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The gentle mind by gentle deeds is known.—Geoffrey Chaucer.

DR. C. E. JEFFERSON emphasizes the great fact that the churches have never made lasting conquests except where they have trained the children in catechisms. We are glad to know that Southern Baptists are waking up to this truth.

THE Watchman says truly: "The success or failure of a given enterprise is no indication whatever of God's will in regard to it. No possible triumph of a cause that we believed to be unjust could convince us that God was pleased with injustice."

DR. MCGIFFERY, in a recent sermon in New York City, took the ground that persons are as much inspired in these days as the writers of the Scriptures were. At least that was what his words meant as men understand language. He seems resolved to justify those Presbyterians who are unwilling to tolerate him longer in their fellowship.

THE Youth's Companion says: "College presidents testify that a large per cent. of college students are lamentably ignorant of the Scriptures. Sabbath-school instruction does not go far, and the only safeguard against the heathenization of a part of our population seems to lie in a reviving sense of parental responsibility—a re-throning of religion in the family."

JOHN RUSKIN was a frequent attendant at Spurgeon's church for some years. Once he said that he supposed Spurgeon believed he would be damned if he did not accept the faith he preached. Spurgeon answered, "If you do not believe what I preach, you will be damned." The chief thing in Spurgeon's preaching was always the vicarious atonement, and there is no salvation save by trust in that.

THERE has been quite a discussion in regard to Sunday-schools. The *Christian Intelligencer*, in speaking of this, comments: "The need to-day is not less teaching in the Sunday-school, but more in the home, not less attention to Bible study, but more attendance on the divinely appointed public worship of God. The Sunday-school may be, it is well for us to recognize, a source of evil as well as of good, and it becomes all Christians to address themselves to the task of correcting its faults and short-comings, and making it more than ever a blessing to the church and the world."

ERASMUS AND THE ANABAPTISTS.

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

Attention has recently been called by Dr. Karl Rembert in his great work on "The Anabaptists in the Archduchy of Julich" (Berlin, 1899,) to the close relationship that existed between Erasmus, of Rotterdam, and the old-evangelicals of the earlier time, and the influence that he exerted upon the Anabaptists of the lower Rhenish provinces. Educated in a school of the Brethren of the Common Life, whose conceptions of Christian life and doctrine had much in common with the Waldenses and related parties that abounded in these regions during the later Middle Ages, he continued to the last, in opposition to Luther and the politico-ecclesiastical reformers, to teach the old-evangelical type of doctrine and to advocate the old-evangelical method of quiet moral and religious reform.

The chief particular in which he differed from the old-evangelicals was in his undue exaltation of the New Learning, and in his comparative deficiency in the martyr spirit. Like the Waldenses and the Brethren of the Common Life, he gave the foremost place to the Gospel of Christ, and laid the utmost stress on the necessity of imitating Christ in his life of meekness, gentleness, long-suffering and practical beneficence. His influence on a number of the educated ministers of the lower Rhenish provinces, who passed from moderate Catholicism to Lutheranism, from Lutheranism to Zwinglianism, and from Zwinglianism to Anabaptism, such as John Campanus, Adolf Clarenbach, Henry Rott, Dionysius Vinne, John Kloppeis, Gottfried Stralen, Hermann Staprade, etc., is well established. Rembert has presented the facts in a convincing manner. Even the disposition to reject the current views of the person of Christ, manifest in many of the Anabaptist teachers of this region, can be traced in part to Erasmus, who hated dogmatizing, and who was content in such matters to follow the simple, untechnical language of the New Testament.

In nothing is the relationship of Erasmus to the old-evangelicals and to the Anabaptists more clearly marked than in his abhorrence of war as completely antagonistic to the teachings and example of Christ and to the spirit of the Gospel. The utter rejection of warfare by the earlier evangelicals and by the Anabaptists is well known. The following from Erasmus will illustrate his attitude toward war in general and toward warring popes and prelates in particular:

"Although in the gospel Peter is said to have declared, 'Lo, we have left all and followed thee,' yet these popes speak of St. Peter's patrimony as consisting of lands, towns, tributaries, customs, lordships; for which, when their zeal for Christ is stirred, they fight with fire and sword at the expense of much Christian blood, thinking that in so doing they are apostolical defenders of Christ's spouse, the church, from her enemies. . . . Further, as the Christian church was founded by blood and advanced by blood, now in like manner, as though Christ were dead and could no longer defend his own, they take to the sword. And although war be a thing so savage that it becomes wild beasts rather than men, so frantic that the poets feigned it to be the work of the Furies, so pestilential that it blights at once all morality, so unjust that it can be best waged by the worst of ruffians, so impious that it has nothing in common with Christ, yet to the neglect of everything else they devote themselves to war alone."

Again, referring, no doubt, to the military enterprises of Pope Julius II., he writes: "Thus you may see even deprecate old men display all the vigor of youth, sparing no cost, shrinking from no toil, stopped by nothing, if only they can turn law, religion, peace, and all human affairs upside down."

These remarks are put into the mouth of Folly in "The Praise of Folly" (1510). Four years later, in a letter to the Abbott of St. Bertin, he delivers himself as follows:

"Oh that God would deign to still the tempest of war! What madness is it! The wars of Christian princes begin, for the most part, either out of ambition, or hatred, or lust, or like diseases of the mind. Consider by whom they are carried on: by homicides, by outcasts, by gamblers, by ravishers, by the most sordid mercenary troops, who care more for a little pay than for their lives. These outcroppings of mankind are to be received into your territory and cities that you may carry on war. Think, too, of the crimes that are committed under pretext of war, for amid the din of arms good laws are silent; what rapine, what sacrilege, what other crimes of which decency forbids the mention! The demoralization which it causes will linger in your country for years after the war is over. . . . It is much more glorious to found cities than to destroy them. In our times it is the people who build and improve cities, while the madness of princes destroys them. But, you may say, princes must vindicate their rights. Without speaking rashly of the deeds of princes, one thing is clear, that there are some princes at least who first do what they like, and then try to find some pretext for their deeds. And in this hurly-burly of human affairs, in the confusion of so many leagues and treaties, who cannot make out a title to what he wants? Meanwhile these wars are not waged for the good of the people, but to settle the question, who shall call himself their prince."

Then follows a noble utterance in behalf of liberty, which is reflected indeed in some of Luther's early writings, but from whose sentiments he lamentably departed when he became involved in civil and religious strife:

"We ought to remember that men, and especially Christian men, are free-men. And if for a long time they have flourished under a prince, and now acknowledge him, what need is there that the world should be turned upside down to make a change? If even among the heathen, long-continued consent makes a prince, much more should it be among Christians, with whom royalty is an administration, not a dominion."

Again, in a satire on Kings (1515), he compares them with eagles "who fatten their eaglets on the flesh of innocent birds." "Let any physiognomist worth anything at all consider the look and the features of an eagle—those rapacious and wicked eyes, that threatening curve of the beak, those cruel jaws, that stern front. . . . will he not recognize at once the image of a king? Add to this a dark, ill-omened colour, an unpleasing, dreadful, appalling voice, and that threatening scream at which every kind of animal trembles. . . . At this scream of the eagle the people tremble, the senate yields, the nobility cringes, the judges concur, the divines are dumb, the lawyers assent, the laws and constitutions give way, neither right nor religion, neither justice nor humanity avail. And thus while there are so many birds of sweet and melodious song, the unpleasant and unmusical scream of the eagle alone has more power than all the rest. . . . They call it the ex-

tension of the empire when this or that little town is added to the titles of the prince at the cost of the plunder, the blood, the widowhood, the bereavement of so many citizens."

That such peace-loving and humanitarian, nay, truly Christian, utterances of the great humanist should have touched the hearts of the old-evangelicals, and should have been accepted by multitudes of those who were afterwards led by Luther's bold utterances to cast off the Roman yoke, might have been expected.

In another article I propose to give some account of Erasmus' ideas of the New Testament and the way in which it should be studied, as a still further evidence of his kinship to the old-evangelicals and to the more enlightened class of Anabaptists.

WEAK THINGS.

The weapons of our warfare are not carnal. There were warriors in the time of our Saviour, but he passed them by, and those men who were utterly ignorant of military affairs. He had no use for carnal weapons in the campaign which he had inaugurated. More than once the Christian church has degenerated into a worldly institution and resorted to worldly weapons, but the result has always been disastrous. Outward victories have been won at the expense of faith in God. Martin Luther was a wise man, as well as a brave and good man. His wisdom was never more conspicuously displayed than it was when he refused the military protection which the Elector of Saxony offered him. He was not afraid to trust God. He understood that the truth needed no carnal weapons of defense. He presents a grand spectacle standing up boldly before a frowning and threatening world, with no weapon in his hand but the Word of God.

The sword has its place, but it is in the hand of the magistrate and the soldier, not in the hand of the apostle of Christ. It is not required for the propagation of the faith of Christ. Swords, battle-axes, artillery, and battleships have their uses, perhaps, but it is a temporary use. Besides, these things are not so mighty as men think. There is more power for good in one solid truth than in all the battleships on all the seas.

God hath chosen the weak things, but he has not excluded the strong. Brilliant talents and vast learning do not disqualify one for effective service in the kingdom of God. Saul of Tarsus was a man of superior talents and culture, but these did not render him unacceptable or useless. On the contrary, they added to his power for good. An ignorant man may do a world of good if he be a good man, but he could do far more good if he were educated. God is not partial to ignorance. He does not exclude any. All are called, and all are welcome.

