

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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It is not by his faults, but by his excellences, that we must measure a great man.—G. H. Lewes.

The English Baptists continue to claim that they know something of their own history. The *Freeman* says there was a Baptist community in Coventry in 1625, about which time Mr. Cox and Mr. Brine were their ministers. It adds: "Historians have placed it on record that the members of the church at this time took great interest in their brethren in Holland, for whom a special collection was taken."

Among the pastors of this celebrated old church, and one of the most notable was Francis Franklin. He began his ministry among them in 1798, as assistant to John Butterworth, who had been pastor from 1749. On his death in 1808, Franklin became sole pastor, and continued to be till 1852. His son was a deacon in the church, and to-day a grandson and a great-grandson are deacons. Six great-grandsons and four great-granddaughters are members of the church.

The report of the Committee on State of Religion to the Michigan Convention calls for deep searchings of heart among our brethren in that state. The total number of baptisms for the year was 674 less than last year, being only 1,488. It was the smallest number in 10 years. The total membership had decreased by 1,000. But it is a most hopeful sign that the Convention was more interested in the conversion of souls than in the raising of money.

Many will agree with the *Baptist and Reflector*: "It is stated that at the time the Spanish-American war broke out there were but two drinking saloons to be found in Manila, but since the American army went there, there are now 490 saloons in the city. And we are proposing to civilize and Christianize the poor Filipinos, whom we regard as incapable of self-government. From the above fact it would seem that it would be better for them to send missionaries to us."

It is hard to say which was the greater, the effrontery or the rudeness of Prof. Patterson, of Scotland, who made an address at Princeton Seminary on the subject of "The Position due to Hebrew in the Seminary." He declared that all competent scholars accept the higher criticism, and this in the face of Prof. Green of that Seminary, the greatest living Hebrew scholar in the United States, and the leading opponent of the higher criticism!

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

BY JESSE B. THOMAS, D.D., LL.D.

II.

If we turn unsatisfied from the Episcopal to the Presbyterian definition of the church universal, we shall encounter equally baffling cross-currents of opinion. Who are "the elect," referred to by Dr. Candler, following the Westminster Confession, as composing the "one body of Christ?" The authoritative Melancthon cautions us against the delusion that any of the elect may be found outside the visible church: the astute Charles Hodge assures us that visible individual sainthood is the true criterion, wholly irrespective of church relation; while Calvin rebuffs all inquiry by the blunt announcement that the elect are known to God alone. The Romish church insists that the true church universal must, of necessity, be visible: the Reformers inclined to treat it as essentially invisible: while the Westminster sages refused to be impaled upon either horn of the dilemma, but boldly bestrode it, affirming that the church universal is at the same time visible and invisible. As invisible, it "consists of the whole number of the elect, that have been, are, or shall be, gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all." As visible, it "consists of all those throughout the world that profess the true religion, together with their children." In this latter sense only is it affirmed to be "the kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

In this last sentence we reach a direct affirmation concerning our main subject of inquiry; but it plunges us into still further difficulty. Instead of one universal church, as a subject of possible identification with the kingdom, we are furnished with two, whose constituency must be widely different. For the "elect," past, present and to come, are freely admitted not to be coincident in outline with the existing company of ostensible church members and their indiscriminately registered households. But, unfortunately, the church selected for identification with the kingdom is not that referred to by Paul, under the figurative terms, "the spouse," "the body," &c., but another and purely fictitious organization concerning which we shall consult Paul in vain, since he never in the remotest way alludes to it.

It is true that in the Baptist Confession of 1648 there appears the statement (Art. XXXIII.) that "Jesus Christ hath here on earth a spiritual kingdom, which is his Church;" but that the compilers did not thereby intend a world-church as correspondent to a world-kingdom, is evident from the tenor of the whole article, which specifically refers to "a company of visible saints" united together "by mutual agreement," as well as from the character of the proof-texts cited, not one of which is included among the passages relied upon to substantiate the notion of a universal church. In the Confession of 1689 the Westminster definition of the invisible "catholic or universal church" is bodily appropriated, while the so-called visible catholic church, there mentioned, is ignored, and the identity of either with the kingdom falls also to be asserted. Throughout the rest of the document reference is almost uniformly had to the local body. The single article alluded to must, therefore, be recognized as a fruit of the eager desire expressed, in their prefatory words, by the compilers, to avoid the suspicion of an "itch

to clog religion with new words." They have, as they affirm, carried their conciliatory purpose so far as to "make use of the very same words with them both" (Presbyterians and Congregationalists), wherever harmony of general opinion would permit. While their adoption of so much of the Westminster formula is an unquestionable assent to the notion involved, it cannot be regarded as positive and well-considered an indorsement as if the language had been wrought out on an independent Scriptural basis by themselves.

It will be noticed, furthermore, that this confession of faith was modestly claimed to be approximate only, and that our fathers declared they would "account him their chiefest friend that shall be an instrument to convert us from any error that is in our ways." The Westminster folk, whom they loyally followed in part, have already been convicted of an "error in their ways," as Dr. Candler confesses, in their over-confident identification of the church and the kingdom. Having proven untrustworthy at one point, it cannot be unlawful to suspect possible error and misleading influence at another. A hint of disposition to distrust at this point may possibly appear in the circumstance that the later New Hampshire Confession, probably more widely adopted than any other by the Baptist churches of America, excludes all reference whatever to a "universal church," visible or invisible.

After this protracted and unfruitful reconnoitering of the exegetical horizon, we may be forgiven, at least, for the suspicion that infallible guides are not in sight. However uniform the interpreters may be in their agreement that there is a universal church, they are as persistently uniform in mutual contradiction as to its nature. We return, then, with freshened appreciation to the concluding words of the paragraph with which we began: "It is necessary, therefore, to consider in what way these terms are related to each other in the New Testament, how far they are distinct in meaning, and what is the real distinction between them."

"And this will we do, if God permit." Modern scholarship strongly inclines, as we have seen, to treat the traditional identification of the "church" and the "kingdom" as erroneous. It proposes a return to the text of the New Testament to determine exegetically "in what way these terms are related to each other." This is tantamount to an admission that scholars have erred as to the normal meaning of one or the other of the words involved (*basileia* and *ecclesia*). But the confusing error cannot have arisen in connection with the former of these two words: there is no dispute as to the characteristics of universality of the "kingdom." Nor could it arise in connection with the latter, when understood in the local sense indisputably fastened upon it in the majority of the cases in which it occurs: for in this sense it is clearly not co-extensive with the former. It is only when the additional sense of universality is attached to *ecclesia*, and this sense is made primary, that the possibility of confusion begins. It is at this point, therefore, that caution is especially necessary in attempting an independent inquiry as to the intended force of the words in the New Testament. For the facts suggest a suspicion that the broader sense of *ecclesia* has crept in as the outcome of

### AN EXEGETIC DIAR

It must be remembered that, from the time of Constantine, the great body of New Testament interpreters have been incorporated into an imperial, a national, or a hereditary ecclesiastical organization,

the legitimacy of which they were bound loyally to maintain. The instinctive impulse of exegetic ingenuity to turn the letter of the text into a "nose of wax," in such a case, has been often and not too severely satirized. Dr. Newman, in his "Development of Doctrine," naively confesses in the theory there defended, that he has invented a hypothesis to escape a difficulty. Exegesis undertaken with a definite *terminus ad quem* is almost sure to be arbitrary if not recklessly distortive.

Now it is demonstrable that the notions of identity of church and kingdom, and of the church as primarily universal, have a common origin; and both spring out of one of those assumptions which Dr. Candler has so justly denounced: an assumption the less tolerable in the present case because it has not only become traditionally authoritative by reiteration without adequate justification, but because it seems diametrically in conflict with the drift of New Testament teaching. It has been taken for granted, that is to say, that the Christian church is a mere prolongation of the Jewish. Jewish history, therefore, genealogical, political and ecclesiastical, is not simply preparatory to, but an incipient stage of, the Christian dispensation. The "covenant running with the blood," the priestly sacrifice and temple ritual, the theocratic code of Sinai, and the glory of the Solomonic empire, thereupon remain no less a "shadow of good things to come," but pass bodily over into and become the very substance of the new order. As in the earlier, so in the later, phases of the continuous history, there must be but one "congregation," but one "kingdom," but one "elect" body, but one line of covenant-inheriting "seed." Logically, this conception must issue finally in the re-establishment of a "priest upon his throne."

As an exquisite illustration of the ingenuity with which the language of Scripture may be manipulated to support a pre-conceived theory, and so to justify an existing institution, let us examine Dr. (afterward Cardinal) Newman's argument in three of his "Sermons on Subjects of the Day." In the first of these ("The Christian Church a Continuation of the Jewish") he contends from the words of Isaiah (87:31), "The remnant that is escaped from the house of Judah shall again take root downward and bear fruit upward," that the word "remnant," also emphasized elsewhere, implies an actual survival of the Jewish national organization without breach of continuity, passing over into the Christian church.

In the second sermon ("The Principle of Continuity between the Jewish and Christian Churches") he builds upon Paul's language in Col. 2:19-22, in which Christians are exhorted "to hold fast the Head," and warned against being entangled again by the "rudiments of the world," or subjecting themselves to "ordinances" fashioned after "the precepts and doctrines of men." As these words were addressed to quondam heathen, it is inferred that they were meant to refer to and condemn the substitution of human for divinely-appointed rites. The further inference follows that the "forms, rites and polity" of the Christian Church are divinely predetermined by the authoritative temple service, which must be taken as an inviolable "pattern."

He who in questions of right, virtue, or duty sets himself above all ridicule, is truly great, and shall laugh in the end with truer mirth than ever he was laughed at with.—Ex.

THE SEPTUAGINT VERSION.

We are minded to say a few words on a little matter of textual criticism pertaining to the Septuagint version of the Old Testament. Some time ago we observed in the *Baptist Argus* a short article by Prof. Robertson respecting *ekklēsia* in Eza. 32:3. We were surprised that he should make an assertion so apodictic on a subject so doubtful. He nerves himself up to say that in this passage "*ekklēsia* is the correct text as any one familiar with the Septuagint would know." And this categorical assertion is directly followed by the stately colophon—Southern Baptist Theological Seminary—in unabbreviated form and in capital letters. Well, whatever authority the young Professor may think to give to his *dictum* by proclaiming it in the name of the learned Seminary of whose faculty he has for some little while been a member, we are too old and too bold to be deterred from entering our protest against such assertions in regard to textual readings which to the average critics must seem indeterminate.

Now, if this instance of textual criticism stood alone, we should not deem it worth while to pen a word; since the game would not be worth the powder; but hundreds of similar cases occurring in the Septuagint are subject to the same principles of criticism. Hence the remarks made on this variant, if correct, apply to many others; that is, the principles involved in this single case are general and therefore of universal application.

It is proper to state that we did not read the published *zōiōt* about this word *ekklēsia* beyond what appeared in the one short article mentioned above. Accordingly, our observations and aberrations are limited to the contents of that paper.

Indulge us in two or three preliminary remarks. For confessedly, the gist of this dispute enjoins exceptional caution in reference to authorities. As we shall have occasion, perhaps more than once, to cite our Polyglot Bible, we want to be certain about the *Biblia Polyglotta* used by Prof. Robertson. Whether it is the same work and the same edition as ours is a little questionable. An unpleasant logomachy might ensue, should he be speaking of certain facts pertaining to one work, and we of the readings of another. Had Prof. Robertson stated his authority when this text of Ezekiel first emerged in the controversy, many, many words would have been spared. When, a while since, a good brother quoted the definition of *baptizo* from the lexicon of Liddell and Scott, another brother stoutly denied the definition. Several unkind passes occurred between them. One had cited, as the definition of *baptizo*, "to dip repeatedly"; the other maintained that the adverb was wanting; at the same time quoting from Liddell and Scott the definition, "to dip in or under water." This shows the importance of not only naming an author's work, but also the edition quoted. The earlier editions give the former definition; the last does not, that's all. So much fuel is often kindled by a very little fire!

The title page of our Polyglot is not *Biblia Polyglotta*, though this occurs on the back, but *Polyglotten-Bibel zum praktischen Handgebrauch, bearbeitet von Dr. R. Stier and Dr. K. G. W. Theile, Bielefeld, 1854*. Though somewhat doubtful whether this work is the same as that used by our Professor, we shall assume it to be so, certain indications pointing that way. Thus with the Hebrew text it has three versions—Greek, Latin, German.

Dr. Robertson states that this work is a standard among scholars. Since each of the parts enters into the whole, the predicate belongs to each part alike. The text of the Septuagint, therefore, contained in this bible is declared to be a standard among scholars. Moreover, this characterization is of course made with special reference to the text of the LXX. Now to one at all acquainted with the Septuagint, it is an evident fact that, even at this late date, this golden or brazen age of higher and lower criticism there exists no approved standard text of this venerable translation.

Indeed, a satisfactory, trustworthy text

seems to be the despair of the critics. To proclaim this Polyglot edition as a standard text appears to evince ignorance of the real state of things. This standard edition is in very many respects not at all superior and in many inferior to the text of Van Ess, which, according to our good critic, is worthless for scholarly purposes.

This Polyglot text appeared (1847) less than a quarter of a century after that of Van Ess (1823), during which time little or no progress was made along this line. And, though a good deal has been accomplished in the discovery and investigation of the manuscripts since Fischenendorf began his labors, there is still wanting an accredited recension of this venerable Greek version. Why institute between these two old editions an antithesis so damaging to Van Ess! It smacks too much of the device resorted to by the wily diplomat, who is pledged at all hazards to support a given thesis. When the Seminary Professor talks of a standard work on this subject, he speaks unadvisedly or incautiously. It might be overlooked in an old "mossback" like myself to speak thus of the *Biblia Polyglotta*, which, without overlooking Van Ess, has been our favorite Bible for forty years, placing before us side by side of the Hebrew original, the LXX., the Latin Vulgate, and the version of Luther. To exploit its merits would only evince how, in advancing years, one delights to peruse and laud the text-books of one's earlier days. But for a young Professor, who rejoices in being accounted among the progressives, to speak of a critical work published more than half a century ago, as a standard work among scholars, would indeed sound singularly strange, if his design in so doing was not altogether obvious. For, let it be noted, Professor Robertson does not say it has been, or it once was, or it used to be, a standard, but that it is such. We repeat, with emphasis, that there is no admitted standard text of the LXX. No amount of fustian can obscure this fact. All circuitous talk that looks to the establishment of the contrary is sheer drivel.

The well-known facts in the case force the declaration that no part of the critical apparatus for the criticism and interpretation of the Old Testament is in such a chaotic, bewildering, unsettled state as the text of this old Greek translation. Dr. Swete, one of the latest workers in this department, after twelve or more years of special and well-directed toil therein, published in 1887 his first volume, embracing Genesis-Kings. In 1894 appeared the last of the three. Nor can we withhold from him sympathy in his irksome labors, when he tells us that the work was beset by such difficulties that more than once he came near abandoning it. And now, after all, he has achieved in bringing out this *manuscript* edition consisting of about twenty-four hundred pages, he informs us that the larger edition must necessarily be the labor of many more years and of a variety of hands.

Prof. Robertson says that Swete does not give an edited text of the Septuagint. Well, the title page of the first volume, which is before us, follows: "*The Old Testament in Greek according to the Septuagint; Edited for the Syndicos of the University Press by Henry Barclay Swete, D.D., &c., Cambridge, 1877*." Herein seems a slight contrariety between our Louisville critic and the Cambridge editor. There's a Pickwickian sense somewhere here. But enough for this writing. We have some more remarks to make before reaching our chief contention.

G. V.

God provides his pastures for needed rest. The weariness of this world is broken by the promises of the beyond and the realities of the present. God provides the actual rest for the weary in this life. "Come unto me all ye that labor and are heavy laden and I will give you rest." It is a precious promise, and we need not wait until heaven is attained before we realize its fulfillment. God provides his green pastures here that we may rest even in the activity of our labors.

A RELIGIOUS BODY OR A SOCIAL CLUB?

BY IAN MAOLAREN.

As I write, the appeal of a Young Men's Christian Association to its members lies on the table before me, and I copy it verbatim:

"DO NOT FORGET

- The next Social
  - The next Candy-pull
  - The next Entertainment
  - The next Song Service
  - The next Gospel Meeting
  - The next Meeting of the Debating Club
  - The next Chicken-pie Dinner
  - The next date when you ought to make the secretary happy with your cash."
- This remarkable list of operations, combining evangelistic zeal, creature comforts, and business shrewdness, requires no commentary; the items give us a convincing illustration of an up-to-date religious institution—a veritable hustler of a Y. M. C. A.

The Christian church and a Y. M. C. A. are of course very different institutions, and the latter is free from any traditions of austere dignity, but one is not surprised to find that the church has also been touched with the social spirit and is also doing her best to make religion entertaining.

Efforts have been made in England also to make church life really popular, and, in one town known to the writer, with some success of its own kind. One church secured a new set of communion plate by the popular device of a dance; various congregations gave private theatricals, and in one case had stage property of their own. Bible classes celebrated the conclusion of their session by a supper; on Good Fridays there were excursions into the country, accompanied by a military band, and a considerable portion of the congregational income was derived from social treats of various kinds. This particular town is only an illustration of the genial spirit spreading throughout the Church in England. One minister uses a magic lantern to enforce his sermon; another has added a tavern to his church equipment; a third takes up the latest murder or scandal; a fourth has a service of song; a fifth depends on a gipsy or an ex-pugilist. A church will soon embrace a theatre, a variety-show, a saloon, a tourist-agency and other attractions which will draw young people and prevent old people from wearying in the worship of God.

