. B. Johnson and with a total membership of six hundred. The seeds of missions have been sown among them and have not died in the soil, but on the contrary have taken root and at no distant day will bring forth a rich harvest of missionary ministers and churches fully alive to every good work. But other associations have sprung up wholly or in part the work of other men. So that it would be a low estimate to put the number of their baptisms during a period of a half decade at six thousand souls.

Their labors were purely evangelistic. No efforts were made by them to establish academies, collegiate institutes or Baptist High Schools. But now is the time and in the next decade, a half dozen or more should be well located, well manned and well endowed, and then the Baptists will take their normal position of leadership in evangelism and education in the mountains "So mote it be."

S. F. THOMPSON

SUNDAY-SCHOOL AND MISSIONARY MEETING.

The following is the program of the Sunday-school and Missionary Meeting, to be held at Dover Baptist church, Shelby county, Ky., Saturday and Sunday, Dec. 30 and 31, 1899:

SATURDAY, 10 A. M. The Bible and Missions—Revs. O. D. Graves and W. E. Powers. Baptists and Missions—Rev. T. B. Hill. Giving to Missions—Rev. J. H. Berdin and Austin Crouch. Results of Missions—Revs. J. T. Sampeon and H. M. Fugate.

SUNDAY, 10 A. M. Why we have a Sunday-school—Discussion led by J. A. Middleton. Who should go to Sunday-school—Discussion led by J. S. Middleton.

How to improve the Sunday-school—Discussion led by A. D. Waller. Sermon by Rev. E. J. Davis.

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THE FARM

KENTUCKY TRADE ITEMS

John Jones sold to W. B. Griffith, of Bourbon county, 17 cattle, averaging 1,520 pounds, at 54 cents.

The Bowling Green Times reports the sales of ten topmy mules, 154 hands high, for \$950.

Lawrence Jones, of Louisville, bought of J. M. Osborn a pair of carriage horses for \$1,200.

The Adair News reports sales corn at \$2 to \$2.25, hogs at 80 and yearlings at \$18 to \$23.

Large quantities of tobacco are coming to the warehouses every day. Prices range from 7 to 10 cents and the quality is good.

Mr. John Kirks, of the Braxton neighborhood, sold his crop of tobacco, amounting to about 10,000 pounds, at 8c.

A carload of extra fine export cattle were sold in Louisville last week at \$5.60. They averaged 1,400 pounds.

The English Government has placed another order in the United States for 10,000 mules to be used in their war with the Boers.

O. G. Callahan, of Helena, has sold a carload of graded Polled-Angus cattle to Weil at 54 1/2 cents—the highest priced lot sold in that county this year.—Flemingsburg Gazette.

Young, Mattingly & Co. sold to Monte Fox 46 fat cattle, averaging about 1,250 pounds. They received for 33 head 5 cents, for the remainder 5 1/2c.—Lebanon Enterprise.

Commissioner Moore, in his report on the Kentucky wheat crop, says: "The favorable weather of November has advanced the condition of wheat from 97 on November 1st to 104 on December 1st.

There were 1,900 cattle at Mt. Sterling court day, says the Sentinel Democrat, but no first-class feeders were on sale. Best 900-pound steers sold at \$4 to \$4 20; common steers at \$3 to \$4 1/2c.

At Georgetown last week good feeders sold at \$4 25 to \$4 50 per cwt.; common feeders \$3 80 to \$3 85; yearlings \$4 to \$4 1 1/2c; hessies \$3 50; common sheep \$3 80 per head; mules \$20 to \$100.

The Stanford Journal notes the sales of 23 cattle, weight 1,250 pounds, at 44 cts.; a bunch of hogs at 84 cts.; a lot of butcher stuff at 24 to 8 cts.; several lots of shoats at 8 cts.; 10 extra calves at 94; a lot of heifers at 24 cts.; several mules at \$75 to \$100 each.

The statistician of the Department of Agriculture reports the wheat crop of the United States for 1906 at 547,800,000 bushels, or 12 1/2 bushels per acre. The production of winter wheat is placed at 291,700,000 bushels and that of spring wheat at 256,000,000 bushels.

One hundred fat cattle of the Hereford and Polled-Angus breeds, reared at Walnut Hill Farm, near Lexington, have been shipped for transportation to London. They were purchased by Nelson Morris, of Chicago, for the holiday trade at 6 cents per pound. In round numbers they averaged 210,000.

IMPROVING COUNTRY ROADS.