Christ has no need to call the highest classes, for he can take the lowest and make them highest. He can take the poor and make them rich; the foolish, and make them wise; the weak, and make them strong; the baseborn, and make them highborn. He does not ask what the pedigree of a man is, but what is his character. He does not require that he shall be born of a prince, but that he shall be born of the Spirit. They may not trace their pedigree back to a king, but they trace it immediately to the King of kings. The world considers them worthless, but in the eyes of God one of them is worth ten thousand. They are his chosen ones.—N. Y. Advocate.

THE "CHURCH" AND THE "KINGDOM."

BY JEREM E. THOMAS, D.D., LL.D.

II.

It may be well, at this point, to pause and summarize briefly

THE CHIEF RESULTS OF OUR INQUIRY.

1. We have found a recent increasing tendency among scholars to repudiate the notion, uniformly asserted to "since the days of Augustine," that "church" and "kingdom" are identical. Dr. Candlish cites a long list of authorities to this effect. We may add also the influential names of Dr. Hort, previously referred to, James Orr and A. M. Fairbairn. Dr. Fairbairn (in his Studies in the Life of Christ) has discussed the question in detail, pointing out the irreconcilable features of the two, and concluding that "the church and the kingdom may thus be more properly contrasted than compared." "The church was to promote the ends, realize the ideals, of the kingdom. If *basileia* was steeped in Hebrew, *ecclesia* was penetrated with Greek associations." (Note the bearing of this last statement, in connection with what has been here urged.)

2. The theory of identity, thus boldly abandoned after centuries of unhesitating acceptance, proves upon examination to have been uniformly and logically interlocked with the notion of a "church universal"; which still prevails, although confusedly interpreted. Both notions build upon the same Judaic-Christian hypothesis, and justify themselves by the same exegetical methods; both lend themselves to the support of the same type of ecclesiastical organization; and both seem to have had a common historic origin. For the "days of Augustine," to which we are referred for the beginning of the now exploded theory of identity, followed soon after the first "ecumenical" council and the established conception of an imperial church—the incipient stage of the later "Holy Roman Empire." From that time the imperial, the national, or the hereditary, theory of the church has been in the ascendant, and the exegetical pressure of each has been in the same direction. Advancing scholarship has now overthrown one of these twin-born and indissolubly associated ideas. It cannot be presumptuous to suspect that, under a like test, the other is doomed to the same fate. Truth is not ultimately settled by the voice of the majority, nor even by that of still unanimous tradition.

3. Applying the ordinary principles of criticism to the text of the New Testament, we find a strong presumption in favor of popular usage, rather than the Septuagint, as the primary source of authority in determining the meaning of the words in question. Both words are Greek; both had a definite and familiar sense; both were taken originally from the political sphere, and had a radically antithetic signification. *Basileia* had come to designate the world-wide Roman Empire exclusively; while *ecclesia* had come to refer to various forms of local assembly, the Jews applying it familiarly to the individual synagogue.

4. Our Lord's use of the words in the Gospels confirms the expectation thus aroused. He uses the word *ecclesia* but twice. In one of these instances he points unequivocally to a local assembly, taken as a "representative" of a class (to borrow Dr. Hort's characterization). In the other, where the two words are brought into juxtaposition, interpretation in the same sense makes the whole passage not only more intelligible, but harmonizes better with the figurative and historic implications of the context. The word *basileia*, as elsewhere occurring in his utterances, is coupled with allusions quite unintelligible as applied to a synonymous *ecclesia*, but consistent enough if the two are treated as in their nature to be "contrasted rather than compared."

5. Turning to the Acts and Epistles, where writer and reader are predominantly Hellenes or Hellenized, the presumption of conformity to popular gentile conceptions naturally increases in force. Jowett says of the Greeks that "the intensity of their inner life rendered it impossible for them to amalgamate

great masses of men. Besides, the idea itself was repugnant to the Greek mind." It could hardly be presumed that an intelligent writer, addressing a Greek constituency, would inject into a familiar word a sense not only unfamiliar, but "repugnant," to his reader's methods of thought, expecting him to fish out intuitively the idea meant to be conveyed.

We discover on referring to the text, that our expectation is again justified by cumulative circumstances.

(a) While *basileia* is uniformly treated as single and universal, never concrete, and usually future, in reference, *ecclesia* is, with relatively few exceptions, limited by its plural form or its specific application, to an individual, visible, existing body.

(b) The figures commonly employed as descriptive of the *ecclesia* ("body," "temple," "household") are such as wholly lose significance when evaporated into generality of interpretation. Some of the Lutheran divines illustrate the absurdity into which one may be betrayed by attempting thus illegitimately to expand the figure to fit it to a theory. For they soberly maintained the ubiquity of Christ's fleshly body.

(c) The functions uniformly allotted to the *ecclesia* become impracticable when attributed to the unknown elect, to a heterogeneous collection of unaffiliated local or provincial bodies, or to an unorganized multitude of individual disciples. The assumptions and exhortations of the bulk of the Epistles would be meaningless and profitless if considered as addressed to such a motley company.

At this point we may appeal to modern criticism for confirmation of the impression thus far independently created by examination of the text. From them we learn that

(d) The list of exceptional cases in which the universal sense has hitherto been confidently assumed to attach to the word *ecclesia* must be still further pruned down. There remain only Ephesians and Colossians to draw upon; Epistles which are avowedly addressed to a constituency peculiarly strong in gentile association. Even there the figure of the "temple" can not be made to yield a universal reference; and the other figures are rendered equivocal as witnesses, by the circumstance that they have all been used elsewhere by the same writer, and, without exception, have been locally applied.

(e) Progressive recession of the text has steadily favored the contrasted meaning of the two words: unity of the *basileia* and plurality of *ecclesia* more and more appearing in the next text. A single instance, apparently looking in the opposite direction, ought not, perhaps, to be left unnoticed. In Acts 9:31, the Revisers have substituted "church," for "churches" of the Authorized Version. But this is not of serious importance to our inquiry. Dr. John A. Broadus suggests that it "probably denotes the original church at Jerusalem, whose members were by the persecution scattered throughout Judea and Galilee and Samaria, and held meetings wherever they were, but still belonged to the one original organization."

It matters little whether this, apparently reasonable, explanation is accepted: for the church, expressly limited to this area, can not be pretended to have been "universal": it would be provincial, at most. And there are few scholars who to-day attempt to find a provincial church in the New Testament.

(f) Finally, the effort to derive the universal sense, even in the few passages that remain, from the text itself, by ordinary exegetical treatment of the language, has been abandoned. Dr. Hort's admission that it must be artificially attached to the word by argumentative inference amounts to the denial that any such meaning inheres in the word itself. How much is meant by the statement that the notion of universality thus introduced is to be taken in the "theological" sense as contrasted with the "historical" sense is not quite clear. The words naturally suggest an intended antithesis of the ideal with the actual. And this is the only logical issue of his argument. This may be made plain from his use of the figure of the "wife" (Eph. 5:22-23);

to which our attention has not yet been especially given. While admitting that the apostle has elsewhere invariably given it a local or individual sense, he finds in it here a prospective reference to the "bride" of Rev. 21:2: which latter passage refers retrospectively to the relation of husband and wife between Jehovah and Israel as described by the prophets. As the Apocalyptic "bride" represents the whole number of the redeemed, it is inferred that the like figure must here have a like breadth of reach. To interpret a practical letter to living men by the mystic symbolism of the Apocalypse is, at the best, an inverted and precarious kind of exegesis. It will be observed that the vision referred to by John, looks on to a time when the "first heaven and the first earth are passed away." The "bride" is not described as "the church" but the "holy city": a "throne" being in its midst; an idea wholly incongruous with all representations of the earthly *ecclesia*. The whole symbolism, therefore, belongs to that heavenly region, to which modern scholarship, as already shown, refers the "general assembly and church of the first-born" of Heb. 12:23 (who are expressly there associated with the "heavenly Jerusalem"); and it accordingly lies outside of the subject under discussion. The utmost claim of affinity between the figure as used by Paul and by John, respectively, is, that the bridal "church" of the one is a type of the bridal "city" of the other. But the "city" is an organized municipality whose citizens are actually gathered together. The local *ecclesia* normally typifies this, as an universal *ecclesia*, made up of "all the members of all the churches," scattered and unaffiliated, cannot.

The critics having thus lent so large sanction and reinforcement to the tendencies suggested by independent inquiry, we need not hesitate to venture a little farther in the direction whither they point, but refuse, as yet to go. They have repudiated, in turn, every one of the definitions of the church universal hitherto given: assuring us that it cannot, according to any fair interpretation of New Testament language, be composed of local churches, of national churches, of a hereditary line, or of the elect. They have torn away a large part of the textual foundation on which the universal theory has hitherto rested in apparent security, and rudely shaken all the remainder. They have confirmed the impression that the antithesis, familiar to the popular mind, between *basileia* and *ecclesia*, is recognized and reflected in the New Testament. The inference is irresistible, that if *basileia* there be universal, *ecclesia* cannot be. That is to say, there is not only no such universal church as has ordinarily been believed; there is no warrant in the New Testament for faith in any such church at all, as a present "historic" reality.

The Scripture knows but one "kingdom," for the time being "within" and invisible; to become visible in God's good time; and, in that sense, yet future. Over against this it sets, steadily and consistently, the "church" as a present, individual, visible organization, capable of indefinite multiplication.

There is always a "Sabbath Question." Every generation faces it, and must take sides. Not always are the conditions the same, but the principle never changes. Even the day of the week has changed, but the essential principle of the day is alike in every age. The Sabbath of the Old Testament and the Lord's Day of the New Testament are essentially the same. While the one was kept on the seventh day, and the other on the first day, their meaning is the same. While one presents the finished work of creation, the other celebrates the finished work of redemption. Rest and resurrection are the great events to be kept in mind in the keeping of the day.—Ex.