Perhaps it may be the perversity of human nature which is apt to cavil at new things and hanker after the good old times—which were not always good, by no means—but one is not much enamoured with the new departure, nor at all convinced that what may be called brief the "Candy-pull" system is any improvement on the past. After a slight experience of smart preachers, and church parlors, and ice-cream suppers, and picnics, one remembers with new respect and keen appreciation the minister of former days, with his seemly dress, his dignified manner, his sense of responsibility, who came from the secret place of Divine fellowship, and spoke as one carrying the message of the Eternal, who afterwards retired to seek the Divine mercy for all wherein he had failed. He may not have been so fussy in the aisles as his successor, nor so clever at young people's games, nor able to make so fetching a speech on "Love, Courtship and Marriage." People may not have called him a "bright man," or said he was "great fun," or asked him so often to tea parties, and it may be granted that he erred on the side of stiffness and formality; but on the other hand, they spoke of him as a "man of God," and a "good man," and in the straits of life and in anxiety of conscience they sent for him. They may not have liked him so well as the modern, but they respected and trusted him, which is far more important. Indeed, the attitude of the people now to a minister is easy familiarity; it used to be affectionate veneration.

At this social tendency of the congregation is becoming more marked every year and new inventions are being added, it is vain to urge a return to the simplicity of the past when a congregation was a body of people who met to worship God and to study his will and to do good

works, but it may be worth while to point out certain drawbacks in the new development. For one thing, if congregations are to become "universal providers," or "department stores," another kind of minister will be needed. For this kind of institution a teacher to expound the Bible after a thorough and edifying fashion, or a pastor to watch over and train the character of his people is hardly needed, and certainly he would not be much appreciated. The chief demanded is a sharp little man, with the gifts of an impresario, a commercial traveller and an auctioneer combined, with the slightest flavor of a peripatetic evangelist. Instead of a study lined with books of grave divinity and classical literature, let him have an office with pigeon-holes for his programmes, circulars, and endless correspondence, and cupboards for huge books with cuttings from newspapers and reports of other organizations, and a telephone ever tingling, and a set of hand-books, "How to Make a Sermon in Thirty Minutes," "Splinters of Ice and Scraps of Coral; or, One Thousand Racy Anecdotes from the Mission Field," "The Secrets of a happy Social," and such like practical works for the modern minister. Here sits an alert, vivacious, inventive manager, with his female stenographer at a side table, turning over one huge book to discover who is next in order of time for visitation, and another for details of families; or hastily examining filed speeches of public men on some subject to be taken on Sunday, or telegraphing to some writer, who has made a hit, asking him to lecture next course. From morning till night he toils, telephoning, telegraphing, dictating, compiling, hurrying around, conducting "socials," "bright evenings," giving "talks," holding receptions, an unwearied, adroit, persevering man. No one can help admiring this industry and versatility, and, let it be added without grudge, honesty of intention, but if he is to be to any large extent the type of the minister of the future, then he will supersede and exclude a better man. There are men with every becoming gift of learning and insight and devotion and charity who are absolutely incapable of "running" a church on modern lines. They could guide a soul in spiritual peril, but they have no talent for amusing young people; they can declare the Everlasting Gospel of the Divine Sacrifice, but they have no turn for machinery; they can expound the principles of righteousness which lie at the foundation of life, but they refuse to meddle with a recent strike of motormen. If congregations give such men to understand that they are out of date and that they prefer others of lighter calibre, who can "step lively," then the pulpit will be given over to managers, and the ancient and august office of the holy ministry will in large provinces of the church come to an end.

As regards the gain of the new departure, it is certain that the socializing of the church after this gingerbread fashion will make her creed and life attractive; if it come to be a competition between the amusements of the church (or her feasts) and the amusements of the world (and its feasts), is there any sane person who thinks that the church can win? If the gay, clever world understands anything, it is how to amuse; the power and glory of the church has been to inspire, to comfort, to save. Are there any entertainments, with few exceptions, either more frivolous and silly, or more dreary and wearisome, than the social efforts of the average congregation? Like Cæsar, the world offers her magnificent shows; the church, like Christ, ought to present the victorious Cross. Why should the church leave her high place and come down into the arena, where she will lose her strength and be put to shame? Do men come to church for petty pleasures fit only for children, or for the satisfaction of their soul and the confirmation of their faith? Would Christianity have begun to exist if the Apostles had been "pleasing preachers" and "bright men," and had given themselves to "socials" and "sales" and "talks"? The only "social" they had was abolished because it had become a disgrace, and St. Paul was so faithful a preacher that his people humbled themselves beneath his discipline.—British Weekly.



SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 14.

THE CHILD JESUS VISITS JERUSALEM.

Luke 2:41-52.

MORRO TEXT—"And Jesus increased in wisdom and stature and in favor with God and man."

Our Lord spent thirty out of the thirty-three years of his life in quiet home life. He was working out for us that perfect righteousness which the law requires, that perfect obedience which is imputed to us for whom he died.

"Now his parents went to Jerusalem every year at the feast of the passover."—The law of Moses required all the men of the nation to present themselves in Jerusalem three times every year at the three great festivals. Women were not required to go, but could go if they preferred. No matter in what way they were engaged, when the feast days came the last man of them must leave their homes exposed to the foe and go to Jerusalem. But at no time were the women and children so safe. For God's promise that he would suffer no one to hurt their families during these absences was a surer protection than the strong right arms of the men.

"And when he was twelve years old."—When a boy was twelve he became "a son of the law." When a Jewish boy was three years old he began wearing a fringed coat. At five he began memorizing a portion of Scripture every day. At twelve he began going to the temple to the passover feast and to learn a trade.

"After the custom of the feast."—Families from the same town journeyed together. The Jewish law was full of care for the joy, the rest, the health of the people. Three times a year they were called away from their business cares and sent on a great outing—a sort of national picnic. They traveled leisurely, camping out at night. They lived in booths in Jerusalem and everywhere during the feast of the tabernacles. Think how it would make boys again of our business men rushing to their graves, if three times a year they had such outings.

"And when they had fulfilled the days."—The feast of unleavened bread lasted for seven days. "The child Jesus tarried behind."—Probably to teach his mother a lesson she needed, and to teach it gently, kindly, respectfully. Mary was not perfect, and she was in the very greatest danger of failing to see her Saviour in her own child.

"And Joseph and his mother knew not of it."—He was a good boy, with perfect health, and they had no doubt he was with other boys, sons of their friends and neighbors. At night when the caravan camped he would come into their tent. But when the night came and he did not come, they sought him through the caravan: Finding to find him, they let the others go on while they returned to Jerusalem in alarm.

"And it came to pass, that after three days."—This may mean three days from their departure, one day in which they journeyed

towards home, another in which they returned, and the third, the day on which they found him. But it probably means they had spent three days in searching through the city. There were three million men in Jerusalem from a distance, and how many women and children no one knows, during the feast. Many of these had gone home, but the crowd was so great that finding a boy would be a work of difficulty. Joseph and Mary ought to have looked for him in the temple at the first. That they did not, shows they needed a lesson.

"They found him in the temple."—In the chambers round the courts. There were three synagogues in the temple area. "Sitting in the midst of the doctors."—The rabbis, the expounders of the law. It may be Hillel himself was there, his son Simeon, also great among the rabbis, and his young grandson, Gamaliel. These men taught by asking and answering questions. It is evident from the expression, "sitting in the midst of the doctors," that this boy, having attracted their attention to an unusual degree, was in a position of honor, being the center of the group.

"Hearing them, and asking them questions."—Questions suggested by their teaching, and, as the next verse shows, not only asking questions, but answering them. Eliocott tells us that these are the kind of questions which were asked in the rabbinical schools: What is the greatest commandment of the law? What may or may not be done on the Sabbath? His spiritual insight into these things astonished these famous teachers.

"And when they saw him, they were amazed."—One would have thought no honor or attention paid to him would have amazed Mary. Her amazement shows she needed the respectful lesson his words give her. "Son, why hast thou thus degenerated with us?"—In staying behind when he knew they had gone home. "Behold, thy father and I have sought thee sorrowing."—The word sorrowing expresses the most acute suffering. The mother's heart got the better of Mary's faith in God's care of her first born, as so often happens even with the best of us. Then follow the first of the recorded words of Jesus. Explain them as you may, they contain a rebuke to Mary. But she needed, more than any other human being, to be taught that, near as she was to him, there was yet an infinite distance between. Lovingly, delicately, tenderly, yet positively her son taught her that lesson. "How is it that ye sought me?"—Strange words from a boy of twelve to his mother. "Wist ye not that I must be about my Father's business?"—Mary had called Joseph his father. This is a gentle but pointed reminder to her that God was his Father. It seemed that Mary should have looked for him first in the temple talking of the Word of God.

Though she did not understand, Mary had had the lesson which she needed. In all those uneventful years since their return from Egypt, in all the eighteen uneventful years which were to follow, the great events of his birth and babyhood might have come to seem to her little more than dreams. She was set to pondering them again in her heart, by this act of her son, and the words which must have seemed to her strange from him. Then he went back to Nazareth, learned the carpenter's trade which Joseph followed and

worked at it for eighteen years. During all this time, till he was thirty years of age, he was subject to them.

"And Jesus increased in wisdom and stature, and in favor with God and man."—"Over the person of this young man there was spread a charm at once external and spiritual; it proceeded from the favor of God, and condescended towards him the favor of men."—Godet.

DEAR RECORDER—I have just closed a good meeting with my church. The pastor preached one week and Bro. Decatur Edwards, of Virginia, preached three. The church is greatly revived. Bro. Edwards is an earnest, Gospel preacher, and made a fine impression on my people. There were ten received for baptism and some old ones warmed over. We did not try to make church members. Too much is said to-day about numerical strength and too little about spiritual power in our churches. A revival of righteousness is much needed among the professed followers of Christ. God wants quality, and not quantity. Let the churches devote more time to the promotion of the spiritual condition of the churches and have less care about money and members, and then God's cause will move onward and upward.

I took charge of the church here last July. Since that time eighteen have been added to our number, and others will follow. May God bless the dear old Recorder. Fraternally,

I. B. TIMBERLAKE, Pastor First Baptist Church, Nicholasville, Ky.

Gives Satisfaction.

A CERTAIN CURE FOR PILES.

The Pyramid Pile Cure is a success because it has the merit which brings success. It cures every form of piles and cures them to stay cured. It is now the most popular and best known pile remedy before the public, and one reason for its great popularity is because it has taken the place of surgical operations, once considered the only sure cure.

People often wonder that so simple a remedy will so promptly cure such an obstinate trouble as piles are well known to be. Yet the greatest remedies and greatest inventions we have are the simplest, and the fact that it does cure is all the surfer from piles wants to know.

The Pyramid Pile Cure cures piles in any stage of the disease as shown by the following testimonial letters which are published every week and new cases reported each time:

From Geo. C. Giesek, Owens Mill, Mo.: Some time ago I bought a package of Pyramid Pile Cure for my wife who had suffered very much. The first trial did her more good than anything she had ever tried. It is just as represented.

From Richard Loan, Whipple, Ohio: I have used the Pyramid and am entirely pleased and satisfied with results. It does the work and no mistake.

Mr. W. R. Hines of Magnolia, Ark., says: Although I have used the Pyramid Pile Cure only a very short time, yet it has been very beneficial to me.

From Mrs. Peter Lake, Mohawk, N. Y.: I received the Pyramid Pile Cure, but put off using it until last week when I became so badly afflicted I decided to try it. I have suffered twenty-nine years with bleeding piles and have used a great deal of medicine, but never had anything that did so much for me as your remedy. I am very grateful of this remedy and could publish columns of similar letters if the above is not necessary, but these are enough to show what it will do in different cases.

The Pyramid Pile Cure is prepared by the Pyramid Drug Co. of Marshall, Miss., and costs 50 cents per package. One package is sufficient to cure any ordinary case. Your druggist will tell you more about it.

MARRIAGE ANNIVERSARY.

We know not how to express our great gratitude to our numerous friends for their expressions of remembrance on the occasion of our late anniversary, and, not being able, possibly, to reply to each individual sending expressions of the highest esteem, love and respect, we can only in this way return our heartfelt gratitude for all the kindly expressions and valuable gifts received. The donations, too numerous to mention, consisting of money, checks, articles of clothing, furniture and table and larder supplies, puts it practically out of the question for us to want anything in the culinary department for many months to come, for we scarcely have where to bestow our goods, consisting of both the necessities and luxuries of life, and in surprising quantities. These gifts came from every section of Southern and Southwestern Kentucky, embracing the whole Green River section of the State; but alas, for the sordidness of sectionalism, but two communications or presents came from beyond Muldraugh's mountain, and these from those of another denomination, save in one instance, which was in the case of our own children.

But we dare not close this acknowledgment without making mention of a very handsome and expensive invalid's chair, donated by our dear old and, beloved friends at Greenville, Ky., where we have labored, with very short intervals, for the past thirty years, and not without satisfactory success. May heaven's richest benediction rest upon and abide with all our dear friends, brethren and sisters who have thus kindly remembered us. DR. AND MRS. J. S. COLEMAN.

IMPORTANCE OF EARLY IMPRESSIONS.

There should be a foundation in character-building as well as for the building of a house. The foundation for the character must be laid in early childhood, long before inclinations toward evil habits spring up. If a child is so warned against a sinful practice in early childhood that he forms a resolution never to follow it, there is a firm stone laid in the foundation of his character. The building must be carried upon the foundation later. Too many parents wait until they see their children going into evil before they begin to warn them. Before the inclination is formed in the child to practice any sinful pursuit the warning voice is not heard. Parents sometimes say, "If I ever see my child doing such things I will correct it," while they have never raised a voice against it when the child was young. You had just as well undertake to build a house without a foundation. Your words will be as chaff before the wind.

What a beautiful thing is a well rounded character, built up in every part with symmetry, but, alas, how few of them we see. One will be generous and kind, but intemperate, another will be honest and industrious, but he is moody and disagreeable. Some are good financiers, but are selfish and covetous; others are truthful and unselfish, but have no self-reliance, and so on. Such characters are like a house would be with a good foundation under parts of it, while other parts are falling in for want of a foundation. Some parents seem to be under the impression that if they teach their children good manners so that they can appear well in society no more is expected in

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training; they do not see that the whole character is in their hands, and they are expected to build it. Mrs. E. L. SHOUBS. Clark, Ky.

DEAR RECORDER—A section of the Committee on Education, appointed by the General Association, visited Shelbyville College Tuesday, December 19. The members of the committee present were Bren. W. H. Felix, O. G. Jones and W. D. Nowlin. They received a cordial welcome, and were granted the freedom of the institution. We were glad to have them with us, and to give them an opportunity to see for themselves and know the character of work we are doing.

These brethren visited the various departments of the college, including the art room, the music rooms, the boarding department and the different class rooms, seeing the classes go through with their regular daily routine of work. They expressed themselves as greatly pleased with what they saw and heard.

Shelbyville College is in the enjoyment of a prosperous session, with flattering prospects for a substantial increase in attendance during the second half of the year. We are blessed with an efficient corps of teachers, not only in the regular collegiate branches, including Latin, Greek, French and German, but also in art, elocution and music—piano, guitar, mandolin and voice-culture.

We extend a standing invitation to the committee and to all others interested to visit us at any time and examine our work and the advantages we offer.

Our church building has been repaired and greatly improved in the last few months. The improvements are about completed and we are waiting for the new pews to arrive to be put in place. We are now using the Sunday-school room for all purposes, and hope to be in the main audience room about February 1. The church building will be heated throughout by new furnaces, and furnished with both gas and electric lights. We think we will have one of the most conveniently arranged church buildings, and one of the handsomest church auditoriums, in the State. We are hoping and praying that we shall soon have an undershepherd, sent of the Lord, to guide us into higher and better living, and more efficient work for the Master. J. E. NUNN.

He who has been so often my hope, my refuge, my confidence, when I stood upon the brink of an abyss where I could not move one step forward; He who, in answer to my prayer, has helped me when every prospect of help vanished; that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands—may this God be thy God, thy comfort, as He has been mine!

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**NOTES FROM ROCHESTER SEMINARY.**

The first term in the Rochester Theological Seminary closed December 21st. All the students were apparently pleased with the work of the half year. About two-thirds of the students went home to spend the holidays; the second term opens Jan. 2nd.

R. A. Thomson is the supply for Dec. 24th and 31st at the Linwood Baptist church in Cincinnati; he will spend the intervening time at his home in Mt. Sterling, Ky.

W. L. Dorgan and H. C. Poaland are engaged during the vacation in a series of special meetings at Carlton, N. Y., where they share the pastorate, preaching on alternate Sabbaths.

A. B. Deter of Parson, Kan., and O. L. Owens of Myrtle, Va., are enjoying the holiday recess at their homes.

Eugene Sallee and Charles King are engaged with the Evangelistic Band in holding Gospel meetings during the recess at West Walworth and Palmyra.

The band, which does active work of this character during the Junior year, has ten members in all, from the Junior class.

Oscar Sams preached at the Stone-street rectie mission of the Rochester W. O. T. U. on Tuesday night Dec. 26th.

**B. H. PATER.**  
Rochester, Dec. 27, 1899.

**DEAR RECORDERS**—December 23 and 24 were interesting days at New Salem church. On the 23rd the presbytery, consisting of J. Wendell Blackburn, Andrew Taylor and Eli Correll, examined the application of Wm. Corder for ordination.