Evidences abound in every part of the country that people of all occupations and pursuits are considering carefully the results to be obtained by having highways hard and firm for travel at all seasons of the year. A farmer in Kansas states the case truly when he says that "there is no one that appreciates good roads more than does the farmer," and he states that last spring they had enough experience with bad roads to not anybody thinking. He says: "We can't go to town or anywhere else till it gets to be a 'ground-hog case'; then we hitch up and drag through, the mud rolling up over the wheels and making great furrows in the roads. Then, when the spring rains come, the water runs down the hills in those furrows and washes out great ditches in the middle of the roads. Then, there is just about enough road work done to patch them up, only to be repeated again next year. Why, we can't go to church on Sunday without being afraid of getting stuck in the mud or pulling a single-tree in two, or something else of the kind."

Such experience is common to every farming district and to each section in the land where ordinary "country roads" exist. The only remedy is to improve the roads by a thorough system of maintenance, no matter whether they are continued as "dirt" roads, or whether gravel, shell, stone or other substance be laid upon them to improve them. It is often thought, but most mistakably, that if a road is macadamised, it will need little or no care, at least for a number of years. There is no worse error. Every road or street, no matter how constructed or laid, requires constant watching, in order to keep it at its best and get the maximum results from it. This not only secures the highest efficiency, but the greatest economy of service. Country roads can be immensely improved by having them cared for constantly by experts, and hiring competent persons to attend to them, instead of depending on the worn-out, inefficient, extravagant and unbusiness-like plan of "working out" road taxes.

In order to have better roads than now exist, it is by no means necessary to expend thousands of dollars in making substantial stone surfaces. Such, of course, are the most satisfactory and useful when circumstances permit of their construction; but there are hosts of places and localities and sparsely settled districts in which they are not practicable, on account of the expense, nor actually a necessity, on account of the relatively limited amount of travel. In such places, and under such circumstances, it is quite possible to get along without them, and actually to do very well by improving the common earth roads and instituting a scientific system of maintenance for them. In order to get good results from common country roads, they, as a rule, require to be thoroughly graded and drained; for if they are not kept free of water at all times, it is absolutely useless to expect that they can be made decent. The first and fundamental requisite of good roads is thorough drainage, and this means both surface drainage and subdrainage. There must be suitable gutters on both sides of the road; water must be carried away from the road and prevented absolutely from penetrating under it, and the surface must be kept smooth and even.

so that rain will immediately run off into the gutters.

After this is provided for, a system of maintenance must be established whereby some one man, or a few men, will be constantly employed in going over the roads, filling up holes and depressions, removing stones, clearing gutters and doing the thousand and one things which are a daily necessity if roads are to be kept good. This, of course, means that "working out" road taxes must be done away with forever, and a business-like money system adopted in its stead. This is a necessary preliminary to decent roads, and once put into operation is more economical, efficient and satisfactory than the old way, and if properly combined with a suitable system of road maintenance will, in a short time, immensely improve the roads of the district in which it is employed.—L. H. P., in Country Gentleman.

HOW TO AVOID CATCHING COLD.

Keep up your vitality and you will never know disease of any kind. No disease can exist where there is an abundance of pure blood. To get the necessary amount eat nutritious food; to circulate it perfectly take proper exercise; to purify it get fresh air and sunlight.

If a perfectly healthy condition of the skin exists and an even temperature of the surface of the body is maintained, it is impossible to catch cold. Cold water baths taken every day will do much toward producing the former; proper food and exercise, the latter.

Nature gives you an alarm in the first chilly feeling. Heed it at once, or pay the penalty. Take a brisk walk or run, breathe deeply, and keep the mouth closed. If you are so situated that you can do neither, as in a church, lecture room, omnibus, or railway carriage, breathe deeply, rapidly and noiselessly. Take care of your throat and lungs by protection from within, as well as protection from without, by keeping the mouth closed when passing from a warm to a less warm temperature. Precautions are often wrongly taken. It may be better to turn your chest protector around and make a best protector of it, thus protecting your chest and lungs by the necessary care of the spinal column, along which is the chain of sympathetic nerves. It is better to turn up one's coat collar than to wear a muffler, and better to protect carefully the back of the neck from draughts of cold air than to protect the throat. Pay attention to the feet by keeping them dry. Discard cotton hose in winter and wear woolens. It is not the woolen hose that make the feet perspire; it is nervousness which has been caused by worry or excitement. In this condition and through this cause the feet become damp, chilly, clammy, and the result is that the glands of the throat become enlarged and hoarseness ensues.—The Young Woman.

SACRED SONGS No. 2. By Stanley Matthews. A large number of the pieces in this book are entirely new, and are especially adapted for the new method of singing. The new method is a simple, easy, and effective way of singing. It is a new departure in the history of music, and is a great help to the singer. It is a new departure in the history of music, and is a great help to the singer. It is a new departure in the history of music, and is a great help to the singer.