I AM not careful for what may be a hundred years hence. He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

THE PEW AND THE PULPIT.

God has called some men to do the duty of preaching the Gospel. They are to proclaim God's own message. They are not to add to it in their own enthusiasm nor to subtract from it in their caution or cowardliness. They are to declare the whole counsel of God, whether men hear or whether they forbear to hear. They are to make known God's will by preaching the preaching that God bids them.

In order to do this they must be men of the letter and of the Spirit both. They are to know the Word of Truth so as to declare and divide it. At the same time they are to discern the spiritual meaning of the letter and are to be able to apply it to the life of their hearers, so that they shall grasp the real meaning of it. The spiritual meaning of the Scriptures is to be searched for and made plain, so that all who hear may know the real message which God has for them.

The preacher's place, then, is one of great responsibility. He must not shrink from his duty, and he must not tamper with his message. He must be true to God, as he is his spokesman. He must deal faithfully with his fellowmen, as he would deliver them from death. Oftentimes one is overcome by the sense that he has a place of great responsibility, and he is forced to cry out, "Who is sufficient for these things?"

But the hearers have a place of great responsibility also. They must receive the Word into good and honest hearts. They must receive the Word with meekness. They are to remember that the minister, in so far as he is true to his office, is the mouthpiece of God. He is to be listened to with reverent thoughtfulness and attention. He is the servant of God, and he stands in God's house to speak to God's people. To him, then, unless he be manifestly unworthy, they are to listen.

If the members of the church maintain a spiritual attitude, and are united and prayerful, they will have a powerful influence in making effectual the preaching of the Word of God. No minister can accomplish what he should unless his people back him up by church attendance and by unitedly praying for the divine blessing. Any minister will be helped by this spiritual co-operation. Where there is coldness or criticism or opposition, the minister finds his work neutralized and going for nothing.

But after the message has been heard it is to be remembered and put in practice. It is like a seed that is dropped into the ground. It is now to germinate, grow and produce the harvest. The harvest that comes from the proper hearing and living of the Gospel is to be seen in pure and self-sacrificing and earnest lives. Christ and his apostles impressed the fact that people must accept and live the truth. Christ gave the parable of the sower and the different classes of hearers to emphasize this. James urges that people shall not be forgetful hearers, but doers of the Word, and the writer of the Epistle to the Hebrews tells of the Word of Truth being unavailing in some cases because not mixed with faith in those who heard it.

From all this we learn that in order to the real success of the work of the church there must be faithful and prayerful work done both by the pulpit and the pew.—Herald and Presbyter.

A story is told of the way in which a Massachusetts clergyman, long ago dead, once reproved a young man in words both apt and stinging.

The young man, with a heartlessness which nothing could excuse, whispered to a friend a comment upon a poor cripple who was near him in a crowd.

"You'll find his case in the Bible," he whispered, note too softly. "In the twenty-sixth chapter of Proverbs it says, 'The legs of the lame are not equal.'"

The clergyman heard, and banding the gaze of a pair of piercing black eyes upon the whisperer, he said clearly, "You would do well to remember the last clause of that same verse, 'young man; it reads, 'So is a parable in the mouth of fools.'"—Youth's Companion.

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Hood's Sarsaparilla Never Disappoints

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 4. THE LORD HEALING IN CAPERNAUM.

Mark 1:21-34. MOTTO TEXT—"And he healed many that were sick."—Mark 1:34.

Capernaum was on the northern side of the Sea of Galilee, on the great road from Damascus to Ptolemais. It was the Jewish capital of Galilee, and was the most important city in the province. Our Lord made this his residence.

"On the Sabbath day he entered into the synagogue and taught."—It was his custom from his youth to worship in the synagogue on the Sabbath.

"And they were astonished at his doctrine"—his teaching. And the following clause shows it was not with the matter of his teaching, but the manner of it.

"He taught them as one that had authority, and not as the scribes."—As the lawyer who makes laws, not as the lawyer who explains them. No wonder they were astonished. Here was a carpenter from Nazareth speaking of the Scriptures, the Word of God, as if he had written them, and God acknowledging his authority by granting to him his own power! It was indeed the most amazing thing which ever happened.

"And there was in their synagogue a man with an unclean spirit."—Possessed of a devil. These demoniacal possessions are a great mystery. They were no sign of great wickedness—children were sometimes possessed.

"Let us alone."—Referring to other evil spirits which were allowed to take possession of men's bodies. "What have we to do with thee, thou Jesus of Nazareth?"—An Jesus of Nazareth, a man among men, the evil spirit impudently denies the Lord's right to interfere with another race of beings. While in the body, he thinks the Lord should not control them, though he acknowledges that this Jesus of Nazareth is the Holy One of God. The devils had a horror of being sent back to the abyss, so great a horror that this one called it destruction. Men were marvelling that he should speak with authority over the Scriptures; this devil knows him.

"Hold thy peace, and come out of him."—Our Lord did not desire the testimony of devils. It was the evil spirit who was acknowledging him; not the poor possessed man. "And when the unclean spirit had torn him."—Forced out by almighty power, the devil shows his malignity to the last, doing all the harm to the body he could. No doubt the

man had a most terrible convulsion, but when the devil was gone he was uninjured.

"And they were all amazed."—And well they might be. He was a young man to whom the unclean spirits bore witness, and whose word of command, given in his own name and by his own authority, they obeyed. They questioned among themselves. What thing is this? That God stood incarnate before them they did not dare to say; but what other explanation was possible? "What new doctrine is this?"—That God should set such a seal of approval on the words spoken as this miracle. What man is this, that the unclean spirits obey his authority? The miracles of Christ were wrought to prove who he was, and what his power, not with the prime purpose of relieving human suffering. Whenever God made a new revelation he confirmed it with miracles. When the canon of Scripture was closed with the most terrible curse on one who should add to it, the miracles ceased.

From Capernaum, the centre, the story of this healing spread over Galilee. What thing is this? was asked everywhere. The evangelist notes this fact, and then goes back to tell of the events which happened during the remainder of that busy day.

The preaching ended, and our Lord, with John and James, went home with Simon and Andrew. They were originally of Bethsaida, but had removed to Capernaum, it is probable because the Lord had made that his city. And Simon's house was a home to him in Galilee, as Lazarus' was in Judea. Peter was married; it is probable Andrew was not.

"But Simon's wife's mother lay sick of a fever."—We learn from Luke that it was a "great fever," of a severe and dangerous type. After they had entered the house they tell the Lord of her sickness. "And he came and took her by the hand and lifted her up."—Weak and emaciated by the disease which was rioting in her veins, when he bent over her, strong and well when he had lifted her up. Health and strength restored at once.

"And she ministered unto them."—This proved the greatness of the miracle. The fever might have left her, and suddenly. It would not have left her strong and able to serve at the meal. He had power—God's power it was plain, not only over the unclean spirits, but over the bodies of men. God thus confirmed again his claim to have been the giver of the Scriptures.

"And at even, when the sun did set."—They were very scrupulous in keeping the Sabbath, which was reckoned from sundown to sundown. Carrying the sick was considered a work which must not be done during the Sabbath. Those who had crowded the synagogue went home carrying to their sick the story of the casting out of the devil. And they waited till they could take their loved ones to him, without violating what they thought God's command. These old Galileans will rise up in the day of Judgment and condemn many a complacent Christian who has failed to keep the Sabbath holy.

The Sabbath being ended, the whole city came to the door with their sick. "See there any whom their unbelieving friends failed to carry? It is not probable. The suffering are eager to try anything which promises relief. Those who love them are ready to gratify them. To be carried on litters to the door could not

injure them. Surely no sick man's friends were so heartless as to refuse.

"And he healed many that were sick of diverse diseases."—This does not mean that he left any unhealed, but that there were many sick in Capernaum. Think what a vast number would be brought to a door in any city, if men believed there was one there who was able and willing to heal all diseases! The worst of all diseases is the leprosy of sin. The Christ is able and willing to heal all. Why do men not come to him to be healed, and carry all their dear ones? Alas for the mystery of sin!

"And suffered not the devils to speak, because they knew him."—Knew him to be the Eternal Logos of the Trinity. His time had not yet come when his disciples should say to him, "My God," as well as "My Lord." And he would not receive the testimony of devils. Thus ended one day of his life. We have no reason to believe it was busier than any other.

VANISHING INVISIBILITY.

The writer has received from a Virginia reader a copy of the Baptist Argus of Jan. 11th, and a request to review the able article on "Ignatius' Use of Ekklesia." The article, as might be expected, has some defects, but on the whole shows gratifying progress. Referring to Ignatius' local use of ekklesia, it says: "This is in exact accordance with New Testament usage." Amen. And as the New Testament is the bulwark of Baptist faith, this utterance is highly creditable to its talented young author. "New Testament usage" is good enough for this feeble scribbler, and for Baptists in general.

It has been a matter of deep regret that loved and honored brethren, under the stress of an emergency involving personal friendships, should veer over to the "Pedobaptist standpoint," in an effort to change the meaning of our Lord's words. This is a favorite device of men who are unwilling to accept the words as they stand. Concerning the ordinance of baptism, a learned Pedobaptist says: "Many seem unable to understand. Why? Because they learn of Greek lexicons a meaning, then come to the Divine Word demanding that it shall conform to their chosen translation of baptizo." He ridicules the idea of going to heathen Greeks to learn Christian ordinances; and insists, as brethren of the "invisible" order have done, that words have

ALASKA WORKER

Glazed 44 lbs. by Leaving off Coffee and Taking Postum Food Coffee.