The writer conducted the examination before the church and congregation. It lasted about an hour and a half. All were satisfied and the vote unanimous. On Sunday morning the writer preached the ordination sermon from Daniel 12:3: "They who turn many to righteousness shall shine as the stars for ever and ever." Eld. Eli Correll delivered the charge and Eld. Andrew Taylor prayed the ordination prayer and presented the Bible.

Throughout the scene was a solemn and impressive one. Bro. Corder is a man competent to do good and full of earnestness. My impression is that he will faithfully meet his sacred and solemn obligations. Bro. O. F. Mercer, Christopher Fedrix and Hutchinson were ordained deacons. They are worthy men, and I look for each to do his duty. It is worthy of special note that

Bro. Hutchinson is quite young—yet a boy—but as old as were Robert Hall and O. H. Spurgeon when they commenced preaching the Gospel. A life work is what the church needs, and I, with others, laid my hands on him gladly and full of hope. The church knew him and called him, never thinking of his age, but his pure life, consecrated to God. His brother, who is just another boy, is the clerk of the church. Faithful and true to duty tells the story of each life. I have preached for this church one Sunday in the month until I am now in my third year, and so write what I know as a preacher only knows people after trying them. They love God, one another and all men.

**J. WENDELL BLACKBURN.**  
Monticello, Ky.

**DEAR RECORDER**—One of the astonishing scenes of Christmas time eclipsed our sight as a family mid-day Christmas, 1899. One of my deacons of West Providence Baptist church, Ohio county, by the name of Bro. Spurgeon J. Maddox, accompanied by another good brother by the name of J. W. Coleman, drove a wagon up to my door loaded with flour, meal, potatoes (sweet and Irish), hams, preserves, chickens, onions, turkey, apples (dried and green), coffee and sugar, jelly, pickles and a pair of bantams for the little boys. God bless the Christ-warmed hearts of the donors, who will through life have a very warm place in our hearts. Such treatment cheers the heart of any pastor. I do believe I have the best people in the world to serve and preach to. Movements behind the scene—When I beheld the one valuable article after another brought forth, my soul was overwhelmed with gratitude within me, and my heart united with my soul in exulting God for a religion that binds pastor and people together to such a heavenly measure. Upon entering the house after my beloved wife had welcomed the brethren and then retired, I found her in the room, through the window of which she saw all the contents of the wagon, and was by this time bathed in tears of joy to think of the high esteem the church held him whom she loved so dearly, and their thoughtfulness for his family who was left so often and long in the care of our heavenly Father. May God bless the brethren and sisters in our prayer. From their pastor.

**F. G. JONES.**

We greatly enjoyed the visit of R. v. Dudley Moore, Superintendent of Public Schools of Anderson county and pastor of Shawnee Run and Goshen churches in Mercer county. His churches make annual calls. He has received unanimous calls for the seventh year from one of his churches and the fourteenth year from the other. He was in Louisville attending the Kentucky Education Association, and read an excellent paper before that body on "The Course of Study in the Public Schools." H.

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**PETER'S STIRRING REBUKE.**  
BY REV. HENRY COLLIN MINTON, D. D.

This was very strong language which our Lord used when he said to Peter, "Get thee behind me, Satan; thou art an offence unto me." We must not forget that he was not speaking to an open or avowed enemy. He was not addressing a Herod or a Pilate; neither was he denouncing the scribes and pharisees. He was speaking to his own disciple, the spokesman of his apostles, whom millions superstitiously reverse as the first in the long line of the popes.

History had been growing fast with the recent events. Up at Caesarea Philippi, Jesus had quizzed his disciples as to the people's ideas concerning himself. This conversation led onto the first formal confession of the Christians faith on record, and it was by no means Unitarian. "Thou art the Christ, the Son of the living God." It was after this that, as we are told, Peter was commissioned the first pope.

Now it was that Jesus took his first occasion to intimate to his disciples distinctly that he must suffer many things and must be killed at Jerusalem. This marked a very trying epoch in the thought of his followers. It was far from being in the line of Peter's programme. He had been dreaming of a restoration of the golden age of David and Solomon. His thoughts were of a way like that of Caesar, of a kingdom of earthly pomp and power. Accordingly he took his Lord to task for these things: "this shall not be unto thee."

Then came the sharp rebuke from his Master, memorable and unique. Thus taken in its setting, this incident is very remarkable. The language Christ used is exactly the same as that which he employed in repelling the tempter in the mountain. Jesus had divine insight; he knew what was in man. He heard Satan's word spoken in Peter's voice. Not always does Satan appear in his own character. He may come to us disguised as an angel of light. He may come, as a fatal Nemesis, disguised in the amiable face, or in the persuasive voice of a familiar friend. Peter was sincere and loyal, but Peter was wrong, and so his sincere and well-meant suggestion was to him, with whom reality and the appearance are the same, really the suggestion of Satan. Peter, the new-made pope, is become Peter, whom his Lord calls Satan. The rock on which we are told Christ was to build his Church is now a rock of offence, a stumbling block to his Lord.

The following words give us the reason for this stirring rebuke: "For thou mindest not the things of God, but the things of man." The word is used in Romans, where we are told they that are after the flesh do mind the things of the flesh, and they that are after the spirit, the things of the spirit; also, in Philippians, where we are enjoined to have the same mind in us which was also in Christ Jesus. Peter did not appreciate the things of God. His thoughts were not God's thoughts, neither were they as God's thoughts. This is then no rebuke of blasphemy or of hypocrisy that we have here. It is rather a denunciation of the wrong-mindedness of Peter. He has gross, crude ideas of his Master's mission. He stoutly, presumptuously resented the suggestion that he should suffer and die at Jerusalem. He was practically a materialist and that was

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Just as sure as the break of dawn means another day, so does pain in the back mean kidney disease. When your kidneys become weak and are unable to throw off the waste in the blood, they clog up with poisonous matter, break down, cell by cell, and the particles pass away in the urine. Then the albumen, which makes it thick, then you leak out, your system breaks down and you have what is known to all mankind as Bright's Disease.

Bright's Disease is taking away more lives to-day than any other known ailment, except possibly consumption; and yet with small precautions and half the care you give to the appearance of your shoes, you may prevent such a calamity as Bright's Disease befalling you.

Are you fortified with the necessary knowledge about Bright's Disease? Do you know how to find out if there is anything the matter with your kidneys? Here is a simple test: In the morning, on arising, take of your urine about two ounces and put it in a glass bottle; let it stand about twenty-four hours, and if, on examination, you find any settling or sediment, if it is cloudy, or if small particles float in it, then you may be assured that nature has warned you, and that your kidneys need attention.

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the sin for which he was rebuked. His conception of his Lord's work was pitched upon altogether too low a key.

Peter was not the last disciple to whom this rebuke might come. We too often think our own thoughts about Christ—and they are not God's. We substitute the natural for the spiritual, the material for the invisible. We refer not now to the infinitudes of space and the sweep of the eternities; we refer not to the power that holds the worlds and swings the midnight torches in the sky; we refer to that far more wonderful, more mysterious truth that makes man's wisdom folly and man's knowledge ignorance, by which suffering becomes the ever-brightening, ever-advancing pathway to glory, and by which the very cross on which a rejected Saviour dies becomes the instrument and the emblem of his accomplished salvation for mankind. It is no unheard of thing that human wisdom should esteem itself to have outgrown the cross. Any idea of the Atonement that, like Peter, would leave out that cross "mindeth" not the things of God, but the things of man. A haughty earth-born rationalism follows in the steps of the earthly-minded Peter and the refinement of unbelief is always given to belittling the sacred scenes and the more sacred meanings of Calvary. Whenever the cross becomes a stumbling-block to us, Peter's rebuke is ours. The cross was an

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Remember the name "Swamp-Root" and the address, Binghamton, New York.

offence to Peter and Peter was then an offence to his Lord. No man is Christ's true friend and follower who turns his back upon Christ's cross.—The Presbyterian.

**FIFTH SATURDAY AND SUNDAY MEETINGS.**

I attended last Saturday meeting at Sparta, and greatly enjoyed greeting the brethren of Concord Association. Brother Tompkins will furnish report of proceedings. Was met in Covington by Bro. E. B. Sayers, and after supper with his family, took train and reached Cynthia Saturday night, where I was met by Bro. Poindexter and taken to his comfortable home. Preached to a good congregation Sunday morning. Pastor Norton has promised to furnish report of Fifth Sunday meeting of Union Association. Reached Covington and was met by Bro. B. F. Swindler and wife and took supper with them and preached for him at night at Madison-avenue. The interior of the church has been beautified and paid for, and the pastor feels greatly encouraged in his work. W. P. H.

Who is the happiest of men? He who values the merits of others, and in their pleasures takes joy, even as though it were his own.—J. S. Blackie.

"LOVEST THOU ME?"

John 21:15-17.

BY C. A. S. DWIGHT.

O Christian, more than reels and nets,  
Than all this world e'er gives or gets,  
On which its hope it firmly sets—  
Dost thou love Me?

Disciple, more than fame's degrees,  
Than friends or gifts or praise or ease—  
Yea, Christian, more than all of these  
Shouldst thou love Me!

For, soul, My glories in the skies,  
And all the things that angels prize,  
Which earthly treasure never buys,  
I left for thee.

Thou Jesus comest and pleads with me,  
As once He spake by Galilee;  
Then let my ardent answer be—  
So I love thee!

—New York Observer.

OUR PULPIT.

PATIENT CONTINUANCE.

BY REV. J. G. GREENHOUGH, M. A.

To them who by patient continuance in well doing seek for glory and honor and incorruption, eternal life.—Rom. 2:7.

St. Paul speaks first of glory and honor and then of incorruption and eternal life. The second words define and complete the first. Most men who seek glory and honor are not so much concerned about the other things. It is the glory of the passing hour that they strive for, or the honor that will set them on high for a year. They often forget to ask whether the crown is of durable gold, or made of fading leaves and paper. Paul is thinking of the crown which is incorruptible, and the name which will outwear the deeds that made it, and the reward which will outlive all the changes of life, and pass on to the larger life beyond. And these are only gained in one way—by patient continuance in well doing. My text is in the Epistle to the Romans, and it is in the Epistle to the Corinthians, and in the Epistle to the Hebrews, and in the shorter Epistles of Peter and James and in the Apocalypse, and in each one of the Gospels, and in nearly every book of the Old Testament as well.

The language in which it is expressed varies a little, but the thought never varies at all. There is just one long sustained witness borne throughout the Bible that the glory and honor which God recognizes, and the rewards which he loves to confer, are given only to those who persevere and endure. The promises are for the patient-hearted. Faith and patience combined are the golden key which unlocks all the doors of grace, and opens the way to all the treasures of his kingdom. We never read in the Bible that God particularly loves the wise, or showers his favors upon the skillful, or stoops to caress and kiss the man of manifold talents, or the mind of sparkling genius. But we are told again and again everywhere that he looks down with kindly eyes upon the humble workers who work without tiring. Upon the praying men who pray without ceasing, upon the steady-going men who press forward without halting, upon the long-suffering who bear without fainting, upon the brave men who rise again after every fall and renew the fight after every defeat, upon the trustful men who hold him fast with an unshakable grasp, and through all discouragements and adverse

scenes continue to labor and to hope.

These are always the men whom he approves, blesses, helps, rewards and makes heirs of all the precious promises: "To those who by patient continuance in well-doing seek for glory and honor," and that which cannot perish and fade away. This, then, is the king's highway to lasting honor and imperishable rewards; the way which leads to enduring peace, to permanent success, to established character, to victory in every protracted warfare, and to all things which are worth gaining in this life and the life beyond. It is God's appointed way. At every turn of it God's fingerposts are reared. All along it are figures and memorials of those who have followed it, and been crowned. There is no substitute for it. There is no shorter road. There is no easier road. You must take that, or you will ultimately fail; patient continuance in well-doing. "Be ye followers of them who through faith and patience have inherited the promises."

We read the same lesson in the Book of God in the records of the world's history and in the stories of common experience. Everywhere do we see plodding, persevering, unwearying endeavor slowly getting to the front, while rash, impulsive, sickle effort speedily exhausts itself, and is left hopelessly beaten in the rear—the rewards which are swiftly lost—the houses of fame and fortune which spring up like Jonah's gourd in a night, perish in a day. The reputations which shoot suddenly across the sky like meteors, disappear with the rapidity of those vanishing fire spots. The very wealth which is speedily amassed by luck and cunning, is in the habit of taking to itself wings and flying away. *Feetis lento, hasten slowly* is the motto of all wise and good men. To forget it is to walk in a vain show. "I have seen the wicked in great power, spreading himself like a green bay tree, yet he passed away, and lo, he was not, yea, I sought him, but he could not be found."

If you read the lives of men who have best served the world and brought it forward out of darkness into truth and righteousness, and perhaps left behind them imperishable names, you will find invariably that they have been men richly endowed with this grace of patient continuance—full of the strong self-mastery which can work steadily for a far off result, which does not demand its day's wages always in the evening time, which is not discouraged because the wages are long withheld; men who were not intoxicated by swift success, or disheartened by momentary defeats, who did nothing by easy, brilliant leaps, but everything by painful un-resting toil, and who had infinite reliance on the divine justice, which is ever on the side of honest labor and patient hope. There are no lives worth reading which have not been based and built up on these qualities. The great teachers from whom the world has learned everything that is worth knowing were men who had laid to heart the eternal principle, that nothing worthy can be done without persistent work and waiting. They believed that the human heart moves slowly towards the truth; that it must be "line upon line, precept upon precept, here a little and there a little." The world moves, but always with stolid resistance and sluggish feet, and those who push it forward must do it in the spirit of the Greatest Teacher. "In pa-

tience possess ye your souls." By those words all great thinkers and workers have been awayed and inspired. They knew that the seed which they were sowing would often take a generation to germinate and appear above the ground, and, perhaps, centuries to ripen and yield a harvest, and they accepted their orders, and labored on, often solitary and unknown, weak in adherents, strong only in faith, preparing for the harvest which their mortal eyes would not see, looking beyond the living men who were deaf to their voices and appeals, to coming ages and unborn generations for the welcome and the well done which their work deserved. These have been the makers of the world, of whom the world was not worthy; these have been the men after God's own heart, whose names shine now like the stars forever. But why speak of them when we have ever before us the Prince of Faith, the Master of all souls, who showed his Masterhood in this above all things, in the majesty and strength of his patient continuance in well-doing. If he was godlike in everything, he was most godlike in this. Never did one hasten to his victory so slowly, never did one win it through so many discouragements and defeats. His life was one long succession of failures; reverses disappointments and desertions marked every stage of that warfare. Day by day he might have asked, "Who hath believed our report?" night after night he might have sat down groaning like the despondent prophet, "I have labored in vain and spent my strength for nought." He was despised and rejected by great and small. "Have any of the rulers believed on him?" the scooner asked, and the answer came, "Not one." Not a priest trusted him, not a great man said, "I am with thee." The crowd followed him until the novelty had spent its force, and then melted away, and the very disciples deserted and denied him when he needed them most. When the night came, he was left alone without a friend, ally or supporter. It seemed to every one except himself that God had forsaken him, yet through the darkness and the light, the agony and the shame, his heart remained strong, his head was lifted up. He knew no despair. He knew all things were moving on to the inevitable end. "I must work the works of him that sent me." "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." "I am alone, yet not alone, for the Father is with me." "I, if I be lifted up from the earth, will draw all men unto me." By patient continuance in well-doing he won the "name which is above every name."

My brethren, the whole Gospel is epitomized in that. There is no strength without it, no salvation without it, no victory without it; nay, there is rarely any earthly success without it. You are not fit for life's battle if you are not endowed with some of the Master's patience. What is a man good for, and what is a nation good for, if they faint in the day of adversity, if they do not feel that trials and reverses are but incentives to nobler endeavor, and voices from above calling them to quit themselves like men? Did you ever know a man succeed who could not bear reverses? Your own lives, if they have been crowned with any

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honour and reward, have had, I guarantee, many a dark, dark hour at the beginning, many a dismal day, many a secret sigh and audible groan. It was the way you took these things and resolutely struggled through them—which proved the sort of man you were, and determined all the better things which were to follow. Manhood is tested in trying hours by continuance in well-doing. It is easy to be calm and confident when fortune smiles, but to be as calm and strong and hopeful when the sky is thick with clouds, that is what God loves to see; that is the token by which we know brave men; that is the sure prophecy of coming victory. It is the way a nation bears reverses that proves it. Fools can shout and triumph when the sound of victory is in the air; braggarts, bravadoes and poltroons can march in triumphal procession and sing Te Deums and Hallelujahs, when their side is winning all along the line, but only that nation has a great soul which takes disastrous blows with equanimity and pursues its way with fixed and cheerful determination through the darkest hour, and never feel the least tremor of panic or dismay. The battle is not for those who can only feed on victory. They must know how to drink tears without flinching, and nourish themselves on hard crusts of trial. Nothing can eventually overthrow those who take their strokes with fortitude, and meet every untoward incident with patient continuance in well-doing.