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Items of Interest.

NEWS THE WORLD OVER.

Lieut. T. M. Brumby, who was Admiral Dewey's Flag officer in the battle of Manila died of typhoid fever in the Garfield Hospital at Washington City.

Money is being raised by various orders in the United States to help the Boers. The best way to help them with it is to send it to the hill tribes of India to help them make another struggle for their independence.

How much truth is in the story reports that the Philippine had given up their struggle for their Republic is sadly shown by the lamented death of Gen. Lawton. He went with his command to attack the Filipinos who were in force at San Mateo only to be defeated.

Naturalists will be interested to learn that a magnificent specimen of the egg of the Eryonina Maximus has arrived in London from Madagascar, where it was discovered by the natives buried in the sand.

A discovery is announced that bids fair to give an important result to the world of science as any that has been made in many years. It is the result of experiments carried out by Theodore Olan, a Swedish chemist at Washington.

When the Jameson raiders were tried in England two years ago, the Lord Chief Justice charged the jury that "the queen's government recognises the complete independence and sovereignty of the African Republic, subject only to the restrictions of the Convention of 1884, to the effect that the South African Republic should have no power to come into any treaties without this country's consent."

As there has been much friction between the Outlanders and the Canadian authorities in the matter of getting to the Klondike, there is great satisfaction in the fact that the gold fields at Cape Nome and further north promise to equal the Klondike. Cape Nome is on the coast some distance north of the mouth of the Yukon and hence can be reached by sea, which is a great advantage.

A bill has been introduced even at this early date into Congress to pension officeholders. Evidently one Congressman thinks there is no bottom to the pockets of the tax-payers and no bounds to their endurance.

Some of the papers have been trying to make it appear that the Boer government have treated the Boers in the United States consul, body. The British consul left the interests of British subjects in the Transvaal in his hands, a customary thing. To this the Boers readily agreed. But when the English wished him to look after their prisoners, Kruger said that was a Boer's duty and he would not do so unless the War Department. They could not escape acknowledging that Department by using the United States consul. Mr. Marcoris is a warm friend of the Boers.

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50c Men's Neckwear, in fine quality of silk or satin, in all the new shapes, styles and effects.

50c For Men's Suspenders, in padded Oxford style of plain.

\$1.00 Men's Fancy Silk Suspenders, with sterling silver buckles, engraving free.

\$1.50 Men's Umbrellas, in natural wood handle, silver trimmed, also a vast assortment of Ladies and Men's Fancy-trimmed Umbrellas for the holidays engraving free.

\$3.50 Men's Smoking Jackets, fancy trimmed, also two-toned effects, ranging in price from \$4 to \$7.25.

GLOVES. 75c A genuine Lambskin Glove, 7 clasp, in all the fall colors.

80c A Pique English Walking Glove, 7 clasp, all colors.

\$1.00 The best Glove in the market fits perfectly and guaranteed all colors.

\$1.50 A Pique Glove, "Perrin French" in street and evening shades.

\$1.75 Hand-Class No. French Kid (lace and suede, in Perrin tint and Jovita in all the new shades.

HANDKERCHIEFS. 5c For Children's Hand embroidered Initial Handkerchiefs.

7c For Ladies' All-India Hand embroidered Initial Handkerchiefs.

15c To Be a box for Children's Handkerchiefs.

15c For Ladies' All-India Hand embroidered Initial Handkerchiefs.

15c Heavy All-India 4 1/2 inch H Handkerchiefs.

20c All-India Hemstitched Initial Handkerchiefs.

50c For All-India H and Necktie Embroidered Handkerchiefs, worth 75c.

ART DEPT. Best Down Pillows, Pillow Tops, 50c to \$7.50. Hand painted Pillow Cover and Rack, 50c each. Renaissance Hearts, 10c. For tables, washstands and dressers.

HOSIERY. Ladies' Requisite Colored Hosiery, in plaids, polka dots, vertical stripes, etc., worth \$1.00

50c Ladies' Lace Hosiery, in new and beautiful sheer effects.

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75c To B Gent's Bill and Letter Cases, real seal and lizard.

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LINEN DEPT. 50c Dozen - All-India Denmark Napkins, five-eight size, in pretty floral designs, regular \$1.25 quality.

\$2.25 Knob - All-India Pattern Table Cloths, 14 yards long, border all around, newest patterns.

75c Knob Full-size Crochet Bed Spreads, worth \$1.00.

80c Pair - Linen Pillow Cases, hem-stitched ends, size 22x26, worth \$1.25.

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STERLING SILVER NOVELTIES. 50c Extra large and heavy Sterling Silver-handle Shoe Hooks and Nail Files.

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