Some people in Alaska have work to do. A widow woman, Mrs. Ed Crossley, of Juneau, says she has been doing the cooking for eight men through the winter, and during the summer for fifteen more. She went to Alaska an invalid, and had been in poor health four or five years before going. It seems that her sickness was caused and kept up by the use of coffee. When she finally discovered the real cause she abandoned coffee, and finding Postum Cereal Coffee in the stores, took up its use.

She says: "I commenced using it once a day for two months, then twice a day. I only weighed 80 pounds when I started, and could hardly get up and down the stairway. After leaving off coffee and beginning the use of Postum, I took up the work for eight men. I improved steadily," and in December, had weighed 125 pounds, which is more than I have weighed for 30 years. My face is round and ruddy. Friends say if it was not for my gray hair I would pass for 30 very easily. There is no doubt that the words on the Postum package, 'It makes red blood, are true.'

a new meaning in the New Testament. To thoughtful persons both the sneer and the sophistry of such argumentation are apparent. Our new missionaries in China to-day are learning from the heathen; but they are not learning Christian doctrines or ordinances, but simply the language in which to teach them. They are not suddenly changing the content of words—they might as well speak in an unknown tongue—but are giving old words a new application. The change of content comes only with years, as the thought and even the mental structure of the people change. So in the Greek. These meant the object of awe, veneration, trust, worship; Christianity took the word as it found it, changed its application from Zeus to Jehovah, and left its content to change as Zeus became a myth and Jehovah possessed the mind. Baptizo meant to dip, plunge, immerse; Jesus did not change its content one iota, he took the old word with the old meaning and used it to indicate the dipping, plunging, immersing, that symbolizes cleansing from sin, union with Christ, death to an old life and resurrection to a new. He changed, not the meaning of the word, but the meaning of the act which it requires. Ekklesia meant an assembly called by the orator or drawn together by common interests (Acts 19:32, 39, 41); Jesus used the old word with the old meaning, but he applied it, not to an assembly of citizens to transact business for the state, but to an assembly of his people to observe the order, discipline and worship which he hath appointed.

It is a great pity that prejudice, partisanship and sectarianism should tamper with the words of the Book. Cremer, however, the patron saint of the universal church, who had no special qualification for making a lexicon, and never got his big book into alphabetical order is candid enough to say that he follows the faith of the Evangelical [Lutheran] church, rather than the behests of scholarship, in his efforts to change the meaning of New Testament terms. In his first edition, unwise memory is at fault, the first word which Cremer proposes to doctor is baptizo! But whatever excuse he might find for breaking up the confines of that familiar term, none whatever exists for applying the Pedobaptist process to ekklesia. In the New Testament Jesus uses the word ekklesia twenty-two times; in twenty-one of these he clearly uses it in reference to the local, visible, corporeal assembly, and only a manifest violation of all linguistic usage could force a different meaning in the remaining case. And it is exceedingly pleasing that after a year of stubborn resistance, the scholarly instincts of our brother begin to assert themselves, and he can refer to Ignatius' local use of ekklesia as in exact accordance with New Testament usage. Further study may deliver him entirely from his Pedobaptist error.

A little more attention to Ignatius would have been helpful. In the Smyrna letter, Ignatius says: "Whosoever the bishop shall appear, there let the people be, even as where Jesus may be, there is the universal church (katholike ekklesia)." Ignatius had already passed beyond New Testament teaching, and represented the bishop as a sort of boss minister; yet he, like the author of Hebrews (12:23), does not expect the simple word

ROASTS ARE GIVEN A MOST DELICATE AND APPETIZING RELISH, IF JUST TOUCHED UP A BIT WITH LEA & PERRINS' SAUCE THE ORIGINAL & GENUINE WORCESTERSHIRE FOR SIXTY YEARS THIS SAUCE HAS GIVEN PERFECT SATISFACTION THROUGHOUT THE WORLD. JOHN DUNCAN'S SONS, ASTZ NEW YORK.

ekklesia to be understood as meaning anything but an assembly and so wishing to pervert it from its New Testament usage he adds the word katholike (catholic). According to Thayer, this is the first instance in Greek literature in which the katholike ekklesia appears. So this Ignatius, of post-apostolic date, who is not an authority among Baptists, is the author of this "universal-church" heresy, after which some of our Baptist people have gone. The Patristic Greek class ought not to be ignorant of this fact.

The interesting article under consideration, however, opens with an erroneous statement: "It has been frequently asserted that the general and ideal use of the Greek word ekklesia is an impossibility." This is not correct. So silly an assertion has not fallen once under the writer's eye; certainly it has not been "frequently" made. The gist of the discussion has lain not in posse, but in esse,—not in what might, could, would or should have been, but in what actually was. Our excellent brother ought to be more guarded in his utterances, when he ventures into print. Or possibly he had in his mind's eye, Horatio, that bogus "grammatical impossibility."

J. J. TAYLOR. P. S. Some days ago a courteous request was made to the Baptist Argus for permission to accommodate the writer with the publication of this article; but the busy editor has not replied. J. J. T. Norfolk, Va., Jan. 26, 1900.

PIANOS. No industry has advanced more rapidly in the past ten years than the manufacture of pianos. Nor has a greater revolution taken place. Twenty-five years ago there were but few makes of any wide reputation, and they made in the United States. Then the Jesse French Piano & Organ Co. were comparatively unknown. Now they are the best known firm in America, with branches in many of the leading cities, and one of, if not the largest manufacturers and dealers in the United States, as their output this year is expected to reach nearly 6,000 pianos. They manufacture the three well-known popular pianos, namely, the celebrated Starr, Jesse French and Richmond, household names from ocean to ocean and the best to the Gulf favorably known for their artistic merit and great durability, being made and sold on honor under a full guarantee. The secret of their success lies in the fact that they have always made it a rule to furnish the best goods at the lowest prices—and we feel assured that any of our readers contemplating purchasing a piano will do well before buying to drop them a line; a two cent stamp may save you many dollars. Remember their address, Jesse French Piano & Organ Co., St. Louis, Mo.

TO CURE A COLD IN ONE DAY Take Laxative Broom Quinine Tablets. All Druggists refund the money if it fails to cure. E. W. Grove's signature is on each box.

HOW TO CONTROL UNRULY MEMBERS.

In our treatment of this very important subject we shall endeavor to be brief, yet thorough and comprehensive, in thought and composition.

That there are unruly members in most, if not quite all, churches, who must in some way or other be governed and controlled, every pastor and layman of experience knows and seriously regrets. These members may be fault-finders, tattlers, busy-bodies, grudgers, back-biters, hurtful maneuverers, slanderers, grumblers; they may be pugnacious, sulky, sarcastic, snappish, hypocritical, sneaking, intelligent, ignorant, high-bred, low-bred, a pillar in the church, or in humble position, young, middle-aged or old. Whatever it may be that makes them unruly, the following is suggested as most effectual in governing and controlling them:

In the first place, as pastor and officers of the church, let this thought possess and control your every action—do not publicly discipline or exclude a member until all possible means have been employed and thoroughly exhausted to preclude and prevent the necessity for doing so. It is serious to discipline; it is disastrous to exclude.

Again, as pastor, when you take charge of a new field of labor do not heed too much what others may say of the field and its conditions. Enter upon your new work quietly, take in the whole situation with alertness and great caution, but do not, by any means, take in the people, or "take them by storm," as the expression is. You may sorely regret it if you do, for it is much easier not to take on a load than it is afterwards to unload a part of your burden, retaining only that which is desirable. Take the people on your heart with great deliberation and thoughtful care. By this means you will grow on your people, and the tapering end of that growth will be not at the conclusion of your pastorate, but at its commencement. Fortify yourself in the affections of the faithful, better element in the church, not by flattery and undue commendation, but by real, genuine service rendered in love and true sympathy. After some months' time shall have elapsed then will be the time, as quietly as possible, to begin earnest work with reference to the unruly members in your church. You are now a strong man with the faithful, substantial members, and, in case of necessity, they will stand right by you and hold up your hands. It is taken for granted that you have treated all the unfaithful and unruly members with consideration and kindness from the time you commenced your pastoral labors to the present. But you have not sought in any way, or by any means, to pet them. Now, what is to be done? There are three methods of treatment, viz.: 1. The positive. 2. The negative. 3. The indifferent. These we wish not to discuss, but merely to state in their order:

1. The positive method. What do we mean by that? We mean that you are to look for and commend all the good qualities to be found in the lives of those wayward members. With loving, sympathetic heart and eagle eye search out and make prominent to them their good and commendable characteristics. Place them in positions where their good qualities will be called into action

and thus strengthened. This will place, for the most part, the evil disposition in the background, where it may eventually be thoroughly mastered and probably entirely and effectually overcome. Call forth those good qualities where others may see and encourage them. Make these members to feel that all you see in them is good. This will have the effect, in most instances, to excite the noble impulses of the heart to a real appreciation and pride which will serve as supports to them while they are gradually, though perhaps unconsciously, supplanting the bitter with the sweet in their lives. But supposing this method of procedure should fail, then what next? This suggests the second proposition.