Believe it, all of you, for it applies to every period of life, and in every department of life. Let young people set it before them at the beginning, that the promises are all given to the patient-hearted. All the true promises. If men tell you that you are going to succeed by any method but patient continuance in well-doing, they are only charlatans and quacks, and men who sell soap bubbles and try to persuade you that they are jewels and gold. You can go up swiftly in balloons, but you have to come down occasionally rather more swiftly than you ascended. If you would get up higher and remain there, you cannot do it by gas or inflation, you must toil and climb. Luck will not do it. All the wheels and chariots of fortune will not do it. All the favours and influence of friends will not do it. You cannot get up on intellectual stilts, or on wings of genius, or by flights of imagination, or by brilliant tricks of conjuring and feats of cunning. It is only to be done by those who, in season and out of season, pursue the good old path of daily duty, enduring hardness as good soldiers—fighting honestly, fighting stubbornly, plodding wearily, plodding incessantly, working with scant wages or no wages, waiting hopefully, working manfully, and never losing heart. No other way can bring anything but disappointment in the end. Patient continuance in well-doing. No reputation that is worth the paper it is written on can be gained without that, and with that you never need fear that a good and honest reputation will fail you. Some of you wear out your poor, much-tried brains too fast, because you persistently worry over malicious and spiteful things which are said of you or printed of you. What is the good of that if you have an honest conscience? If you are at all high up, you will be a target for the arrows of envy. If you stop forward in public at all, you will

be watched and followed by people with jealous eyes. It is one of the penalties of success for a nation and for an individual. Slander, reviling, anonymous letters, puny stabs and gnats' stings, you have all those things to bear if you are good men and doing good work. Measure them properly, try to understand how small they are, smile at them, rise above them, overcome the evil with good; a man's name never suffers seriously from these things, they are only specks of dust easily blown off. The sufficient answer to everything of this kind is to hold on undisturbed, and wait until patient continuance in well-doing has silenced all petty cavilling and won its reward.

And remember this, finally, that there is no character formed, or salvation gained, or divine rewards attained, except by this same rule and practice. He that endureth to the end the same shall be saved. It is only when they remain there as fixed stars that life becomes beautiful. We can all do generous things in exceptional moments, and all be pure as angels for a second, and all make holy vows and run well for a day or a season. But to build up a spiritual character—strong, stable, enduring, beautiful—requires the laying of stone upon stone, day by day, hour by hour, for years. And to win what St. Paul calls incorruption and eternal life means, prayer forever renewed, and goodness growing into a habit of the soul and the likeness of the Master. I named on us hour by hour, feature by feature, through constant following of him, and daily bearing of crosses, and daily subduing of crooked temper, and the daily fight with temptation, and the strength which persists, and the charity which hopeth and endureth all things. It is all expressed, indeed, by this one word—patient continuance in well-doing. And only the Master whom we love and who had it in perfection can give that strength and grace to us.—The Freeman.

**WHISKEY GETS A BLACK EYE.**

Religious Enthusiasm Prevails. Dr. Bruner a Master Workman.

Tuesday, the 10th of December, was the brightest day, in many respects, that Cloverport ever witnessed. On that day righteousness and temperance gained a great victory over whiskey and wickedness in the closing up of four saloons.

For seven long, weary months had the battle raged between the W. O. T. U. and the good people on the one side and the advocates of the whiskey traffic on the other.

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With a view to adding strength to the movement, we began a meeting in the Baptist church on the fourth Sunday in November which resulted in the conversion of a number of souls and thirteen additions and greatly increased the sentiment in favor of Local Option. Bro. Bruner, of Baltimore, was with us ten days and proved himself to be a master workman. He did a great deal in moulding sentiment in favor of the Local Option movement.

Bro. Bruner was a benediction to pastor and people. He will ever have a warm place in our hearts.

Dr. Fred D. Hale, of Owensboro, was with us on Wednesday evening after Bro. Bruner left and made a very strong plea for temperance. This address was spoken of by some of the enemies to the Local Option movement as the strongest and most powerful temperance lecture ever heard in Cloverport.

Dr. Young, the Secretary of the Inter-Denominational Temperance Committee, came to us on Saturday and remained until Tuesday, the day of the election, giving us the benefit of long experience and in his humorous and telling way appealed to the hearts and consciences of the voters.

One man said but for the powerful sermon preached by Dr. Young on Sunday, he probably would not have come to town on election day; but, like many others, he was stirred till his blood boiled, and he was one of our best workers.

When it was announced that the victory was ours by a majority of fifty-two, there was great rejoicing by those who had borne the burden and cold of the day.

All the saloons except one have closed doors for the holidays and it will close the first of March. God be praised.

W. B. RUTLEDGE. P. S.—Several notorious drunkards urged men to vote for Local Option for their sakes. R.

**SENEX SMITH: HIS NOTES AND NOTIONS.**

**PEACHES AND CREAM.**

A minister came to me, some years ago, and said: "Brother Smith, I am utterly discouraged. I have, as you know, been preaching at A. for nearly a year. I have had good congregations, the prayer meetings have been well attended, the Sabbath-school is flourishing, and yet there have been no conversions, or at least no additions on profession. And there is my brother, Jones. He is a good man, but I don't really think that he is abler or more faithful than I am, and yet he has additions at every communion."

After listening to this kind of talk for a while, I said: "Let us go out and study God's oldest book and see if we can't get some light and comfort. My orchard here is a chapter of that book. God began to make it in Eden. It is the book of the revelation of our Creator in trees and flowers and fruit." In our walk we stopped first under a peach tree. It was large, covered with bright foliage, but the fruit was small and hard and bitter. I said to my friend: "Just look at that tree. I have cultivated it both faithfully and skillfully for nearly a year, and yet in all that time, I have not found on it a single ripe peach. Don't you think that I ought to be discouraged and to dig it up?"

He looked at me with surprise and said: "Why, of course, you know that peaches bear only one

**Clearing up Stocks**

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crop in a year, and mature it all at the same time. In a month from now you will have bushels of the finest fruit, and will be well paid for all your labor, for you have been cultivating that tree not only faithfully, but in faith." "Yes," I replied, "and you should have done likewise. You have wanted to walk and work by sight and not by faith. You have not been willing to leave the spiritual times and seasons with God. He may have a Pentecostal blessing ready and ripening for you. If the disciples, on the ninth day after our Lord's ascension, had said to one another, 'It is of no use to meet here and pray and wait any longer,' would they have received the Holy Spirit? God tests our faith in the kingdom of grace as he does in the kingdom of nature. And his best blessings often come after we have waited long. But you compared your work and its apparent results with that of Bro. Jones. We will see what this old book has to say about him."

"Here is a lemon tree. You see on it blossoms, green lemons and ripe ones at the same time. It has no annual season of fruitage like the peach. We pick lemons from it whenever we want to make lemonade—sometimes every day. We pick them in April and October, in January and July. Bro. Jones' church is like the lemon tree. But the lemon is not more profitable, year in and year out, than the peach. Now God made both of these trees. And by them he would teach us a lesson in regard to his sovereignty. If he chooses to pour out his Spirit in monthly showers in one place and in a great annual or biennial outpouring in another, he has a right to do so, and we have no right to complain or be discouraged. Sometimes in my peach orchard there is a year of barrenness. Do I then give it up? By no means. The trees are still there, and I try to cultivate them even more faithfully. The result is that I get a double crop on the alternate year.

"Now I do not say that you may not have four or more ingatherings every year, as Bro. Jones has. But I do say that your business as a pastor is to labor faithfully all the time, and let God bless your labors according to the good pleasure of his will."

DRESS AND DEVOTION.

I met a company of nuns near the convent the other day. They were all dressed in black, and looked as if they were going to a funeral. This conventional parading of their devotion to Christ and his cause reminded me of a famous letter written by Pope Clement XIV. in 1740.

Most pious people imagine, though why I don't know, that clothes of a dark color please heaven more than those of lighter and livelier hue; yet we find angels are always painted either in white or blue. I do not love piety which claims itself. . . . Observe, moreover, that the lady who talks scandal in company, or appears peevish or in an ill humor against mankind, is generally dressed in brown! Singularity is so little allied to true devotion that we are ordered in the Gospel to wash our faces when we fast, that we may not appear remarkable. . . . The world would not have ridiculed religion so much had not its devotees given room for it. Almost always inflamed with bitter zeal, they are never satisfied except with themselves, and would have every one submit to their whims because their piety is often the effect only of caprice. . . . False devotees do little less injury to the cause of religion than the openly profane; . . . they have a restless, impetuous, persecuting zeal, and are commonly either fanatical or superstitious, hypocrites, or ignorant.

This Clement was one of the ablest popes that ever sat in the chair of St. Peter. The historian says: "He was remarkable for liberality, nobleness of mind, sound learning and mildness of character." He certainly showed good sense in the letter from which I have quoted. Whenever I see these nuns or friars in their somber attire, as if calling attention to their piety, I cannot help thinking of the Pharisees with their phylacteries.—Journal and Messenger.

DR. CHARLES HODGE said, when commenting on Romans 9:1-8, "If we can view unmoved the perishing condition of our fellowmen, or are unwilling to make sacrifices for their benefit, we are very different from Paul and from him who wept over Jerusalem, and died for our good on Mount Calvary."

EDITORIAL.

The Roberts case is attracting much attention all over the land, but in some respects it is not understood. The claim is made that Roberts should not be admitted to Congress. The fact is, he has been in Congress since the 4th of last March, and has been drawing his pay—\$416.66 a month ever since that time. He has already been recognized as a member of Congress, and has voted in the organization of the House of Representatives and in the election of speaker. So he is already a member of Congress, and there can be no question as to his being admitted.

The Constitution requires that every Congressman shall take a specified oath, and the law puts the taking of this oath immediately after the organization of the House. When Roberts' name was reached to take this oath, his right to take it was challenged, and the matter was referred to a committee who have it in hand. This is just as it should be.

Roberts' receiving the certificate of election made him, *ipso facto*, a member of the present Congress, whose term lasts from March 4th, 1899, to March 4th, 1901. Had an extra session of Congress been called on the 4th of last March, Roberts would have presented himself, would have taken part, along with the other members, in the organization of the House, and would have presented himself to take the prescribed oath. But no extra session was called, and so the matter rested till the regular session.

The overwhelming majority of the House voted that Roberts be not allowed to take the oath, and that his case be referred to a special committee. A few opposed this, who thought he should be sworn and should then be expelled. We confess we can see no sense in giving him the oath and then immediately expelling him. We think Congress has so far done exactly right, and we hope and believe that committee will report a recommendation that he be expelled without taking the oath.

Becoming a member of Congress on March 4th last, by virtue of his receiving the certificate of election, he took his seat when Congress met, and since no business except organization could be done till the body was organized, they could not get at his case till he came to take the oath. Then was the time to halt him and to formally take up his case. To have allowed him to proceed would have been acquiescence for the time in his election and membership, when Congress should act in the case just as soon as it could be got at.

Roberts' being a Mormon in belief cuts no figure, since a man's religious faith has nothing to do with his holding office; but his practicing polygamy has everything to do with it. Years ago Congress solemnly declared that no man who practiced polygamy is qualified to hold any office in our government. Roberts has been convicted in open court of practicing polygamy, since that action of Congress was taken, and he does not pretend to deny that he is now living in polygamy. The man richly deserved to be expelled the minute the new speaker took his chair, but for the sake of precedent and good order, it is fitting that the case should be formally investigated before final action is taken.

The sending of Roberts to Congress is a slap in the face of the American people by the Mormons of Utah. He ought to be sent home with such promptness and emphasis as would make every Mormon's head swim.

The Educational Committee of the General Association recently visited the colleges at Glasgow, Lynnland, Bardstow, Pewee Valley, Shelbyville, one section of the Committee visiting the first three and another the last two. The writer went only to Glasgow. The Committee were much pleased with what they saw at these institutions. These are not so large as some other schools, but people are more and more coming to see that it is not necessary for a school to be large in order to do the best work. In great universities, for example, there is practically no personal contact between the teachers and the pupils. It has passed into a proverb that the best school is a good teacher sitting on one end of a log and the pupil sitting on the other.

This is President J. H. Burnett's first year at Glasgow, and the school is prospering under him. So far 182 pupils have been enrolled, an increase of nearly one-third over the corresponding period last year. There are ten teachers, giving instruction in all the departments. The writer was agreeably surprised to see the work in the art department. He did not know they undertook such work at Glasgow. The debt that long embarrassed the institution has been all paid, and there is talk of an endowment, which we hope will ripen into something worth while. The writer was accompanied by Dr. E. N. Dicken and Dr. J. W. Loving. A good congregation were greatly edified at the Baptist church by a sermon from Dr. Loving on unconscious influence. This church is still pastorless, but it is not likely that it will long be so. Glasgow is the home of that stalwart veteran of the Cross, the Rev. N. G. Terry, whose son is doing good work as professor in the college. President Burnett's son, Prof. George Burnett, has been in the school for several years, and he is an accomplished scholar and a skillful teacher. Miss Burnett also is a teacher, and has the primary department. Mrs. Burnett presides over the boarding department *comme d'inst.* It is a rarely gifted family.

The College belongs to the Liberty Association, which elects the trustees.

Dr. Dicken and Loving were joined at Lynnland College (Glendale P. O.) by Dr. G. W. Perryman, and they took a look at this flourishing school. President W. B. Gwynn is doing the best work of his life. Dr. Dicken writes enthusiastically of what he there saw. The widow and daughters of the lamented J. T. Barrow are engaged in this institution. The appointments are fine and the teaching, Dr. Dicken says (and he knows), is exceptionally good. There are 5 teachers and 80 boarding pupils. Health perfect.

Dr. Loving and Perryman went on to visit the Bardstown Collegiate Institute. This is President H. J. Greenwell's first year, and he is pushing things with his usual energy and skill. The faculty has seven members, and so far 81 students, of both sexes, have been enrolled. Twenty more are expected soon. The school belongs to the Bardstown Baptist church. The course of study includes Latin, Greek, French and German, as at the

colleges. Dr. O. G. Jones was with the section of the Committee that visited Kentucky College at Pewee Valley and Shelbyville College. President and Mrs. T. S. McCall are in their third year at Pewee. This school has a fine location in a most refined community. Pewee is 16 miles from Louisville on the main stem of the L. & N. R.R., and 450 feet above the level of Louisville. The school is doing good work, and the committee were pleased with what they saw and heard. It is specially commended by the Long Run Association, and is the only school of the kind within our associational bounds. All the branches are lauded.

Shelbyville College is under the special patronage of the Shelby County Association, and is in the third year of its history. President and Mrs. J. E. Nunn have demonstrated the wisdom of placing them in charge of this institution. Prof. and Mrs. Elrod continue their good work in charge of the boarding department. The institution is in a highly prosperous condition, surrounded by warm friends, and drawing a goodly patronage from beyond its own community. The outlook is very flattering.

The *Courier-Journal* speaks editorially of our civil war as "the War of the Rebellion." Now the Confederates have steadfastly resisted the idea that they were "rebels," or that the war was a "rebellion." Mr. Halderman, the chief owner of the *Courier-Journal*, was identified with the Confederates, and Mr. Watterson has been supposed to have been in sympathy with them. Are we to understand that these gentlemen give up the contention of the Confederates, and now admit that the war was a rebellion, and that the Confederates were rebels? To call the war between the states "the War of the Rebellion" is just such an admission. Will the Confederates generally fall into line with the *Courier-Journal* and admit that they were rebels, and were engaged in a war of rebellion? In the North they have almost ceased speaking of "the Rebellion." We see many Northern papers, and they uniformly speak of the "War for the Union," the "Civil War," or the "War between the States," and almost never of the "War of the Rebellion." It is curious that this expression, which has been practically discarded in the North, should be taken up by old Confederates.

The Presbytery of New York have made their deliverance on the case of Prof. McGiffert. They condemn his teaching, but leave him undisturbed as a Presbyterian minister. They cannot get at him as professor, since the Seminary in which he is professor is not under denominational control. Prof. Briggs is still a professor there, although he has quit the Presbyterians and joined the Episcopalians. Presbyterians founded that Seminary, and they long fostered it in the honest belief that it was a Presbyterian institution; but when the pinch came, it was found that the trustees were a close corporation, and they snapped their fingers in the face of the General Assembly, who found themselves helpless. Here is an object lesson for other denominations as well as Presbyterians.

This action of the New York Presbytery is far from being satisfactory to that denomination. *The Herald and Presbyter* assails this action sharply, and says the

matter will come up again at the General Assembly at St. Louis next May.

Dr. S. M. HAMILTON, we till lately, pastor of the Warren Memorial Presbyterian church of this city. He is now in New Jersey. He looks with favor on the work of the "higher critics," while he claims to reject only the "wood, hay and stubble" of the traditional view. Yet in the *Evangelist* of Dec. 21st, he frankly says of the Bible: "I read it asking, when, where and under what circumstances the text originated, for I find in the Bible growing and improving knowledge of divine truth as the Book moves on, and I regard nothing in it as binding on me unless it be in thorough harmony with the Spirit of Jesus, in the revelation culminated."

Of course, Dr. Hamilton proposes to be his own judge as to what in the Bible is and what is not "in thorough harmony with the Spirit of Jesus," and thus he will admit the authority of only so much as he sees fit.

This illustrates what we said last week, that more and more those who look with favor on the "higher criticism" are denying the authority of the Bible. Dr. Hamilton denies the authority of all which he does not recognize to be "in thorough harmony with the Spirit of Jesus." He can go a step farther and deny that Jesus is correctly reported in His recorded discourses, and so can eliminate as much more of the Bible as he pleases. And so we go.

When once a man holds the principles of the "higher criticism," and accepts its alleged "results," there is no logical stopping-place for him till he reaches bald infidelity, which denies any authority at all to the Bible, and puts it on a par with the writings of Shakespeare, Bacon and Tolstol. The great work needed now is "to press" the authority of God's Word, and that is the special work of the Baptists, although we rejoice that others are engaged in the same work.

Porto Rico is now a part of the United States, and yet our people do not realize how foreign these Porto Ricans are to us and our ideas. Among the strange customs of this new island possession, the marriages are among the strangest. According to Spanish custom, the gentleman does his courting in the presence of a third party, he being allowed no opportunity to see the lady alone. The bride brings to her husband no property. He takes simply her and her trousseau. The fashionable time of day for marrying is between mid-night and two o'clock in the morning. After the ceremony at church the pair go to the bride home, where she takes off her veil, which a lady friend cuts into bits and gives to the guests who are unmarried. The bride's trousseau is selected with a special view to pleasing the bridegroom rather than to pleasing the bride. And there are other curious customs about marriages, such as the distribution of garters, bits of ribbon, etc.

The *Congregationalist* agrees with the *Catholic Review* in saying: "The 'higher criticism' agnosticism, do account mainly for the fact that we have few great men of letters and no great creative literature to-day." Our boasted "progress" in many directions has resulted in bigger machines and smaller men.

Editorial Varieties

The Rev. S. Fay Mills, the quondam evangelist, is now pastor of a Unitarian church in California.

Dr. David J. Patterson recently died in Brooklyn at the age of 88, after having been pastor of one church for 53 years. He remained pastor to the last. This is a notable case.

The Hon. J. L. Peak, of Missouri, says: "The greatest athlete and the greatest ideal has more doubts as to his doctrine than the humblest Christian." We believe this is true.

Editor John W. Oliver, of the *Yonkers Freeman*, aged 62 years, was married Dec. 15th to Mrs. DuBois. He is the oldest bridegroom of whom we know in the city. He was not that old when he married.

The text of General Bates' treaty with the Seneca Nation has been at last published. It distinctly recognizes and protects polygamy and slavery. And yet many of the religious papers of our land have nothing to say against it!!!

The History of Walnut-street Baptist church by Pastor Eaton is out in a neat pamphlet. The price is 50 cents a copy, postage paid. Address the Baptist Book Concern, 62 Fourth Avenue, or apply to the Rev. W. Robinson, New York Hall, Louisville, Ky.

The *Christian Intelligencer* tells of a prominent member of a leading city church who complained of "the flowers of rhetoric and the sapless philosophy" which was all he got from his pastor. This is very well put. This is not the only city preacher who serves up a red-hot concoction "flowers of rhetoric and sapless philosophy."

The managers of the Chicago Congregational Theological Seminary have given Prof. Gilbert time to "further develop his teachings in the hope that these may be brought into fuller and substantial accord with the faith of the seminary." We believe the hope is vain, and in the meantime he is poisoning the minds of the students with his errors.

The South Carolina Methodist Conference, at its recent session, passed resolutions condemning the methods of Messrs. Barboe & Smith in getting the \$300,000 from the United States Government and calling for the resignation of these gentlemen. This matter will not be settled so long as the M. E. Church South continues to profit by the deception practiced in this case with no official condemnation of that deception.

We were delighted to have a visit from Dr. A. C. Osipert last week. He was here for a number of years the editor and proprietor of the *Warrenton Beacon* and he has long been widely and favorably known to the denomination. He has had too little to say since he retired from the paper. He is living on his farm in Grayson county and is exerting a fine influence in that region. He is in fine health and spirits.

The papers said the Pope had agreed that Roman Catholic priests in South America might marry. But the highest Roman authorities in America deny the truth of the report. Cardinal Gibbons declares that a life of celibacy is a sacred and unchangeable law. This is right fancy, since the cardinal regards marriage as a "sacrament" and therefore a special means of grace. The idea of a man's being better off without a "sacrament" than with it is a contradiction of the whole Roman doctrine of sacraments.

The Nashville, Chattanooga and St. Louis railroad, as reported recently by Mr. John W. Thomson, Jr., the General Manager, has carried 1,600,000 passengers without loss of life or limb, while seven hundred thousand train orders have passed over its wires with only one miscarried and that did not lead to any fatal result. This is certainly a wonderful record. We heartily congratulate President John W. Thomson and his son, General Manager John W. Thomson, Jr., on their admirable management of this great railroad system.

The *Witness*, speaking of the Baptist (?) Congress (?), says: "Those who do not like the Congress are not obliged to attend its sessions or contribute to its support." That is true, but so long as it carries the name of Baptist it is the business of every true Baptist to improve it, and if members represent the denomination, so long have Baptists who do not like it, the right to offer their criticisms. Let the name "Baptist" be dropped, and then Baptists who do not like it will stay away and say nothing.

The *Freight Station Journal* for January, 1899, reports the proceeds from May to Dec. 1898 for the *Freight Station* as \$1,000.00 for the same period 1897-98. So the proceeds independently is \$1,000.00. We suppose this independence will increase till next April, when there will be a successful pecuniary effort to pay it, and that the good will go to the convention which will be held in St. Louis. The *Freight Station* is for years past, and we will continue to do it that way till we learn wisdom. It, instead of waiting till the last month, our subscribers would only make their contributions regularly, along through the year, it would be better. The *Freight Station* is not to be any longer. Our *Freight Station* has to pay out each year for interest to much as it would like to support its maintenance.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Popularity" and "The Baptist Position." Two joined by letter, one under the watchtower, Christmas entertainment last Thursday night.

Broadway.—Pastor Jones preached at both hours. Six by letter.

Chestnut-st.—Pastor Weaver preached on "Good Resolutions" (Matt. 13:45-50). One confession of faith. Next Sunday the pastor enters on his 35th year as pastor.

East.—Pastor Christian preached at both hours.

Twenty-second and Walnut.—Pastor Hunt preached.

Franklin-st.—Pastor Jenkins preached on "And they took knowledge of them that they had been with Jesus" (1 John 5:1-5).

Highlands.—Pastor Dawes preached on "Using Our Opportunities" and "Memory in Another World."

Logan-st.—Pastor Montgomery preached on Num. 7:12. Congregational meeting at night.

Farland.—Pastor Gordon preached on "What have I given to the old year" and "It is finished."

Portland-avenue.—Pastor Tralle preached on "Looking Forward." At night Bro. F. F. Soren, of Brazil, preached.

Southgate-st.—Pastor McFarland preached on "Beginning and end," at night on "Prayer."

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

Clifton.—Pastor Foster preached on "Zion's Watchman" and "Repentance."

German.—Pastor Wm. Ritsmann at both hours.

Point.—Bro. Mason preached on "Go Forward." Christmas dinner for poor; twenty-two baskets sent out to the poor. Midnight service.

Third-ave.—Pastor Boyet preached on Phil. 3:12, 14, "Sowing and Reaping." Two by letter, 3 for baptism and 3 baptized.

McFerran Memorial.—Bro. Benton preached on Josh. 11:23, "The life is more than food."

East Mead.—Pastor Cooper preached on Sam. 7:12, "Ebeneser" hitherto hask the Lord behind us." Hab. 1:12, "Without faith it is impossible to please God."

Sermon outlines by Brethren Montgomery and McFarland.

SUMMARY NOTES.

Many are out attending Fifth Sunday Meetings.

E. H. Carroll, Jr. led the mid-week prayer-meeting. Subject: Faith.

Robert Wilson addressed the Monday night mission meeting on India.

Those who spent Christmas away from "home" are slowly gathering in again.

L. W. Doolan has returned from a visit to his home in Shelbyville. Bro. E. Presley Smith presided at our dinner on Christmas Day in Bro. Doolan's stead, but we have lacked a chairman the rest of the time.

art assisted in a watch service at Southgate-street Baptist church. All of these brethren preached in the order given. The service was pleasurable and profitable notwithstanding its extreme length.

Monday at noon E. D. Solomon moved that we hold a special service immediately after eating before we left the dining room. Many brethren talked and many more desired to talk of the old year that is gone and the new year that is come. On motion of A. T. Talley, a resolution was decided to hold morning prayer-meeting before breakfast each day. It is certain that this "morning watch" as some one has called it will be exceedingly helpful.

MISSION DAY.

After the reading of reports from the various missions over the city and the best interest mind of our letters from brethren on the foreign field, Bro. E. A. Forbes gave an explanation of the main physical features of Africa. This was preparatory to a paper read by A. C. Cree on the "Political situation in Africa."

Sunday supplies: J. B. Benton, McFerran Memorial; W. F. Wagner, West Point; C. C. Coleman, Glenview; L. R. Scarborough, Twenty-second and Walnut; A. D. Louthan, Preston-street; J. T. McEllothlin, McFarland; H. M. Gerin, New Albany.

HAL. F. BUCKNER.

THE STATE.

Pastor T. J. Ratloff writes: "I have just closed a good meeting with Whitesville church. We were ably assisted by Bro. J. H. Boyer, of Louisville. This is the third time that he has been with me in meetings. He knows nothing else but a pure Gospel, and preaches it with great power and acceptance, giving to both saint and sinner his position in due season. As a result of our meeting, the church as a whole was greatly revived, the community stimulated to a higher Christian living. There were 41 additions, 31 for baptism, and many others will join the near future. Whitesville church has a bright future. To God be all the glory."

Pastor J. T. Casabier writes: "On December 25, 1899, I closed a protracted meeting of 14 days' continuance with the church in the city of Shelbyville, Ky., resulting in the church being revived, 7 baptized and 3 others approved for baptism. We were aided by Eld. J. W. Gill's faithful labors and earnest preaching."

Pastor J. B. Holley writes from Mayfield, Ky.: "Our work is progressing fairly well. We have repaired and refurbished our church at a cost of \$500. We have had six accessions this associational year, 3 by baptism, by restoration and 2 by letter. Bro. W. E. Gowan was with us in a few days, preaching the above named result. In Mt. Olivet church, where I preach twice each month (afternoons), we have had 11 accessions—5 by baptism, 5 by letter and 1 by restoration. In the meetings held in Broken Arrow, Mo., on the occasion will be reported this year than for years passed. Brookville church is about to be reorganized and set to work again. Bro. J. O. Holmes will act as dinop for a while, after which he will call for a new pastor. This is a good field, and should not be neglected. Bro. J. W. Porter is making things move at Mayville. The Mayville saints think he is one of the greatest men in the land. He has become very popular among the brethren, and is in constant demand for meetings."

Sister Emeline Turk writes: "Our Piney Creek church is prospering and moving along in the Master's work with Eld. J. B. Wallace, of Blackford, as pastor. The Lord has gloriously blessed us. Nine additions and one restoration, all grown people, one 60 years old, and one dear brother from the Methodist. Pray for us."

Bro. L. H. Voyles writes from Horse Cave: "I have been trying to find time to write you a word from this field. On the third Sunday in December, Dr. Boyer came to our church to assist us in a meeting. Ten days he preached the Word with power sent down from God out of heaven. The church was greatly revived. 18 souls were happily converted, 6 were baptized, 4 saved baptism and others will join next Sabbath. This church has a good prospect. We are holding a good prayer-meeting and Sunday-school under the leadership of our dear Bro. J. M. Perkins, who is a man of deep piety and consecration to the cause of the Lord. We are looking upon our third year with this church. The prospects are bright for future success. I held a meeting with my Lenocho

church the first of November. By the request of the brethren of the church I tried to do the preaching. The Lord blessed us with the first service. I don't think I ever saw a man so interested as you. Young and old members were brought nearer the Saviour. Seven were converted, joined the church and were baptized. This is a good church. I shall preach for these days—saints. Another visit. We are holding a prayer-meeting with Missisip church in October. Bro. Granville Dookery did the preaching for us, and he did it well. Bro. Dookery is one of the best teachers of the Word I ever heard. One conversion and baptism and the church much revived. Missip is a grand and good church, always mindful of their pastor and his family. Christmas evening the church sent us a big box filled with flour and hams. I must say this church has the best money mind of any comfort that any church I ever preached to. We began a meeting with my Canaan church the first of December. We had so much bad weather we did not have the results we had hoped for. I pray God this other meeting in the near future. Bro. J. M. England was with us and did fine preaching. Canaan is a good church, a great per cent. of her membership being men and women of intelligence and piety. Brethren Garr, England and Page are doing a good work for the Master's cause. They are members of our church here and are our best friends and helpers. I hear good reports from the brethren of our association. I pray God this may be the best year in the history of Liberty Association."

Pastor George S. Scarce writes: "I have been preaching to the Versailles Baptist church one month, and my field of labor is a pleasant one. The members of my church are a happy and true people, as was testified on Christmas day by the many beautiful and substantial gifts sent to myself and family. We feel that with God's help we can accomplish a good work during the coming year."

OTHER STATES.

Bro. J. C. Hiden writes from Pangolesco, Va.: "My piety, strength and are completely restored, and, after resting here till the spring, I hope to resume work."

A meeting in the Heartlets church, N. C., closed with 34 professions of religion, 14 additions by baptism and the approval of another.

The West Springs church, S. C., has set up a new house for the worship of God.

A meeting in the Mt. Calvary church, S. O., of which Eld. J. D. Peacock has been pastor for 31 years, resulted in 18 additions to the fellowship of the church.

A meeting in the Whiteplains church, Piedmont Association, S. C., closed with 28 additions to the fellowship of the church.

Eld. C. O. Greer held a meeting in Clear Creek church, Texas, which resulted in 19 additions to the fellowship of the church.

Pastor J. B. Fletcher held a meeting in the Felder church, Texas, which closed with 26 additions to the fellowship of the church.

Pastor J. F. Norris, assisted by Bro. J. H. Bennett, held a meeting in the Wortham church, Texas, which closed with 21 additions to the fellowship of the church.

A meeting in the Lebanon church, S. C., closed with seventeen additions to the fellowship of the church.

Pastor William Brown of the Second church, Anderson, S. C., held a meeting without ministers here. There were 80 additions to the fellowship of the church.

A meeting in the Mountain View church, No. 2, S. C., closed with 10 additions to its fellowship. 20 of these had been Catholics, 2 Methodists and one Wesleyan.

A meeting in the Thio church, Texas, greatly revived the church, and resulted in 18 professions of religion and 18 additions to the fellowship of the church.

A meeting in the Jonesborough church, Coryell Co., Texas, closed with 15 additions to the fellowship of the church.

Seventy were added to the fellowship of the Holland church, Texas, as the result of an eighteen days' meeting.

A meeting in the Mooreville church, Texas, greatly revived the church, and added 42 to its fellowship.

A two weeks' meeting in the Canaan German church, Coryell Co., Texas, closed with 16 professions of religion and 18 additions to the fellowship of the church.

Thirty-five have been added to the fellowship of the Vine River church, Texas, of which Eld. B. F. Vincent is pastor.

Eld. R. E. L. Beckworth held a meeting in the Carmel church, Smith Co., Texas, of which he is pastor, which closed with 14 additions to the fellowship of the church.

Seven have been baptized into the fellowship of the Whigham church, Ga. Three of these were from the Methodists.

A meeting in the Bethany church near Chipley, Ga., closed with 12 additions, all by experience and baptism.

A meeting in the Antioch church, Lee Co., Ga., closed with 18 additions to the fellowship of the church.

Pastor W. A. Mabry held a meeting in his Dranesville church, Ga., which closed with 10 additions to its fellowship.

A three weeks' meeting in the Providence church, Clay Co., Missouri, closed with 12 baptisms and one addition by letter.

A meeting in the Lone Star church, Texas, resulted in 37 additions to the fellowship of the church with others to follow.

A seventeen days' meeting in Colony church, Texas, closed with 85 additions, 30 by experience and baptism.

Eld. W. B. Maxwell held a meeting in the West church, Texas, which greatly revived the church and added 24 to its fellowship.

A church has been organized at Kerrville, Texas.

Fifty-two have been added to the fellowship of the Bowie church, Texas, and others who made a profession in the meeting will be received.

A meeting in the Crystal Springs church, Mississippi, lasted two weeks and closed with 41 additions to the fellowship of the church.

A ten days' meeting in the Carmel church, Georgia, greatly revived the church and added 17 to its fellowship.

MARRIED.

On December 25, 1899, Mr. T. M. Young, of Birmingham, Ala., to Miss Ada B. Hiestand, daughter of Mr. F. B. Hiestand, of 724 W. Jefferson street, this city. W. L. Ramsey, of Elizabethtown, Ky., officiating. The people are on a bridal tour to Cuba.

At Cedar Creek church, December 27, Mr. W. F. Shaker and Miss Stella Shelton, Rev. J. W. O'Hara officiating. Both parties are members of the Baptist church, and are among the best people of the community.

We regret greatly to hear of the death of Miss Josie Stephens, sister of Bro. Charles Stephens, of Paris, in this State. She was in Alabama at the time she died. She was a lovely character and will be greatly mourned by a large circle of friends.

At the Christmas-tree entertainment of Knob Creek church, December 29, the Corinth Sunday-school made a contribution to the Orphans' Home of \$1.55. The congregation was then asked for a contribution for the same purpose, and responded with \$2.00. We thank by all means remember the orphan on such occasions. J. W. O'HARA.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisis and Hay Fever. The Doctor, after coming as it does from a recognized authority, who during a practice of over 30 years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an inveterate in this age of counterfeiters and fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before February 1st. This remedy has cured thousands of cases that were considered incurable. It is a medicine that reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffmann, 28 Jackson St., St. Paul, Minn.

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THAT TEMPERANCE DAY.

Our Inter-Denominational Committee on Temperance has issued an appeal to the pastors, churches and Sunday-schools of our state to observe Jan. 14th, 1900, as "Temperance Sunday." On that day they are requested to come together and preach and talk temperance, make a contribution in money for the work, and pray to the God of nations and of men to so direct our legislature, now in session, that it may give us wise and wholesome laws, which shall ensure the glory of God and the good of the people.