2. The negative method of treatment. We mean by this that the evil in the lives of the unruly members must be pointed out and condemned. Not pointed out and condemned to them, but to the offenders. They may be rescued by persuading and convincing them of their error. These evils may be condemned from the pulpit in a general way. Always avoid personal references and allusions in the pulpit. They rebound and will hurt those who utter them more than the objects toward which they were directed. If your personal persuasion and kindly condemnation should prove ineffectual, then it were well to enlist the force you have in reserve in the church; first the deacons and officers, and then, if necessary, the whole reserve force, not in public meeting, but by private conversation, in the pleading attitude, visiting the offenders with a few of the reserve force at a time, and by this means impress them with the fact that the church is a unit in their demand that they change their ways and desist from their evil doings. After the pastor, the officers of the church, and the entire church membership, so far as they may be enlisted, have used every possible means suggested by this method of treatment, pointing out to them the fact that their welfare and the welfare of their children (if they have children), both in society and in business life, is largely dependent upon their standing in the church, of which they are known to be members; after having suggested to them by Scripture and otherwise the very undesirable and unhappy attitude in which they are placing themselves by their persistence in wrong-doing, then there remains but one other thing that can be done and still retain them in the church. This brings us to the last proposition.

3. Treat them with a certain kind of indifference, belonging more appropriately to the social rather than to the religious life. Usually those who cannot be reached and influenced by one or the other of the two methods suggested in the foregoing are worthy of little consideration; and the only thing that remains to be done is to make them to feel that they are so regarded by the church. This may be done not by treating them with utter contempt, not by any unchristian action toward them, but by refusing to give them any recognition whatever in all matters of business and work of the church, excepting when they may obtain the floor to speak in business or prayer-meeting. Then hear them, but do not allow yourself to be influenced one way or the other by what they may say or do. This method of treatment, after a time, may result in bringing about humiliation on their part,

A GOD-SEND TO ALL HUMANITY.

Invention of an Ohioan That Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced. Better than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman or child who has used it. Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in indicating the same as just what all our readers need. It is an air tight inclosure, in which one comfortably sits on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, or Medicated Bath, with no possibility of taking

Hundreds of Ministers write, praising this Cabinet. Rev. H. C. Rose, new pastor, Kan. says: "It's a blessing. Made me feel like a new man, and it will be to me in every family." Rev. J. C. Richardson, N. Fifth St., Rocky Hill, Conn., was greatly benefited by its use. Rev. R. E. Kline, of Ottawa University, who says: "It is a great benefit. No Christian should be without it." Hon. W. T. Ray, ex-Judge, writes: "Physicians have me up there, was persuaded by friends to try this Cabinet, and it cured me. I can't praise it enough." Rev. B. B. Smith, D. D., Fairmont, N. J., says: "Your Cabinet rids the body of acids and poisons, and as a consequence it restores to condition, it increases the vitality, and

People don't need bathrooms, as this Cabinet may be used in a 5x7 room, and bath tubs have been discarded since this invention as it gives a far better bath for all cleansing purposes. Hot soap and water. For the sick, the advantages are all once apparent. There have been

So-Called Cabinets on the market but they were unaffordable in comparison to this. After investigation we can say that the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. Be sure to make your selection very carefully.

Makers Guarantee Results. They assert positively and their statements are backed by a vast amount of testimony from persons of influence that this cabinet will cure every ailment. It cures, Purifies the Blood, Beautifies the Skin and Cures Rheumatism. They offer \$500 reward for a case not relieved. It cures the most obstinate cases of Women's Troubles, Headaches, Migraine, Neuralgia, Malaria, Headaches, Stomach, Constipation, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Disease, Liver and Kidney Troubles. It will

Cure the Worst Cold with one bath breaks up all the symptoms of La Grippe, Influenza, Consumption, Asthma and it is really a household necessity. Price the most.

Cleansing and Refreshing Bath known and all those enjoying health should use it at least once or twice a week for its great value. It is a marvelous power to cure out of the system all impurities that cause disease, and for this reason is truly a God send to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write The World Mfg. Co., 1045 World Building, Cincinnati, O., and ask them to send you their pamphlet, describing this invention. The price is wonderfully low only \$300, complete, with heater, directions and formulae. Send no attachment if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write to-day for full information; or, better still, order a Cabinet. It will be appointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented. We know them to do as they agree. They are reliable and responsible; capital, \$100,000.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check. Don't fail to send for booklet, anyway.

The Cabinet is a Wonderful Seller

for agents, and the firm offers special inducements to those who will sell and distribute. It is our knowledge many are making from \$10 to \$100 every month, and it grows.



WORLD MFG CO CINC

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer, etc., had such marvelous eliminative power like this Cabinet that medicine can gain a foothold in your body if you take these hot Thermal Baths. Weekly scientific research has brought out a very constructive little book issued by the makers. To

Cure Blood and Skin Diseases this cabinet has marvelous power. Dr. Shepard of Boston, U.S., states that he has seen a man draw out the deadly poisons of snake bites, hydrophobia, etc., in the most wonderful blood purifier. If you are afflicted with any of these ailments, you will find that this cabinet has a very, in fact, it would have pure blood, and a skin as great and smooth as the most fashionable could desire.

The Important Feature of this cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, allowing the sweat glands, drawing out all the impure acids, acids and effete matter which it contains, overwork the heart, kidney, lungs, and cause disease, debility and general weakness. Astonishing the improvement in health, feeling and strength. The first bath makes you feel like a new being, 10 years younger.

With the cabinet, if desired, is a Head and Complexion Steamer, in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results, drawing out all the impure acids, acids and effete matter which it contains, overwork the heart, kidney, lungs, and cause disease, debility and general weakness. Astonishing the improvement in health, feeling and strength. The first bath makes you feel like a new being, 10 years younger.

Will Hasten Perspiration every one knows is beneficial, but other methods are crude and unscientific, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1905 style.

Square Quaker Folding Thermal Bath Cabinet. We find it to be a genuine cabinet, with a real door, operating with a simple mechanism. It is air tight, hand-some, made of best, most durable wood, proof against rubber tires. A heavy steel spring, supporting its making it a strong and substantial bathroom within itself. It folds up compactly, in fact, all the latest improvements.

The makers furnish an excellent stove with extra hot water, also suitable recipes and formulae for medicinal baths and ailments as well as plain food. It folds flat in 10 minutes and can be put in use, easily carried, weighs but 10 pounds.

We first shall have followed him to the very gates of dark despair, persuading and, if possible, forcing him to return to our Father's house, where there is a gracious welcome awaiting all those who will return.

We have not given Scriptural references because we did not wish to burden and, perhaps, confuse the mind. The spirit of the Gospel of Christ is what we want, and with that spirit we are sure these propositions are filled. We have spoken not from theory, but from experience and observation. We have not mentioned differences between two members only. The eighteenth chapter of Matthew is commended to them.

We send this forth with our prayers following, trusting that it may serve to accomplish much and lasting good for our dear Lord, and bring glory and honor to his holy name.

C. O. MARSHALL.

Pur one of the petals of the tiniest flower under the microscope and observe how exact and perfect is every fiber and cell. They are short-lived

creatures, but they show God's handiwork and care. And if these fleeting blossoms are clothed with such rare beauty by the great Creator, will he not remember those whom he calls his children? It is true, man must toil and spin and gather into barns—industry and thrift are among the best of human qualities—but why should we not do all this hopefully? Labor without hope is drudgery; forelooking without trust is misery; morbid anxiety is dishonoring to God. The radiant flower makes the loneliest meadow gay and the dreariest hillside picturesque; the sweet blossom brightens the dulllest room and perfumes even the tainted air; let them teach us to be cheerful amid gloomy surroundings and sweet-tempered under every provocation. Thus we, like the flowers, may help to make the earth more beautiful, while God, who clothes the perishing grass with perfections that man can not rival, will much more clothe our spirits with all the charms and excellencies that can grace a human soul—William Spier.

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ARE YOU READY?

BY ERNE E. REEFORD.

I sat in my study, weary After the toil of the day, And thinking more of the earth-life Than the heaven that seem'd far away. When my little boy came with his Bible To ask what is meant in God's word Where it biddeth all men to be ready For the coming of the Lord. I told him the mystical meaning In the words that perplexed him so, And I saw the look in his blue eyes Graver and graver grow. Suddenly "Pa-pa," he asked me, "If you heard the Lord at the gate Calling you, would you say, 'I am ready, Or would you want him to wait?' O, how could I answer the question That thrilled me as never before! I seemed for a moment to see Him, And hear His dread knock at the door— The Lord I had so long neglected— And hear, "Are ye ready?" from Him. And I saw the grave eyes of my darling Through eyes that grew suddenly dim. I knew that the voice of my Father Had spoken in warning to me Of the danger there is in delaying, Through the lips of the child at my knee. And I cried, "Help me, Lord to be ready!" And felt He would answer the prayer That went up from my heart as I folded His sweet little messenger there: —New York Observer.

OUR PULPIT.

AN ANXIOUS ENQUIRY FOR A BELOVED SON.

BY O. H. SPURGEON.