This appeal is wise and timely. This Committee has been appointed by our churches, and is composed of the best Christian men in our state. They are sure that saints doing our work, and their appeals deserve our prompt attention. They are working to secure for us a "Local Option Law" in which the county shall be the unit, so that the voters of any county may decide whether liquor shall be sold in their midst. For our legislators to refuse us this law is for them to say to us, "You shall have no voice in the matter."

We demand of our law-makers a voice in the matter, and by concerted action we can obtain it. There is wisdom in making the county the unit in the law, for then the county people can help to save the smaller towns which, otherwise, might become peopled to the entire county. Now what does our committee ask us to do?

1. That we observe a "Temperance Day," on which we will preach and talk on temperance and create a greater interest in the work.

2. That we pray for our legislators that they may be able to resist the temptations of the whiskey lobby and the political trickster—that they may have nerve to do their whole duty, and represent (not misrepresent) the best interests of the men.

3. That we contribute our means to defray the expenses incurred in the work. Our committee has employed for a year or more Dr. Young, an able, industrious, Godly man, to act as temperance missionary and secretary in our state. He has done and is doing a noble work. He is our missionary, employed by our committee, and we must help meet the charges. Let us all heartily and readily respond to this timely request.

The Christian people in our state certainly hold the balance of power. But while they are distracted by corrupt party leaders, they are neither respected nor feared. But when they defy the party lash like freemen, and stand together for the right, the politicians will recognize their power and do their bidding. There are enough nominal Christians in our state to require that it should be called a "Christian Commonwealth," not we blush for shame, as such a thought when we remember the corruptions and abuses of the late political campaign. We are led to ask in conclusion, When will Christian men take their religion into their politics, and be as true as such a Christian citizenship? When will they become leaders in civil matters and refuse to be led by corrupt demagogues and professional politicians? Who will respond to the appeal of our Committee? E. N. DICKEN.

We are safe through faith in Christ, and we are glorified by Christ's faith in us.

Asthma Can Be Cured.

Statement of a Noted Physician.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisis and Hay Fever. The Doctor, after coming as it does from a recognized authority, who during a practice of over 30 years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an inveterate in this age of counterfeiters and fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before February 1st. This remedy has cured thousands of cases that were considered incurable. It is a medicine that reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffmann, 28 Jackson St., St. Paul, Minn.

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interesting news  
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able to give you a better  
PAPER.

Gollwoggs, but I'll come another  
day very soon.  
"Mrs. Barry if the gown is done I'll  
take it to Madame and save you the  
trouble, or will you go too in the car-  
riage?"

"O, do, mammy darling, and find  
out some more about the Gollwoggs.  
And mammy, come here a minute—  
stoop down your head—pretend, just  
pretend, I'm going too, riding on  
the seat with the coachman. Will  
you mammy?"

She nodded and smiled as she  
kissed him, and Mrs. Remington felt  
ashamed to have seen that there were  
tears in the brave eyes.

"Now tell me about Robbie," she  
said, when they were on the way; "I  
could not ask you to do it. I shall  
never forget crushing my finger in a  
door when I was a child, and the  
agony I suffered in hearing the acci-  
dent described to every visitor. It  
was like having it happen over and  
over again."

"It was an electric car. He is only  
eight years old, but he wanted to  
earn some money to surprise me. A  
big boy let him have some papers to  
sign—it happened. When they  
first took him to the hospital they  
were afraid—O, I don't think I can  
talk about it; it is just as you said,  
like having it happen over again—  
but he's the bravest little fellow. I  
could often see he had been crying,  
but he would always think up some  
thing funny to say when I came in.  
Dr. Lyman is very kind. He had  
him brought home as soon as it was  
safe, though it makes him more  
wonderful, and Madame lets me take  
my work home. There are a lot of  
kind people, Mrs. Remington. I  
used to think folk were hard and  
rueful and didn't care, but I believe  
it's just because they don't under-  
stand."

"I'm not sure the Lord will think  
that's any excuse in my case," said  
Mrs. Remington, more to herself than  
her companion, "I've been so very  
sure I did understand—stop a minute,  
Thomas."

She went into a bookstore and came  
out with a white parcel.

"It's the 'Gollwoggs book.' I want  
to send it to Robbie, but don't give it  
to him till after the party; they'll  
scold me like people if he just  
imagines them and Mrs. Barry. I  
want to send the Thanksgiving din-  
ner. Let him ask Patsy and little  
Nan, and they shall have ice cream  
and everything that children like. I  
only wish I could come myself, but I  
shall give thanks at my party, though  
I didn't expect to."

"O, Mrs. Remington, you ought to  
have the blissest Thanksgiving!"  
"I? Ask Madame if she thinks so.  
I don't believe in all my life I ever  
before thought of Thanksgiving ex-  
cept with a capital T. No, I'm not  
coming up; you take the gown with  
you."

Mrs. Barry looked puzzled and was  
hardly enlightened when Madame  
said in her explosive fashion:

"Well, Sarah Barry, you've got me  
into a great scrape, not bringing that  
dress home last night, and now  
you've missed Mrs. Remington, and  
she'll go smelling round your old  
room and be more vexed than  
ever."

"O, Madame Wenson, she brought  
me here in her carriage, and she  
isn't vexed at all. She was lovely to  
Robbie, and to me, too. She's going  
to send him a Thanksgiving dinner—  
a regular party dinner, and here I  
was only yesterday wishing Thank-  
sgiving never'd been heard of. She  
is the sweetest woman, but what did  
she mean by Thanksgiving without  
a capital T?"

"H'm," granted Madame, "so she  
does believe in special cases. Most  
folks would if they'd take the trou-  
ble to see for themselves, and I guess  
a lot of us know more about a Thank-  
sgiving with a capital T than about  
giving thanks."—Congregationalist.

**THE GERMAN EMPRESS' PROTEST.**

Queen Victoria has been a known  
friend of the Bible throughout her  
long and glorious reign, and many a  
telling argument has been capped by  
an anecdote showing her love for  
God's Word. Now another Queen-  
Empress, the Empress of powerful  
Germany, has spoken a word in its  
behalf, and the cable dispatch an-  
nouncing the fact, says Her Majesty's  
letter caused a great sensation, though  
why it would be difficult to  
understand. The municipal authori-  
ties of Berlin sent congratulations  
to the Empress on her birthday, and  
to acknowledge the communication,  
Her Majesty expressed pain at  
the fact that a teacher of the Royal  
University should ridicule the Bible  
"in a manner so most deeply injur-  
ious to me and my people," and  
"in a manner so above all, Chris-  
tian teaching." It is said she refers  
to a speech of Dr. Froese, a Jewish  
sect who paraphrased the passage  
of Job thus: "His Excellency gave

and His Excellency taketh away;  
I chased by the name of His Excel-  
lency." The rebuke of the Empress  
is well-timed. The sensation it has  
caused is probably due, not to the ex-  
treme fact of the condemnation eman-  
ating from Her Majesty. It will  
have a good effect, if attention should  
be drawn by it to the irreverent  
handling of Scripture by many crit-  
ics. The Emperor of Germany, of  
course the church, and he has found  
a co-adjutor in the Empress.

**PEOPLE WHO SYNDICATE THEIR  
SORROWS.**

The most selfish man in the world  
is the one who is most unselfish—  
with his sorrows. He does not leave  
a single misery of his untold to you,  
or unsuffered by you—he gives you  
all of them. The world becomes to  
him a syndicate formed to take stock  
in his private cares, worries and  
trials. His mistake is in forming a  
syndicate; he should organize a trust  
and control it all himself, then he  
could keep every one from getting  
any of his misery.

Autobiography constitutes a large  
part of the conversation of some peo-  
ple. It is not really conversation—it  
is an uninterrupted monologue.  
These people study their individual  
lives with a microscope, and then  
they throw an enlarged view of their  
miseries on a screen and lecture on  
them, as a spectroscopist man dis-  
cusses on the microbes in a drop of  
water. They tell you that they did  
not sleep wink all night; they heard  
the clock strike every quarter  
of an hour. Now, there is no real  
cause for thus boasting of insomnia.  
It requires no peculiar talent—even  
though it does come only to wide-  
awake people.

"If you ask such a man how he is  
feeling, he will trace the whole genealogy  
of his present condition down  
from the time he had the gripe four  
years ago. You hope for a word, he  
gives you a treatise. You ask for a  
sentence; he delivers an encyclopedia.  
His motto is: "Every man his  
own Boswell." He is syndicating  
his sorrows.

The woman who makes her trials  
with her children, her troubles with  
her servants, her difficulties with her  
family, the subjects of conversation  
with her callers is syndicating her  
sorrows. If she has a dear little in-  
nocent child, who recites "Curses  
Shall Not Ring To-night," is it not  
wiser for the mother to bear it calmy  
and discreetly and in silence, than  
to syndicate this sorrow?—William  
George Jordan in the Kingship of  
Self-Control, published by Fleming  
H. Revell Company.

MAX MULLER tells the following  
anecdote of Tennyson and the late  
Queen of Holland in "Auld Lang  
Syne," his entertaining book of rem-  
iniscences:

"The late Queen of Holland was  
highly gifted and most charming in  
society. She frequently came to  
England—according to the news-  
papers, as a friend and advocate of  
the Emperor Napoleon. She was far  
too wise, however, to attempt to play  
such a part at the English court.  
But that she was much admired and  
won the hearts of many people in  
London is certainly true. She came  
to lunch with Stanley at the Dean-  
ery. She had asked him to invite a  
number of literary men—Tennyson,  
Monckton, Milnes (Lord Houghton),  
Huxley and several more. We were  
waiting and waiting, but Tennyson  
did not appear. Stanley suggested  
that we should not wait any longer,  
but the queen refused to sit down be-  
fore the great poet's arrival. At last  
it was suggested that Tennyson  
might be mooning about in the clois-  
ters, and so he was. He was caught,  
and was placed next to the queen.  
The queen knew wonderfully how to  
hide her own feelings, and everybody  
at her ease. She took the conver-  
sation into her own hands, and kept  
the ball rolling during the whole  
luncheon. But she got nothing out  
of Tennyson. He was evidently in  
low spirits, and, sitting next to him,  
I could hear how to every question  
the queen addressed him he answered  
"Yes, ma'am," "No, ma'am," and at  
last, by a great effort, "Ma'am, there  
is a good deal to be said on both sides  
of the question." He then turned  
to me and said in a whisper, but a  
loud whisper: "I wish they had put  
some of you talking fellows next to  
Regina."—Etc.

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Rev. R. C. Wood, Louisville, Ind.

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### JEWISH BAPTISM.

BY REV. J. HUNT COOKE.

We occasionally hear of baptism from Judaism into Christianity and regret that it is not more frequent. But we do not often hear of baptism into Judaism, yet it occasionally occurs, and more frequently than is generally known. An eminent Rabbi in London informed me recently that he received several Gentiles every year. The ceremony of reception is called *Mikvah*. The Talmud asserts that three things are required of a proselyte—baptism, circumcision and oblation. In the Babylonian Gemara the relative value of these requirements is discussed, and the conclusion is that baptism is the most important. It is said to have been the first appointed, and to be sufficient in the case of women. Reference is made to some tradition of the days of Solomon. The instructions are definite. For a baptism three Rabbis must be present as witnesses. The bath must be full of water, that the body may be wholly immersed. One immersion is sufficient. It is requisite

that the baptistry should be at least a cubit in length and in breadth, and three cubits in depth; must contain forty seahs of water—not a part of the body, even a single hair, is to remain un washed.

Once visited a Mikvah in a provincial town in England. The bath is not often shown to strangers, being chiefly used by women, according to certain regulations of the Mosala ritual. It was about five feet in depth, perhaps rather more, with a flight of steps on one side; it was narrow, the person being immersed in a standing or stooping position. There was a large tap at the top, and a vent at the bottom. Near at hand was a large copper for heating water. The room was very plain and without decorations. Some time after I had the pleasure of an interview with a fine, intelligent Rabbi, who was evidently a master in Israel, and was willing to afford me all the information I sought. In the course of conversation I remarked:

"It is believed that Christian baptism was derived from a Jewish rite."

"Not a doubt of it," he replied with a smile; "converts to Judaism are always immersed in water. Jewish women repeatedly take the bath according to law. It used to be in cold water, but now they say that the present generation has become weak, so we have it warmed. The law is that there must be forty seahs; that is about 147 gallons."

"But are there many converts at the present day from Christianity to Judaism?" I asked.

"Oh, yes. They are frequent. I do not care to receive them. We are not a proselytizing people. Any that come to me I send to London."

"And are they baptized?"

"We do not call it baptism," he replied, "but they must be completely immersed as well as circumcised."

"But do you ever circumcise grown-up men?"

Certainly," he said.

With regard to baptism, I said: "I have heard that it is important that the bath should be of a certain size water?"

"The chief importance," the Rabbi continued, "is that forty seahs should be used. There have been cases of illness, but they are very rare, in which pail after pail has been poured over the person whilst in bed, till the full amount of water had been used, in remembrance of what the prophet said: 'Then will I pour water upon you, and you shall be clean.' The directions for the bath are given in Leviticus."

"I thought you went back earlier than that, to the case of Jacob in the thirty-fifth chapter of the Book of Genesis?"

"Yes," he said, after a little consideration, and then quoted the Hebrew of the second verse.

In an interview with a London Rabbi I learned that what takes place at the reception of a proselyte is this: the proselyte enters the Mikvah, and then one of the three Rabbis present addresses him on the witness and duties of an Israelite. On leaving the Mikvah the proselyte says in Hebrew: "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy commands and given us the precept concerning the Mikvah."

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing, instead of seeking it where alone it is to be found—in loving kindness.—Eliot.

### MAN'S INCLINATIONS OR GOD'S LAW—WHICH?

Cannon Lidden was capable of writing down forcible things for people to think about; but he probably never wrote anything that deserves more to be read and impressed upon the hearts of mankind than what follows. He said: "How dangerous it is to pick and choose in the things of God. It is not too much to say that some persons who would be distressed at the idea that they were bad Christians, have no idea at all of the truth that the Christian Revelation, if accepted at all, must be accepted as a whole. They speak and think as if in approaching the truths which God has set before us through his beloved son, they were like intending purchasers entering a store, perfectly at liberty to select whatever might strike their fancy, and to reject the rest. The question of believing or rejecting belief appears to them a matter to be decided by personal bias or inclination, although, of course, in reality this is as unreasonable as it is irrelevant. Unreasonable because all really revealed truth rests on exactly the same grounds and recommends itself equally to a perfectly balanced mind; and irrelevant, because to reject any part of Revelation is virtually to tell the Divine Revealer that he has set before the mind of his creature that which is either unnecessary or incredible."

The reader can spend a moment in no better way than by re-reading the above very carefully, and comparing the emotions and inclinations of his own heart with it. It is indeed very dangerous to "pick and choose in the things of God." But, my dear readers, are you not guilty of it? Are you not sometimes inclined to select as the rule of your life only that part of God's Word that meets your approbation? I once fell in company with a minister who admitted the fact that Paul condemned public speaking by women; yet he argued in its behalf because, he said, some women were such fine speakers, and so much good had resulted from their speaking. In other words, his inclination led him to endorse public speaking by women, and he did it in the face of the admitted fact that God's Word condemns it.

It is just this way with regard to a multitude of things. Hundreds of church members, for instance, seek and obtain divorces from wives or husbands whose chastity may have been above suspicion on some other plea, and then marry others. Yet nothing is more plainly taught and more universally admitted as divinely given than the fact that divorce is allowable only in case of fornication. But this unites the personal bias or inclination of the parties, and no one ever stops to enquire for the divine teaching in the case, or, if they do, they quiet their consciences with the idea that their reason dictates that they ought to be allowed their own way in the matter.

And thus it is with perhaps every precept and command given for the world's guidance in God's divine Word. As Cannon Lidden says, "Men speak and think as if in approaching the truths which God has set forth before us, through his beloved Son, they were like intending purchasers entering a store, perfectly at liberty to select whatever might strike their taste or fancy, or to reject the rest."

In view of this fact, and it is a largely prevailing fact, it may

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well be asked of what use is the inspired Word to such people any way? If their reason, or their bias, or their inclination is to control them and the Bible to be obeyed only when its teachings accord with their reason or inclination, why not dispense with the Bible at once? Ah, indeed, men do need to realize that it is in very truth dangerous to pick and choose in the things of God. Our God is jealous of every jot and tittle of his law and has pronounced severe condemnation against any who may add to, or take from, or break one of the least of his commandments. "It is true that some truths may be rejected with less ruin to the entire fabric of faith than others, just as certain limbs of the human body may be amputated without destroying life, although they impair its perfectness, while others—the head for example—cannot be parted with without instant death." God help us all to realize the supreme importance of loving, faithful, unswerving loyalty to the very spirit of his holy and beneficent law.

T. E. RICHY.

Princeton, Ky.

DEAR RECORDER—Bro. W. J. Agee, who has been pastor of Oaney Fork Baptist church for eight years and six months, having resigned, was again called for twice a month by a large majority. There being some opposition that would naturally follow a pastorate of so many years by an humble servant of God who had boldly yet lovingly warned his flock, he declined to accept the call extended to him. Then the church passed resolutions setting forth that in severing the sacred ties we deeply feel our loss.

Bro. Agee has been a faithful servant among us. His walk and conversation have been such as to show the deep interest felt by him for the advancement of the cause of Christ and the promotion of the brethren to higher plains of usefulness in his service.

In the ministrations of the Word he has been gentle, yet firm, holding up a crucified Saviour as the only source of salvation. We esteem him very highly for his works' sake, and feel that we have made more progress under his pastorate than at any time before. We humbly pray that he may ever show the humility and devotion as a follower of Christ which have characterized his life among us.

JOHN DEWEY, Mod.  
F. M. GOSMAN, Clerk.

PRAYER is the lifting of the believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus.—Spurgeon.

SOME THOUGHTS ON CHRISTMAS AND 2 COR. 9:15.

Thanks be to God for his unspeakable gift.—2 Cor. 9:15. To-day is Christmas—the day that the majority of Christian organisations recognize, at least in observance, as being the day on which the Christ was born. Some persons may be surprised to hear that there is not a hint in the Bible of this date, nor is any date given or suggested. The only hint given is, that it was warm enough in the mountain country of Southern Palestine for shepherds to be out of doors at night guarding their flocks. The 25th of December was most probably chosen as the date of Christ's birth, because on that day the Jews observed their feast of Dedication, and the pagan Romans their feast of Saturnalia. It seems strange that all our most cherished customs during Christmas come either directly or indirectly from heathenism.

"Santa Claus" is an adaptation of an old German heathen god who was supposed to bring presents to children. The hanging of the mistletoe came from Druid nature-worship where the mistletoe was supposed to have magic powers, and at which feasts human beings were often sacrificed. The yule log and Christmas tree come from Scandinavian tree worship. There is a story told of Boniface, the great leader in Christianizing portions of Germany, that he, with his own hands, cut down the oak at Gossinar sacred to Thor. The heathen at first, horror-stricken lest Thor strike him dead, when they saw no harm come to him, renounced heathenism. So Germany changed from tree worship to the worship of God, who made the trees, yea all things.

The custom of giving presents during Christmas is a relic of the old Roman custom of giving presents during their Saturnalia, and yet Christmas as an institution, a holiday, has come to stay, and we must get from its observance the best possible results. To oppose keeping it altogether would be but to oppose something that cannot now be hindered, and would destroy an opportunity for doing great good. These customs which now, it is but right to say, are comparatively free from heathen, or even harmful ideas, may be seized upon to teach positive Christian truth, and it is our purpose, in this article, to take one of the customs of Christmas, that of giving gifts, and from that custom to point men to the God who gives all things. We desire to look from the gifts of earth to the gift of heaven; from the gifts of men, which are imperfect and must perish, to the unspeakable gift of God—even Jesus, our Saviour.

To that end let us consider certain things concerning our Lord: I. Christ our Saviour and Lord is a gift. He himself declares, "For God so loved the world that he gave his only begotten Son," etc. (John 3:16), and all men of whatever shade of religious belief, recognize this fundamental truth concerning the Christ. No one any longer contends that he is simply the product of an age that needed a hero and a deliverer; no one now claims that he is simply the hero of a wonderful fiction, or that he is simply an "idealized" character. However much some men may claim to doubt his essential Divinity; however much they may deny his atoning words and believe the needs of man for a Saviour, all now admit that the Christ, whoever and whatever he

may be, came not through man, but as a gift to man.

Before we pass on to consider another phase of the theme, let us pause on the very threshold and remember that our Christ is a gift.

II. "As a gift the Christ is unspeakable. When the great apostle comes to stand before him he stoops in solemn awe; he is only able to exclaim that he is unspeakable. And after standing, as it were, with bowed head uncovered, the apostle gives up the task of describing him and passes on to speak of our relations as his followers to him.

Nevertheless, this apostle in other places, as well as other inspired writers, has given us some reasons why our Lord, as a gift, is unspeakable. To some of these reasons let us, for a time, direct our attention.

1. The gift is unspeakable in its origin. He came, as a gift from God, and is the loftiest expression of his eternal love. We hear Jeremiah (31:3) declaring that God said, "I have loved thee with an eternal love." In the passage before quoted (John 3:16) to prove that Christ is a gift, it is said, "For God so loved... that he gave." We are thus ushered into eternity, into the deepest movings of the heart of God; and we see that from eternity God loved us, and from eternity he gave Christ to us and for us. But wherein is this gift as an expression of God's love unspeakable. Let God himself answer. Our Saviour said on the night before he was crucified, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Paul echoes the same sentiment when he declares, "For scarcely for a righteous man will one die; yet peradventure for a good man some one would even dare to die" (Rom. 5:7). Here, indeed, is expressed the limit of even the conception of human love—that man should love a good man, who was his friend, well enough to be willing to die for him. Such is the story of Damon and Pythias. But hear the apostle in the next verse: "But God commends his love toward us, in that while we were yet sinners Christ died for us." While men were sinners against God; while they hated him and his laws, God so loved them that he gave his Son to die for them.

It is as if a man shall die for the wretch that had attempted his life; as if a law-giver should die for the criminal who had violated the laws of which the law-giver was the originator and defender; yea, it is more, it is beyond man's comprehension or expression, it is unspeakable.

2. The gift is unspeakable in its design. The complete salvation of those who accept it, and through this wondrous work the ultimate glory of God. These two thoughts cannot be separated if we would see the full force of each one. God saves man for his own glory—and man's salvation is to the glory of God. We referred a moment ago to God's love that gave his Son for his enemies; now let us consider how completely man is estranged from God, and what will be his doom.

Paul in Romans 3 gives us a dark picture. He declares: "There is none righteous, no one good. There is none that understandeth, none that seeketh after God.... whose mouth is full of cursing and bitterness; their feet are swift to shed blood.... the way of peace have they not known; there is no fear of God before their eyes" (Romans 3:10-18). In Romans 3:23, he

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sums up his argument by declaring: "For all have sinned and come short of the glory of God." Now hear him in Rom. 6:23: "The wages of sin is death." To man thus sinful, ruined and condemned, Christ is given to be his redeemed Saviour. Christ becomes sin for him, so that man's unrighteousness is lost and he becomes the righteousness of God through Him. Man's understanding is enlightened; his feet are placed in the right way, even upon a rock; his mouth is made to praise God and preach the Gospel; he is given peace and joy; yea, he is given life eternal instead of the wages of sin. Eternal ages alone will tell the exceeding riches of God's grace that gave Christ for man's salvation (Eph. 2:7). And the riches of this grace will ultimately redound to the glory of God. The apostle in that most profound of all passages of his writings (Eph. chaps. 1 to 3) treats of the vocation of the church. He finds its beginning in the eternal call and purpose of God; he finds it wrought out through Christ the reconciliation and peace of Jew and Gentile; he sees Christ as the revelation of the mystery that Paul himself was permitted to preach to the Gentiles; he sees the church as the fulness of Him who filleth all in all. And he puts as the capstone of this wonderful scheme the glory of God. Hear his exhortation: "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21).

O, child of earth, remember that the chiefest glory of the redeemed will be that they themselves will complete the highest glory of God.

A glance at present conditions will show that the things promised are being fully attested by the actual results. The work of salvation goes on. And never were the results so widespread and glorious as they are to-day. Every week there come reports of the salvation of souls in far-off lands. Heralds of the cross are pushing to the darkest corners of this sinful earth; shouts of victorious salvation are filling the air. It seems that we are not far from the time when He who redeemed us "will appear the second time without sin unto salvation." The time when He shall gather His ransomed home "to the praise of the glory of His grace."

III. As an unspeakable gift, our Lord should call forth thanksgiving to God. "Thanks be to God," etc. We do well to know that the apostle uses here no ordinary word. It is one of the most profound and comprehensive of all Bible terms. When used with reference to God, it

expresses His grace to man, guilty; when used with reference to man, it expresses his pleasure, joy, gratitude and thanksgiving for benefits and favors received. Such thanksgiving sweeps the horizon in past and future and rightly apprehends and appreciates salvation. And man is not alone in singing His song of thanksgiving. He is but singing one part of a mighty chorus. The birth of our Lord was announced by the song of a heavenly host; John saw in vision when every created thing, in heaven and earth and under the earth, should join in a universal anthem of praise to Him who opened the seals of man's condemnation (Rev. 5). To-day may we poor mortals look up from our Christmas gifts and good cheer to God and thank Him with hearts most humble, yet most joyous, for His "unspeakable gift."

And now we desire to draw some lessons in closing for instruction and exhortation.

1. This expression in 2 Cor. 9:15 stands at the close of an exhortation as to Christian giving (2 Cor. chaps. 8 and 9) and is stated as the supreme motive for Christian liberality. Pitiableness the state of a child of God who can be covetous in the face of such a gift.

2. The text stands at the beginning of a most pungent exhortation to devout humility and godly living, with threatenings against godless offenders (2 Cor. 10). "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

3. The two foregoing exhortations rest upon the assumption that those to whom the apostle was writing had been saved by the blood of Him who was the unspeakable gift. So they were only expected to manifest in their lives the results of the redemptive words within.

4. That unspeakable gift is offered to-day to all men regardless of condition. And, though you may have received gifts abundant and costly from hosts of loving friends, if you have not received this gift, you are poor indeed. If you have not received Christ, you have received nothing. O, man, in the midst of the earthly joys that surround the majority of my readers, may every lost one act the part of wisdom and receive to-day the unspeakable gift.

I desire to close now by repeating a poem on Christmas composed by a Chinese who had been converted from heathenism. He lives in Los Angeles, Cal., and this poem shows how God works wonders even in

heathen hearts. His poem is entitled,

THE DAY OF DAYS.

"I was eighteen hundred years ago, Not in a region of ice or snow. But far in the land of the early morn, The oldest of lands, the Christ was born.

Of all the joy-days under the sun, Of all the holidays, there's but one, That comes to the heart and clings to the home.

Christmas has come!

Still through the length of multiplied years, Sunshine of pleasure and rainfall of tears, Changes and growth in wonderful ways, Christmas remains the great day of days.

The day of the hope that casteth out fear, The day of all days that brings good cheer, In the country's peace and the city's home—

Christmas has come!

Now in the uttermost ends of the earth The story is told of the Christ-child's birth, And millions wherever the sun's rays fall Are 'kin in the hope that is dear to all.

All over the lands and far out on the seas Is a lifting of voices and bowing of knees, And alike to us all, if we rest or roam,

Christmas has come!

Wherever the blessings of mortals increase With customs and laws that give joy and peace, Where science and art yield comfort and bliss, All over the world there is no day like this.

Of all the joy-days under the sun, Of all the holidays there's but one, That touches the heart and clings to the home,

Christmas has come!

It is but right to say here that I was permitted to teach for three years several Chinese, some of whom are now in China preaching the Gospel. B. A. COPAGE.

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Arrive Lexington	8:30am
Arrive Frankfort	9:30am
Arrive Lexington	11:15am
Arrive Winchester	8:30pm
Arrive Martinsburg	11:30pm

**SPEED—COMFORT—SAFETY**  
 —THE—  
**OLD RELIABLE**  
**LOUISVILLE & NASHVILLE**  
**RAILROAD.**  
**BEST ROUTE FOR YOU.**

**TRAINS SOUTH.**

Leave Louisville	7:25 a. m.
Arrive Louisville	8:15 p. m.
Leave Louisville	1:25 a. m.
Arrive Louisville	7:30 p. m.

**TRAINS NORTH.**

Leave Louisville	8 a. m.
Arrive Louisville	8:30 p. m.
Leave Louisville	11:57 a. m.
Arrive Louisville	8 p. m.

**TRAINS, HILLCO P. M. SOUTHWARD.**

Leave Louisville	8:30 a. m.
Arrive Louisville	8:30 p. m.

**TRAINS, LEXINGTON AND FRANKFORT.**

Leave Louisville	7:30 a. m.
Arrive Louisville	8:30 p. m.

Louisville Ticket Office, Southwest  
 Corner Fourth and Main Streets.

Silver or steel thimbles are  
 safest to use, as they contain no  
 poisonous metals.  
 No garment should be hung in  
 a closet until it has been thor-  
 oughly aired.

**TOMATOES IN FIFTEEN WAYS.**

Summer brings with it no more  
 attractive vegetable, one is al-  
 most tempted to say fruit, than  
 the tomato. When sliced and  
 served raw, thoroughly chilled,  
 upon a bed of crisp green lettuce  
 leaves, there is nothing more  
 cool and refreshing in appearance  
 for the summer luncheon table.  
 Tomatoes form the basis of num-  
 erous palatable dishes, and are  
 most acceptably used as a flavor-  
 ing for soups and sauces. The  
 following are merely a few sugges-  
 tions, illustrative of the ways  
 in which the tomato may be uti-  
 lized, and which the housewife  
 will have no difficulty in varying  
 to suit her own fancy:

**Raw Tomatoes**—Select good,  
 firm tomatoes, pare and set on  
 the ice to become thoroughly  
 chilled. Slice and serve with  
 shaved ice upon lettuce leaves.

**Tomato Salad**—Pare the toma-  
 toes, and cut each into about  
 eight pieces, adding a little  
 chopped onion if desired. Serve  
 on lettuce leaves with mayon-  
 naise. Many prefer to slice the  
 tomatoes, instead of cutting them  
 in pieces.

**Tomatoes Stuffed with Pea-  
 nuts**—Choose firm tomatoes, pare  
 and scoop out part of the inside,  
 filling the space with a mixture  
 of chopped peanuts and mayon-  
 naise. Serve on lettuce leaves.  
 The combination of tomatoes,  
 peanuts and mayonnaise may  
 seem a strange one, but if tried  
 it will be almost sure to be liked.

**Broiled Tomatoes**—Do not pare,  
 but cut in slices, and broil to a  
 delicate brown, upon a double  
 wire broiler. When done, take  
 up carefully, dot with butter,  
 season with pepper and salt, and  
 serve at once. These will be  
 found good with beefsteak.

**Fried Tomatoes (1)**—Like  
 broiled tomatoes, these should  
 not be pared, but cut in slices.  
 Fry in butter till brown, and  
 serve on a heated dish with the  
 juice in the pan poured over  
 them as a dressing.

**Fried Tomatoes (2)**—These are  
 fried as directed in the preceding  
 receipt, and served with a cream  
 dressing, which is made by dust-  
 ing a little flour into the juice,  
 which remains in the pan, and  
 adding milk or cream till it is of  
 the right consistency.

**Fried Tomatoes (3)**—Pare and  
 slice as directed in the preceding  
 receipt, dip in beaten egg, then  
 in bread crumbs, and fry in hot  
 fat. Take up carefully to avoid  
 breaking, and serve at once.

**Stewed Tomatoes**—Pare the  
 tomatoes, and put on in a sauce-  
 pan with a little pepper and salt,  
 adding also sugar in the propor-  
 tion of a tablespoonful to about  
 a quart. Allow them to stew  
 gently till soft, and just before  
 serving, thicken with flour and  
 water, adding also a little butter.

**Scalloped Tomatoes**—Having  
 prepared the tomatoes by paring  
 and slicing, place a layer of them  
 in a baking dish, dot with butter  
 and sprinkle with pepper and  
 salt, and sugar. Cover this with  
 a layer of bread crumbs, which,  
 of course, must be stale, and al-  
 ternate the layers till the dish is  
 filled. Bake in a moderate oven,  
 and serve in the dish in which it  
 was baked.

**Baked Tomatoes**—Select solid,  
 smooth tomatoes of uniform size,  
 do not pare, but scoop out a cav-  
 ity in each. Now make a filling  
 of stale breadcrumbs, salt, pep-  
 per and sweet marjoram to taste,  
 chopped onion, and a little but-  
 ter. Fill the tomatoes with this  
 mixture, put a bit of butter on  
 top of each one, and a little but-  
 ter in the pan, and bake in a  
 moderate oven.

**THE FARM**  
 KENTUCKY TRADE ITEMS.

During 1899, 152,862 hogheads  
 of leaf tobacco were sold on the  
 Louisville basis.

G. W. Johnsey, of Hart Co.,  
 killed a hog that netted 600 lbs.  
 and obtained from it fifteen gal-  
 lons of lard.

Twenty-three hogheads of  
 Scott county tobacco sold in  
 Louisville last week at \$9.70 to  
 \$5.95.

Sales of sheep at \$1.75, several  
 hundred turkeys at 54c and 40  
 1305-lb cattle at 54c are reported  
 in the Harrodsburg Democrat.

Mr. H. Cecil, of Mercer Co.,  
 bought of C. L. Patterson, of  
 Jessamine Co., 14 head of three-  
 year-old mules at \$75 per head.

I. S. Collins, of Madison Co.,  
 sold to G. C. Titus, of Spring-  
 field, Ohio, fifty feeders of 1,000  
 pounds weight at 5 cents.

Ison Bros., of Pleasant Hill,  
 bought of Mr. Dugan, the horse-  
 man, of Perryville, five head of  
 horses for about \$750.

N. B. Coy, of Madison county,  
 bought of W. I. Herrin and Josh  
 Wilson at Lancaster a bunch of  
 heifers at 34c and some cows at  
 3 cents.

Col. Underwood sold to Per-  
 kins, of Mercer, two red bull  
 calves for \$62.50 and bought of  
 G. A. Eubanks a Shorthorn cow  
 for \$35.

G. A. Bowen, of Campbells-  
 ville, Ky., sold recently to par-  
 ties in the South fifteen 4-year-  
 old mules for \$100 each.

A Shorthorn steer, weighing  
 3,000 pounds, was sold last week  
 on the Louisville market to a  
 local butcher at 74c per pound,  
 making the total price of the  
 steer \$225.

Mr. Will Shawler, of Hardin  
 county, sold in Louisville a car-  
 load of extra fine export cattle  
 at \$5.00. They averaged 1,400  
 pounds and were in extra fine  
 condition.

Anderson & Spillman bought  
 this week 200 acres of wheat  
 from Red Guddard, 80 acres from  
 Hood Worthington and 90 acres  
 from Hibbard and Prewitt, all  
 at 60c.—Advocate.