"And the king said, 'Is the young man Absalom safe?'—3 Sam. 18:29. This was said by David after a great battle in which many had been slain, and the hosts led by Absalom had fallen to the number of twenty thousand; perishing not only by the sword, but among the thick oaks and briers of the wood, which concealed fearful precipices and great caverns, in which the rebels plunged in their wild fight when the rout set in. His father's anxious question concerned his wicked but still well-beloved son, "Is the young man Absalom safe?" He does not appear to have asked, "How have we won the victory?" but "Is the young man Absalom safe?" Not "Is Job, the captain of my host, alive, for upon him so much depends?" but "Is the young man Absalom safe?" Not "How many of our noble troops have fallen in the battle?" but "Is the young man Absalom safe?" It has been said that he showed here more of the father than of the king—more of affection than of wisdom; and that is, doubtless, a correct criticism upon the old man's absorbing fondness. David was no doubt, in this case, weak in his excessive tenderness. But, brethren, it is much more easy for us to blame a father under such circumstances than for us quite to understand his feelings; I may add, it would be wiser to sympathize, as far as we can, than to sit in judgment upon a case which has never been our own. Perhaps if we were placed in the same position we should find it impossible to understand him as he did. How possessed man. "The wicked unclean spirit had torn him." Forced out by almighty power, the devil shows his malignity; the last, doing all the harm the body he could. No doubt it

is, "Is the young man safe? Is my son safe? Is my father safe? Is my wife safe?" A vessel has gone down in the river with hundreds on board, and weeping friends are going hither and thither from place to place, hoping and yet fearing to identify the corpse of some beloved one; longing to find one who has not been heard of since the fatal hour, and trembling all the while lest they should find him or her among the bodies which have been drawn from the cold stream. The one thought uppermost with scores to-night is this one—"Is my beloved one safe?" Do you blame them? A hundred weighty things are forgotten in the one eager enquiry: do you, can you, blame them? Assuredly not. It is natural, and it is therefore, I think, but right. Though, no doubt, David did afterwards show a measure of petulance and rebellion against God, and is not altogether to be commended, yet who that has a father's heart within him would not rather undertake to justify than to censure the aged parent? When the old man asks concerning his son, "Is the young man Absalom safe?" and, finding that he is not, cries, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" we would not, like Job, go in to him and coarsely upbraid him, however much he might deserve it, but we would rather sit down and weep in sympathy with those that feel a kindred anxiety, and see if we may not learn something from their sorrow. If our own anxieties are free in that direction, let us turn them in some other direction which may be really useful, and tend to the glory of God.

This was a question asked about a son who had left his father's house. "Is the young man Absalom safe?" As I have already said, we have not so much anxiety about our children when they are at home and when the nursery holds them as we have afterwards when they are beyond our reach. They have formed their own attachments, and have commenced life entirely on their own account. Even if they are in the same town, we are concerned for their welfare; but if they are in another land, we have still more anxious thoughts. Possibly some of you have your sons and daughters far removed from you, and I do not doubt that, if it be so, you often start at night with the question, "How fares it with my boy? How is it with my son?" He is far away there, an emigrant, or a sailor at sea, or in some distant country town engaged in earning his livelihood, and you wonder whether he is alive and well. If you know him to be on shore, you would fain know whether he goes regularly to the house of God on the Sabbath day. You wonder where he spends his evenings. You wonder into what sort of company he may have fallen, what sort of master or shopmates he lives with, and what are the influences of his home. I am quite sure that such anxious questions frequently plough deep furrows across your minds. There are some young men here to-night, in London, come to live in our great city, and I want kindly to remind them of the tender thoughts about them at home—how mother and father, perhaps at this very hour, are thinking of them and praying for them. They would be glad, probably, to know that their son is where he is, but they might have sorrow if they knew where some-

times he wastes his evenings, and where he has begun to spend a part of his Sabbath-day. They would be grieved to know that he is beginning to forget the habits formed at home—that now in the room where there are others sleeping he is afraid to bow his knee in prayer—that the Bible in which his mother wrote his name, and concerning which the promise was given that there should be a portion read every day has not been read, but some book of very doubtful character has taken its place. Young friend, some of us who are a little older know your experience of leaving home, and we trust you will know our experience of having been followed by the prayers and tears of parents who have lived to rejoice that their prayers for us were abundantly answered. May it be so in your case, for, if not, you will go from bad to worse, and perish in your sin. Yet it is very hard for a young man to go down to hell, riding steeps-chase over a mother's prayers. It takes a great deal of energy to damn yourself when a father and a mother are pleading for your salvation, and yet there are some who accomplish it; and, when they come into the place of ruin and destruction, surely there shall be a heavier measure meted out to them than to those who were trained in the gutter and tutored in the street, and never knew what it was to be the subjects of parental prayer. O Lord Jesus, thou who didst raise the widow's dead son, save those sons who are dead in trespasses and sins, who are even now being carried out to be buried in the tomb of vice and corruption.

"Is the young man Absalom safe?" may very readily remind us of the anxieties of Christian parents about their sons and daughters when they are away from home.

At this time I would address any young person who has been a great grief to those at home. Do you treat this matter lightly? Do your parents' anxieties seem to you to be foolishness? Ah, let me remind you, that though your course of life may be sport to you, it is death to those at home. You may dry up your heart towards your mother, but your mother's heart still overflows with love to you. You may even count it a joke that you have caused her tears; but those tears are sincere, and reveal her inward agony of soul. Can you ridicule such tender affection? I have known some young people who have fallen so low as to have made mockery of their parents' piety. It is a horrible thing to do, and woe unto those who have been guilty of it. Yet many Christian parents only return prayers and greater affection for such unkindness as this, and still go on to lay their children's case before God, and beseech him for his mercy's sake to have mercy upon them. Now, erring young man, since there is something human remaining in you, I appeal to your tenderer nature that you will not continue to offend against such marvellous love, and will not wantonly go on to trample on such patient forgiveness. Absalom, if he could have heard his father ask the question, "Is the young man Absalom safe?" was, I doubt not, bad enough still to have rebelled against him; but I hope it is not so with any one here; may I trust that when the most wilful shall see the deep and true love of their parents' hearts they will hasten to be reconciled to them, and spend the rest of their lives in undying

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the ill which they have done. The question of my text is the question of a parent concerning a son who, if he were not safe, but dead, was certainly in a very dreadful plight. "Is the young man Absalom safe?" said David, with all the deeper earnestness because he felt that if he was not alive he was in an evil case. He has died red-handed in rebellion against his father—into what shades must his guilty soul have descended? O beloved, that is a very serious question to ask about any departed person. Where is he? Is his soul safe? I could almost pray that, when any die by sudden death, they might be God's people, and that the sinners might escape till they have found Christ. We admire that Christian man who, finding himself with another at the bottom of a coal pit, was about to ascend in the cage. There was only a chance for one, for the basket would hold no more. He had taken his place, but he left it, and said to the other miner, "My soul is saved; I am a believer in Christ. You are not. If you die you are a lost man. Jump into the cage." Thus he allowed his unconverted companion to escape, and ventured his own life in his stead. If we are Christ-like to be ready to die instead of the unaved; then should we carry out David's wish—"Would God I had died for thee." To die—the bitterness of death is passed where there is a good hope through grace; but for those to die who have no hope, no Christ, no heaven—this is death indeed. I can very well imagine any of you asking very seriously about your sons and daughters, "Are they safe?" when you know that if they have been suddenly taken away they were altogether unprepared. If men and women are unconverted when they die they will die twice, and the second death is the great to be feared. Are not some of you, my hearers, in such danger? Dear friends, where would you be suppose at this moment the blast of death were to pass through this house and chill your very marrow? If, now, the secret arrow must find a target in some one bosom, where would you be if it should be ordained for you? Do ask yourself the question, and, if you have no hope in Christ, God help you to seek and find forgiveness by the precious blood of Jesus.

Yet, once more, this was a question also which was asked by a father about a son who was really dead at the time when the question was asked. It was late in the day to enquire for Absalom's safety; for it was all over with that rebellious son. The three darts of Job had gone through the very heart of Absalom, and there, hanging by its hair in the oak, his body dangled

between earth and heaven. He had already been justly executed for his crimes, and yet the father asked, "Is the young man Absalom safe?" It is too late to ask questions about our children when they are dead. I should think that David's heart must have been pierced with many sorrows at the thought of his own negligence of his children, for there are hints in his life which lead us to fear that, if not altogether an Eli, he was far too negligent in the matter of household management. We read of one son of his that his father had never denied him anything, and I can hardly imagine a man to be a good father of whom that could be said concerning any one of his sons. The practice of polygamy is altogether destructive of proper family discipline, and David had erred greatly in that respect; besides which he was so occupied with public affairs that his sons were allowed too great a liberty. And now he is vainly asking, "Is the young man Absalom safe?" The question is too late. It is of no use to wring your hands if your boy has grown up to be a debauchee and a drunkard; train him while he is yet young, and bring him with your prayers and tears to Christ while yet a child. Mother, it will little avail you to tear your hair because of your daughter's dishonor if you have permitted her to go into society where temptations abound. Let us do for our children what we can do for them while they are little ones. I shall never forget the anguish of a poor illiterate woman whom I had been the means of leading to Christ. She was rejoicing in Christ when I had seen her before, but when I saw her next she was in great sorrow and bondage of spirit, and I said to her, "What aileth thee?" She replied, "My children! my children! They are all grown up, and they are ungodly. My husband died and left me a widow with five or six of them. I worked hard morning and night, as you know I must have done, to find them clothes and food; and I brought them up as well as I could; but woe's me, I never thought about their souls. How could I?" said she, "for I never thought about my own; and now I am saved, but they are all worldly and careless, and I cannot undo the mischief." She told me that, touched with a feeling of love to her children, she had resolved to go and speak to each of them about their eternal state; and she made her first visit to her eldest son, who had had a family of children around him, and when she began to tell him about her conversion and her salvation and joy in the Lord, he so cruelly laughed her to scorn that it broke her heart. I did all I could to cheer and comfort her; but I can only say

to younger persons, who are converted whilst still they have their little ones about them, never let the occasion go, lest you have to cry out at last, "O Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son! for thou hast fallen in thy iniquity, and it may be thy blood will be required at thy parent's hands." God grant that this question of anxiety may be asked in time by wise parents, and not left until its answer shall smite as doth a dagger.