Mr. Clarence Miller, of Eighty  
 Eight Ky., sold two mules, five  
 and six years old, and 15 and 18  
 heads high, to Mr. Harry Laza-  
 rus for \$185.

In this county Chas. A. Peters  
 raised 5,785 pounds of tobacco on  
 the ee acres of ground. The to-  
 bacco sold at \$6.75, making a to-  
 tal of \$387.10, or a fraction of  
 \$1.29 an acre.—Ewing Inquirer.

The crowd at Lancaster on  
 court day was small, but there  
 was considerable activity in the  
 cattle trade, most of the 300 on  
 the market changing hands. Yearlings  
 brought 4c; heifers 3c to 3 1/2c;  
 a few mules sold at \$40 to  
 \$50 and some plug horses at \$30  
 to \$35.

**Your Whole Family**  
 Would be Satisfied  
 with one of these wagons. They are made of  
 the best material, and are so constructed that  
 they will last for years. They are also  
 very light, and are so constructed that  
 they will run on any road. They are also  
 very cheap, and are so constructed that  
 they will be a great asset to your family.

**WE HAVE NO AGENTS**  
 but sell all goods direct from our  
 factory to the purchaser at whole-  
 sale prices. We are the largest  
 manufacturers of wagons in the world, and  
 we have the most complete stock of  
 goods in the world. We are also  
 the largest manufacturers of wagons  
 in the world, and we have the most  
 complete stock of goods in the world.

ESTABLISHED 1850  
 BRYANT GARLAND & BARNES MFG. CO., W. R. P. Co., Elkhart, Indiana

**DR. BLAUDS PILLS**  
**GENERAL DEBILITY**  
 The genuine imported one Silver Cent, and  
 "made" stamped on each Pill.  
 E. PUGGER & CO., New York. All druggists.

**BELLS**  
 Bell Alloy Church and School Bells, of good  
 tone. The C. S. BELL CO., Hillsboro.

**BUCKEYE BELL FOUNDRY**  
 Established  
 1840. W. W. WATKINS, Co. Foundry, S. E. L.  
 Sole Makers of Pure Copper and Tin  
 Bells. Also Brass and Iron  
 Bells of the Largest Bell in America.

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**TO FLORIDA**  
**DOUBLE DAILY FAST TRAINS**  
 VIA  
**THE SOUTHERN RAILWAY.**

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

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

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

Also through Sleeping-cars from  
 St. Louis to Jacksonville, in con-  
 nection with L. E. & St. L. Railroad  
 (Air Line), via Louisville; and  
 through Sleeping-cars from Kansas  
 City to Jacksonville, via the K. C.  
 F. B. & M. Railroad, in connection  
 with THE SOUTHERN RAIL-  
 WAY, via Birmingham, Atlanta,  
 Jessup and The Plant System. The  
 fast Kansas City-Jacksonville Lim-  
 ited, only thirty-eight hours from  
 Kansas City to Jacksonville.

All Agents of connecting lines sell  
 through Winter Excursion tickets  
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 Asst. Genl. Pass. Agent,  
 Louisville, Ky.

"IN HIS STEPS, OR WHAT WOULD  
 ISSUE DO?" can be obtained from  
 the Baptist Book Concern, for 20c.



**ROYAL BAKING POWDER**  
**ABSOLUTELY PURE**  
 Makes the food more delicious and wholesome

**Items of Interest.**  
 NEWS THE WORLD OVER.

General Otis still maintains that the "rebellion" in the Philippines is over, but there still come reports of fights, and even of fights in which the Filipinos were the attacking party. General Manila has made such a vigorous attack at Subig that the United States troops had to send for reinforcements.

A severe earthquake shook a large part of Southern California. The greatest damage done was at San Jacinto and Hemet. A large hotel was wrecked at the latter place, and many houses were destroyed in both towns. The loss in Hemet is put at \$20,000, and it was almost as much at San Jacinto. Little damage was done at Los Angeles. Six Indians were killed in one house; the other loss of life, if any, has not been reported.

The Flinnack Rock, which overhung Cumberland Gap, and was a noted spectacle, fell on the 24th of December. The town was startled as by an earthquake. It was a blessing that the course of the huge mass was away from the town. Much property was destroyed, but no deaths are reported.

The correspondent of the London Chronicle with the British army under Gen. Methuen says that in the first fight at Modder River some Boers in a house who had surrendered were all murdered by the British soldiers, their excuse being that the Boer artillery had shelled the British field hospital. If the British officers have no fear of God nor of the execution of mankind, one would think the fact that so many of their comrades are prisoners in the Boers' hands would deter them.

The news from South Africa is meagre. The British made a sortie from Mafeking on Christmas day upon a Boer fort and were driven back with the loss of 100 men. The Boers lost two killed and wounded. Gen. French had a fight with the Boers who had "almost surrounded" him, but succeeded in escaping. The British warships seized a German vessel on the pretext that there were three officers and twenty men on board who were going to fight for the Boers. The German Government will attend to that, and effectively.

Capt. Churchill, son of the late Lord Randolph Churchill, the World's correspondent, was captured on an armored train and sent to Pretoria. He wrote to Gen. Joubert, saying he was not a combatant, and he did not carry arms. Joubert answered promptly, saying that it had been reported to him that Churchill was fighting, but his assurance that he was not was sufficient, and he ordered his release. The letter and release came ten hours after the Captain had made his escape.

A writer in the New York World says the Boers have no bands of music with their armies, but that every night and morning, and before going into battle, if there is time, "the entire army will stand in rows and join in singing Old Hundred. Each note is prolonged, and the effect is solemn and awful, so much of resolution and of strong and relentless resolve do they put into their singing."

The Board of Health in New York City deserves the thanks of the whole country for steadily refusing to allow the cargo of coffee from the plague-infested ships to be landed. The plague is most deadly, and it has been found impossible to stamp it out where it has once gotten foothold. Rats carry the infection. There may be a question as to whether it is worth the cost of parts ought to be admitted at all. But when the plague is actually on board a ship there seems to be no question in regard to the safe course.

It is an evidence of the materialistic spirit of the age that such a man as Mr. Ballou, in making a speech in England, should tell the Boers that they will find a more prosperous under the rule of England than under their own government. The idea that any people should prefer independence to money does not seem to occur to him.

A Norwegian minister who was sent into Mexico to see to the execution of a treaty was a tank of a mammoth which he discovered in the Yukon country stretching out of the bank of a river. The shell and teeth of the mammoth were many ft, but the body has not been found. The tank is nearly eleven feet long, and the end had been broken off, and it is thought the entire length was fifteen feet. What is left weighs 25 pounds.

The enormous destruction of birds to supply trimmings for women's hats was clearly shown at the fair in a factory at Wantagh, L. I., when among the property destroyed were 10,000 stuffed sea-gulls, 20,000 wings of other birds, and 10,000 heads of birds representing varieties from the plumed birds of the South to the ordinary Long Island crow. The establishment had been stationed at different points along the Atlantic Coast from Maine to Florida, and some of them kill a great many birds during the season. The greatest record made by any one man was 14,000 killed in one season in Florida.

Railroad traveling for long distances is cheaper in Russia than anywhere else. A ticket from St. Petersburg to Odessa costs \$10 for second-class fare and \$20 for third-class. The second-class coaches are those which are generally used by travellers, being comfortable and pleasant.

**A REAL \$7.50 BARGAIN.**

We have examined the overcoats offered by Whiteison in his advertisement in this week's issue, and have no hesitancy in saying that they are real bargains, and well worth \$12, for which price they are sold by other houses. Send \$7.50, with your size, and receive one of these real bargains.

**Price of Balls Likely to Rise.**

Prices for material used in the manufacture of balls are steadily rising, indicating an early advance in the price of the finished product. The C. E. Bell Co., Hillsboro, Ohio, issues the largest ball factory in the world, are still disregarding the market and maintaining their former low prices list, yet steadily increasing the quality of their balls. The Bell Company cost but a few cents for school, alarm, farm and factory, from 4 in to 12 in diameter, and of a steel alloy that gives great strength, power and durability. The Ball Company after charging the cost of material and labor, and a fair profit, are taking the subscription. All these balls are made in the factory, and are of the highest quality. A large illustrated catalogue is offered free to those interested in the purchase of a ball for any purpose.

**OUR GREAT PREMIUM OFFER.**

*The Gentlewoman, an elegantly illustrated, 32-page monthly, about the size and style of the Ladies' Home Journal. Subscription price is the same, and is in every way a very interesting magazine. Published in New York.*

Some papers give premiums to new subscribers only, but we give to old too, and treat all subscribers alike.

**THE WESTERN RECORDER has more than double the reading matter of the average \$2.00 religious weeklies, and the writers are the ablest in the denomination. Old subscribers, in order to get premium, will see label on their papers and pay up to the end of the present subscription year. If you are not in arrears send \$2.00 and you will get both papers. New subscribers get both for \$2.00. This offer is good for only 30 days.**

Address: **WESTERN RECORDING, Louisville, Ky.**

**MORPHINE** (Dover's) is a powerful narcotic, and is used in the treatment of various ailments, such as neuralgia, rheumatism, and toothache. It is also used in the treatment of opium withdrawal symptoms. However, it is highly addictive and can lead to severe physical and mental health problems if used for a long period of time. It is important to use it only under the supervision of a qualified medical professional.

**OUR LONDON LETTER.**

The one topic of interest in the Baptist denomination in England just now is the Twentieth Century Fund. Meetings are being held in almost every town and in almost every church. Our more prominent men are showing great sympathy, and many of them are addressing large gatherings evening after evening. The aim is to raise a quarter of a million pounds sterling (\$1,250,000), and it is confidently stated that this will be secured. The Secretary of the Baptist Union, Rev. I. H. Shakespeare, M.A., is leading with rare enthusiasm. Already we see signs of the accomplishment of one object, not the least of those contemplated, the union of British Baptists in some great, generous, enlarging undertaking, which by its heat may fuse the churches together. True union is not formed very rapidly, but the work is going on.

The British nation is just now passing through a very sorrowful experience. Wars indeed a terrible thing. Our young people did not know what it meant, and many wished for the experience. They know now. Not a word is heard anywhere of giving up the conflict. A fixed resolve is found with men of every class, cost what it may, to carry it through. The expense both of men and money threatens to be serious. Already our troops in Africa are said to be decimated. Upwards of seven thousand men are either killed, wounded or taken prisoners. Reserve men are flocking to the standards, and are being sent out as rapidly as possible. Now no one is for a party, but all for the state. In one respect it is well that the Conservatives are in office, for the Liberals are acting generously and supporting the government. I, for one, believe that the war ought not to have been, but agree that all such consideration must be postponed. After all, it cannot be questioned that a strong government in South Africa, on the Anglo-Saxon principles of Liberty, Equality and subsequently Fraternity, will be an unspeakable good, a decided step in advance for the civilization of the world.

It is not a pleasant consideration that the Boers in Africa, whom we are seeking to subdue, are our fellow-Christians. It has been reported that there are about 30 Baptist churches in South Africa with a membership of about 8,000.

The Dutch are in the majority and have three main religious denominations—the Dutch Reformed Church, the New Reformed Church and the Doppers. The Doppers used to practice immersion; but have deserted the ordinance. President Kruger is a Dopper. At the last meeting of the Baptist Union of South Africa, he gave the opening address. At the formation of a large church in Pretoria in 1890, he laid the foundation stone of the new chapel. The opinion is very strong here that our government would never have commenced the war. It was great folly and wickedness of Kruger's government to begin it by invading British territory with an army and so compelling us to the conflict. Otherwise our Queen would never have consented, after so bright and glorious a day for her sunset to be ruddy with the horrors of war.

What I fear most is, not failure, (the strength of our Empire and the spirit of the people is far too great for that) but the degeneration which war is sure to bring. War can only be successfully carried on by deception, lying, cruelty, destruction, hatred, joy in slaughter and similarly unchristian and unchristian actions and feelings. It lowers the moral tone of a nation.

Just now there comes a horrible story of a tramp who shot three Boers with a revolver in a recent skirmish. And the masters of public opinion have been telling their boys of this as "a jolly brave thing."

In one school the lads have subscribed for a watch to be sent as a testimonial. Almost every boy I meet has heard of it and would rejoice to go out to do the same. I, for one, am unable to read the Ten Commandments and the Sermon on the Mount upside down.

J. HUNT COOKE.

**A THIRD BAPTISM.**

"A Looking Glass for Baptists." by Luke Howard. London.

This Luke Howard was a Quaker who had renounced his Baptist sentiments in the early days of the Commonwealth (1658). He says: "In the years 1643-1644 the people called Baptists began to have entrance into Kent; and Ann Stevens, of Canterbury, who was afterwards my wife, being the first that received them there, was dipped into the belief and church of William Kiffin (1), who then was of the opinion commonly called the Particular Election and reprobation of persons; and by him was also dipped Nicholas Woodman, of Canterbury, myself and Mark Elfrith, of Dover, with many more, both men and women, who were all of the opinion on that particular point, and who reckoned themselves of the Seven Churches in that day, who gave forth the book called The Faith of the Seven Churches, which was then opposite to the Baptists that held the General, as it still the same. At which time there was a great contest between those Baptists, the General, as Lamb, Barber, and those that held the Universal love of God to all, and Kiffin, Patience, Spillman (Spilsbury) and Collyer, and those that held the Particular Election; so that if any of the Particular, men or women of the Seven Churches aforesaid, did change their opinions from the Particular to the General, that then they were to be baptized again; because, they said, you were baptized into a wrong faith, and so with another Gospel, using that saying, 'If any man bring any other Gospel than that which we have received, let him be accursed'." (2). Whereupon several denied their belief and baptism (3), and were baptized again into the General opinion, or belief. But Nicholas Woodman aforesaid, with Mark Elfrith, with all of them in Kent except Daniel Cox, of Canterbury, which never baptized any, held their baptism in the Particular, but changed their opinions to the General, and some to free-will and the mortality of the soul, and many other things."

(1) William Kiffin pastor of a Particular Baptist church, A. D. 1643, for certain. How much earlier?

(2) This is proof that Ivimey was right in his surmises that the reason why the Jessey-Spilsbury-Kiffin Baptists did not seek the Smith-Elwase-Barbone Baptists to baptize them, was because there was no affinity between the two sections; and not that they were preaching sprinkling or pouring.

(3) Baptized a third time, but not because their second baptism was by pouring or sprinkling, as Dr. Whitsett makes his witness to testify, i. e., Barbone, Bailie, Paget, &c. E. O. WARR.

**C. P. Barnes & Co.**  
 ESTABLISHED 1838.  
 Watch Makers, Jewelers, Silversmiths, Diamond Setters.  
 504 and 506 West Market St., Louisville, Ky. Catalogue sent FREE.  
 This firm is reliable.—Western Recorder.

**THE MARKETS.**  
**LIVE STOCK.**  
 Report for week ending Dec. 30.

**CATTLE.**

Extra good export steers, 1,200 lbs.	44 00/100 75
Light shipping, 1,200 to 1,500 lbs.	4 00/104 75
Best butchers	4 00/104 00
Fair to good butchers	3 75/103 00
Common to medium butchers	3 75/102 25
Thin, rough steers, poor cows and heifers	3 50/101 00
Good to extra oxen	3 75/102 25
Common to medium oxen	3 50/101 50
Feeders	3 75/102 25
Stockers	3 75/102 25
Bulls	3 50/101 00
Veal calves	4 50/104 00
Good to extra hogs	3 50/103 00
Fair to good	3 50/102 50

**HOGS.**

Choice packing and butchers, 225 to 300 lbs.	4 00
Fair to good packing, 150 to 200 lbs.	4 25/4 40
Good to extra light, 125 to 150 lbs.	4 50/4 60
Fat hogs, 150 to 175 lbs.	4 50/4 50
Fat hogs, 100 to 125 lbs.	3 75/4 00
Pigs, 60 to 80 lbs.	3 50/4 00
Weight, 125 to 150 lbs.	3 50/4 00

**SHEEP AND LAMBS.**

Good to extra shipping sheep	3 50/103 00
Fair to good	3 50/102 00
Common to medium	3 25/101 00
Stocks	3 00/100 00
Ships and sealwags, per head	3 00/100 00
Extra Spring lambs	4 00/4 25
Best butcher lambs	4 00/4 25
Fair to good butcher lambs	3 75/4 00
Wethers	3 50/4 00

**LEAF TOBACCO.**

Owing to a regular holiday taken each year on the tobacco market, no report is made.

**THE "RECORDER" Machine.**

The New Improved "Recorder" Sewing Machine for only \$18, delivered to all points east of the Rocky Mountains with all freight charges paid, including one year's subscription to the WESTERN RECORDER. This machine is more desirable than those sold in your local markets at from \$45 to \$55. Cash must accompany all orders. Your money will be returned you if the machine is not satisfactory.



This is a large, handsome, 5-drawer machine with cast iron and wood work, Gothic Cover, Drop Leaf, looks to cover and drawers, nickel-plated flags to drawers, dress guards for wheels and a device for replacing belts.

**LIST OF ATTACHMENTS.**

The following attachments go with each machine: Buffer, Tacker, four Hemmer, Binder, Foot-hammer and Faller, Braider, Sewer, Quilter, six Bobbin, Oil Can, two Sewer-drifters, Paper of Needles, Thimble, Gauge and Book of Instructions.

Do not confound the New Improved "Recorder" with the sewing machines offered by other parties for premium purposes. There never has been a liberal offer as this before made. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market.

Address with money order or check.

**Western Recorder**  
 LOUISVILLE, KY.