But, dear friends, sometimes we have to ask this question about friends and children with regard to their eternal life. They are dead, and we are fearful that they did not die in Christ, and therefore we enquire, "Is the young man Absalom safe?" It is very painful to the Christian minister when that question is put to him, and it is not for him to answer it in most cases. As a rule he knows too little of the person to form a judgment. He may, perhaps, have paid a visit or two, and he may have been encouraged by a few hopeful words; but what can we judge from a dying person to be deceived and to deceive others, and we had better leave judgments and decisions in the hand of God. Those who know all about the person's life, and have been in the chamber all the time of his sickness, and know more, how should they judge? I answer, where the conversion must have been a very late one, and the signs and marks of it are feeble—judge hopefully, but judge honestly. You are allowed to hope, but still be honest, and avoid, above all things, the unwisdom I have seen in some people of holding up a son or a daughter or a friend for an example, when the individual has lived an ungodly life, and never showed the slightest sign of grace while in active life, but merely used a pious expression or two at the last. Hope if you dare, but be very careful of what you say.

To parade the few last words as if they had more weight in them than a long life cast into the other scale is very unwise. It is most injurious to the rest of the family, and is apt to make them feel that they may live as they like, and yet be considered saints when they die. I rather admire, though I might not imitate, a father who, on the contrary, when his ungodly son died, said to his sons and daughters, "My dear children, much as I wish I could have any hope about your brother, his whole life was so inconsistent with anything like that of a Christian, that I fear he is lost forever. I must warn you earnestly not to live as he lived; last you should die as he died." There was honesty in such dealing, honesty to be admired. If you must judge and answer the question, "Is the young man Absalom safe?" be not so hopeful as to deceive yourselves and others, and be not so severe as to constitute yourselves judges upon a matter in which you can know, after all, but little, unless the whole life has been before you. In that case you may judge with some degree of certainty, for it is written, "By their fruits shall ye know them."

"Is the young man Absalom safe?" is a more practical question when we put it about young people and old people, when they are still alive, and we are anxious about their spiritual condition. "Is the young man Absalom safe?" That is to say, is he really safe for the future? for

this world and for the world to come. We saw him in the enquiry-room, we heard him speak out his anxiety, and we marked his tears; but is he safe? Not if he stops there. We have seen him since then at the house of God amongst the most earnest hearers. He leans forward to catch every syllable; he is evidently in earnest, but is he safe? Not if he stops there. He is a seeker; there can be no doubt of it. He has now begun to read his Bible, and he endeavors to draw near to God in prayer. Is he safe? Not if he stops even there. He must come to faith in Jesus Christ and really cast himself upon the great atonement made by the redeeming blood, or else he is not safe. The question for you Sunday-school teachers to ask about your children is, Are they safe? Have they reached the point in which they turn from darkness to light—from the power of Satan to the power of Christ? "Is the young man Absalom safe? Is he saved? That is the point.

I believe there is a denomination of Christians who receive into membership those who desire to be saved. I will not judge such a plan, but I dare not follow it. To desire to be saved is a very simple matter, and means little. The point is to be saved. That is the question, and over it all our anxiety should be expended. "Is the young man Absalom"—not hopeful, not aroused or convicted, but is he "safe?" Is he saved in the Lord with an everlasting salvation? Hear it all of you, and answer for yourselves.

The third point is to be the answers which we have to give to this question, "Is the young man Absalom safe?"

This question has often been sent up by friends from the country about their lads who have come to London, "Is my boy Harry safe? Is my son John safe?" Answer, sometimes, "No, no. He is not safe. We are sorry to say that he is in great danger." I will tell you when we know he is not safe.

He is not safe if, like Absalom, he is at enmity with his father. Oh, no. He may attend a place of worship, and he may profess to pray, and he may even take upon himself the name of a Christian, but he is not safe if he is at enmity with his parents. That will not do at all. Scripture saith, "If a man love not his brother whom he hath seen how can he love God whom he hath not seen?" The words are quite as forcible if we read father instead of brother. If a man love not his own parents on earth, how can he love his Father who is in heaven? No, no; he is not safe.

"Is the young man safe?" Well, no. We have seen him lately in bad company. He has associated with other young men who are of loose morals. He prefers to spend his evenings where there may be bare decency in the songs and the conversation, but scarcely more. No, the young man Absalom is not safe there. He may be very moral himself, but he will not long remain pure if he goes into such society. If you sit among oaks, if you do not burn yourself, you will blacken yourself. If you choose bad company, if you are not absolutely made to transgress as they do, yet you will damage your reputation. No, the young man Absalom is not safe.

And he is not safe, because he has taken to indulge in expensive habits. "Absalom prepared him," it is said, "chariots and horses,

and fifty men to run before him." This extravagance was a sign of evil. A youth who lavishes money upon needless luxuries is not safe. Certain young men of London, with small salaries, manage to cut a superb figure, and we fear that something wrong lies behind it. Their plain but honest and respected fathers certainly would not know them if they were to see them in full array. It is a bad sign when young men go in for dash and show beyond their position and means. Of course, every man's expenditure must be regarded with reference to his income and station in life. I am not touching upon the style of men of rank and fortune, though even there a vain-glorious appearance is the index of evil; but there are some young fellows scarcely out of their teens, or who have scarcely ended their apprenticeships, whose pocket-money may be easy to count, who nevertheless indulge themselves in all sorts of extravagances, and when I see them doing so I feel sure that the "young man Absalom" is not safe.

Another thing. The young man Absalom is not safe, as you may see if you look at his personal appearance. We read, "But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him. And when he polished his head (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it), he weighed the hair of his head at two hundred shekels after the king's weight." When young people are taken up with their own persons, and are vain of their hair, their looks and their dress, we are sure that they are not safe, for pride is always in danger. Let young men and women dress according to their stations; we are not condemning them for that. I recollect Mr. Jay saying, "If you ladies will tell me your income to a penny I will tell you how many ribbons you may wear to a yard;" and I think that I might venture to say the same. But I do notice that when young people begin to be vain of their beauty and fond of dress they are in great peril from various kinds of temptations. There is a canker-worm somewhere in their brain or their head that will eat up their good resolutions and fair characters. No, the young man with his boasted beauty is not safe.

And we are sure the young man Absalom is not safe, when he has begun to be vicious. You recollect what Absalom did; I need not go into particulars. Now, many a young man, albeit he is not reckoned a bad fellow, has still gone astray in private life, and if all secrets were laid bare, he would be almost ashamed to sit among respectable people who now receive him into their society. No, he is not safe.

"Is the young man Absalom safe?" No, David, he is not, for the last time we saw him he was in a battle, and the people were dying all around him, and therefore he is not safe. How can he be safe where others fall? Yes, and I saw the young man come out of a low place of amusement late one night, and I thought, "No, the young man Absalom is not safe," for many perish there, I heard of his betting at the races, and I thought, "The young man Absalom is not safe, for multitudes are ruined there." I saw him in loose company one evening, and I said, "No, the young man Absalom is not safe;

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he is surrounded by those who hunt for the precious life." It is never safe for us to be where other people fall, because if they perish, why should not we? The youth did not see this, but answered me fiercely when I pointed out his danger. He said that he knew how to keep himself; it was not to be taken for granted, because he was going in for amusement, that he would become vicious. "Of course," said he, "there are young fellows who cannot take care of themselves, but I am quite able to look after myself. I can put on the drag whenever I please; I am gay, but I am not bad; I am free, but not vicious." Yes, but I wrote down, "The young man Absalom is not safe"—not half so safe as he thinks he is—and all the less safe, because he thinks so much of himself, and is so particularly sure that he can conquer where other people perish. No, the young man Absalom is not safe.

Now, the young man here tonight who will answer to the next description. He is a very nice young fellow. All of us who know him love him and are right glad to see him among us. He is a great hearer and lover of the Gospel word, but he is not decided. He has never taken his stand with God's people, confessing Christ as his Lord. "Almost thou persuadest me to be a Christian," he has often said, but he is not quite persuaded yet. Oh, no. He is the young man safe? Oh, no. He is very hopeful, God bless him! We will pray him into safety if we can, but he is not safe yet. Those people who were almost saved from the wreck of the Princess Alice were drowned, and those persons who are almost saved from sin are still lost. If you are almost alive you are dead; if you are almost forgiven you are under condemnation; if you are almost regenerated you are unregenerate; if you are almost a Christian you are without God and without hope, and if you die almost saved you will be altogether lost.

O my dear young brother, I wish that I could answer and say, "Yes, the young man Absalom is safe; he has taken the decisive step, he has resigned himself into the hands of Jesus, and Jesus will keep him to the end." This is the Holy Ghost lead you to say. A pleasant task remains, I will now answer that question with a

happy "Yes." Yes, the young man Absalom is safe.

Why? Well, first, because he is a believer in Christ. He has cast himself upon Jesus. He knew that he could not save himself, and so he came to Christ that Christ might save him, and he has left himself entirely in the hands of Jesus to be his forever and ever.

The young man is saved, for he loves the Gospel. He will not go to hear anything but the Gospel. He sticks to the truth, he knows the unadulterated milk of the Word, and he cannot be deceived and led astray with false doctrine, for that he hates.

I know he is safe, for he is very humble. He is not perfect yet; he does not say that he is, nor boast of his attainments. He does not want to be the forerunner of the team, he is willing to be placed anywhere so that he can be useful. He often wonders that he is a Christian at all.

Moreover, he is very diffident of himself. He is afraid sometimes to put one foot before another for fear he should take a wrong step. He is always going on his knees to ask for direction; he waits upon God for guidance, and does not dare to do anything without the direction of the word and the Spirit. He is a prayerful man, and therefore he is safe, for who can hurt the man who dwells at the mercy seat? He is also a very careful man in his daily walk. He labors to be obedient to the will of God, he aims at being holy, and to be holy is to be safe. Worldlings say that he is a cant and a hypocrite, and thus they have set their stamp on him, and marked him as a follower of the despised Redeemer. He is a genuine character, or else they would not persecute him. The people of God love him, and he loves them; and he dwells among them, and says of the house of God—

Here my best friends, my kindred dwell
Here God my Saviour reigns.

Write home to his father and all his friends and say, "The young man is safe." He is in Christ, and he is in Christ's church, and he is seeking to serve God. He is beginning to work for the Master, he is trying to bring souls to Jesus; the Holy Spirit is working in him and by him to the glory of God. Yes, he is safe enough, for he is "Safe in the arms of Jesus."

EDITORIAL

SOME of our British cousins have complained of the sympathy manifested by Americans for the Boers in the war now waging in South Africa.

But our cousins should bear several things in mind: 1st. The results of the campaign in South Africa have so far been disappointing to their hopes and mortifying to their pride.

2nd. When a giant and a child engage in a conflict, the sympathy of the world naturally goes out to the child.

3d. Our people regard the Boers as contending for their independence, whatever else they may be contending for; and it is to be expected that those who believe in the Declaration of Independence, will sympathize with those engaged in such a contest.

4th. This pro-Boer sympathy felt by many of our people must not be understood as an anti-British feeling.

5th. Our cousins should also remember that there is in England, and even in Parliament, definite and emphatic opposition to the prosecution of this war against the Boers.

6th. We doubt not that nine-tenths of those in this country who sympathize with the Boers, really believe it would be best for British interests for the war to cease and for the independence of the Boers to be recognized; and this, too, in spite of all questions of prestige and precedent.

I WAS never happy till I gave up trying to be a great man and was willing to be nobody.—Edward Payson.

by a concealed and an entrenched foe. No braver soldiers have ever lived than those who have been fighting the Boers in South Africa, and who have marched unflinchingly to almost certain death.

We do not claim to be a military critic, and yet we believe Dr. Bloch (author of The Future of War) is right in saying frontal attacks of fortified positions are out of date.

We suppose the reason the British in South Africa have made such attacks is the necessity for relieving Kimberly and Ladysmith.

Let us hope that the terrific slaughter of brave men will soon cease, and that an honorable peace will be secured.

The Rev. J. C. Grimmell (editor of Der Senbota, Cleveland, Ohio) writes: "My father and mother were of the first Baptists of modern times in Germany (1840)."

This is an interesting and a significant incident. Who can tell how many cases like this occurred before and during the Reformation period?

I WAS never happy till I gave up trying to be a great man and was willing to be nobody.—Edward Payson.

The cause of truth and sound learning has lost a great champion in the death of Dr. William Henry Green, of Princeton University. He died on the 10th inst. in the 76th year of his age.

Dr. Green was the chairman of the American Company of Old Testament Revisers, who gave us the Revised Version of the Old Testament.

The Outlook argues that error is not sin; that wrong belief has no moral quality. It says: Sin may lead men into error; error may lead men into sin; but the two are not the same, and should never be confounded.

The Outlook entirely loses sight of two fundamental principles. 1st. Men are under obligation to believe the truth.

2d. God commands us to believe the truth. Hence, unbelief is "lawlessness." It is just as truly disobedience to God to refuse to believe his truth, which he commands us to believe, as it is to refuse to obey any other command given in the Bible.

Of course all this has reference to spiritual truth. We do not contend that it is a sin to be in error on points that do not touch any question of duty.

Dr. JOHN WATSON, speaking of the influence of recent Biblical criticism, says: "Each volume has been set in its historical circumstances, its author has become a living person, the history of the period has been recreated, and the human life of long ago has appeared in fresh colors."

This is certainly strange talk from a man who claims to know anything about the subject. "Each volume has been set in its historical circumstances," says Dr. Watson.

Dr. Watson says: "The history of the period has been recreated." This, alas! is true. It has been created by the critics out of their own fancy.

A BROOKLYN preacher recently said, "All Unitarians are sinners," and he is being condemned in some quarters for saying it.

All people are sinners, All Unitarians are people, All Unitarians are sinners.

The man who denies that all people are sinners, is bound to produce some people who are sinless. Let him produce them.

NO MAN has a greater host of warm friends all over the country than has Sid Williams.

Editorial Varieties

It is a Persian proverb, that "strains and sticks are thrown only at fruit-bearing trees."

In the olden times the homes in Scotland were built with a "prayer closet." We fear that in many Christian homes to-day there is little or no provision for prayer.

It is proposed that the Massachusetts legislature shall revoke the edict of 1846 banishing Roger Williams.

The Baptist Herald, a new Baptist weekly, published at Milligan, Fla., says that the Baptist Witness, published at Ocala, "should be read by every Baptist in Florida."

A seven-year-old son of a preacher was arguing with the son (nearly the same age) of a wealthy merchant about the relative merits of their respective parents.

Dr. J. G. Bow, the beloved pastor of Pembroke, was a devotee of the city last week, and labored us with calls.

Now that both parties have applied to the courts to decide the issues involved in our State gubernatorial contest, we hope for a speedy and peaceful settlement.

We had a brief and charming visit from Dr. Ford, of St. Louis last week. He was called to Henderson to marry a couple and, of course, ran up to Louisville.

A meeting was recently held in New York, presided over by Mr. Wm. E. Dodge, in the interest of "Christian federation."

Dr. E. Z. Simmons, of Canton, China, favored us with a visit since our last issue. He spoke in Washington on the morning of Sunday, and at East church at night.

The Brooklyn Eagle compared a heresy trial to a wolf hunt, and says people will slay away from Freebyterian churches if they persist in heresy trials.

Now that the polygamist Roberts was expelled from Congress, the evidence gathered by the committee has been utilized and he has been arrested in Utah for the practice of polygamy.

Dr. L. G. Broughton, of Atlanta, has been engaged in some "union evangelistic" meetings in Brooklyn.

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THE STATE.

Bro. E. F. Rowe writes from Renner: "Bro. T. W. Fritchett, of Dunmore, Ky., held an eighteen days meeting at the Baptist church in our town. Bro. Fritchett did some powerful preaching, had 12 conversions and 7 additions to the church, and the church greatly revived. The church called Bro. Fritchett for their pastor for the coming year, 1924. The church was greatly revived owing to the condition of the church with about 19 members and 7 additions, making a total of 26 members. There was good order all during the meeting. Bro. Fritchett will preach here on the fourth Sunday in each month, and on next Sunday he will baptize seven. God bless Bro. Fritchett in the ministry, and may he live long."

Pastor L. M. Copley writes from Louisiana: "We have just closed a two weeks' meeting here, the visible results being 17 professions of faith, 3 restorations, 18 conversions, and the church revived very much, and the entire city benefited. Bro. B. F. Caudill, of Russell, Ky., did the preaching and conducted the services, and to say that he did it well is to put it very mildly. Bro. Caudill has the quality of an able evangelist, and he has already had large success in such work. He rejects sensational means and methods, and just preaches the pure Gospel. This explains his success. To the Lord be all honor and praise for results in our meeting."

Bro. W. F. Wagner writes: "I have just returned from Elrod, Ind., where I assisted Pastor J. R. George in a glorious meeting, which resulted in a great revival of the church and 24 additions by experience. The church felt that they needed Bro. George's qualifications as an evangelist, and he has already had large success in such work. He rejects sensational means and methods, and just preaches the pure Gospel. This explains his success. To the Lord be all honor and praise for results in our meeting."

The First church in Owensboro has secured Bro. E. P. Jones, late of Columbus, Miss., as supply during the absence of Pastor Morrill on his Oriental tour.

The Hon. J. Speed Smith, of Richmond, died a few days since after a lingering illness. He was a brother of the Hon. and Rev. Green Clay Smith, and was for years a prominent figure in Baptist, social and political circles. He was connected with some of the most prominent families in the State, being, among other distinguished relations, a nephew of Gen. Cassin M. Clay.

OTHER STATES.

Pastor Ben M. Bogan writes from Searcy, Ark.: "I have been relieved by my church and granted indefinite leave of absence to hold as many protracted meetings as I care to hold. The pulpit will be supplied in my absence as the brethren think best. I am delighted to once more be permitted to make a specialty of protracted meeting work for a few months at least. I have been abundantly blessed in that kind of work in Louisville, Gloverport and dozens of other places in Kentucky, as well as in Missouri, Illinois, Tennessee and Arkansas. I am perfectly satisfied with my present pastorate, and would not consider, and have in the last month refused to consider, a flattering call to a pastorate. This is a special arrangement, perfectly satisfactory to both me and the Searcy church."

Pastor J. B. Riddle writes: "Please change my address from Dallas, Texas, to Aubrey, Denton county, Texas. I have accepted the pastorate of this church, and am now on the ground."

Pastor C. A. G. Thomas, late of Fayetteville, N. C., has accepted a call to the Epiphany church, Thompsville, N. C.

Pastor A. M. Simms, of Raleigh, N. C., has accepted a call to Bryan, Texas.

Eld. J. H. Black held a meeting in the Liberty church, Howell county, Mo., which closed with 14 professions of religion, 14 baptisms, 3 restorations approved for baptism and 2 received by letter.

The Millerville church, Mo., has set apart Bro. B. C. Beahm to the full work of the Gospel ministry.

An eight days' meeting in the Shady Grove church, Mo., closed with 13 additions, all by experience and baptism.

Eld. W. B. Craig held a meeting in the Mt. Prairie church, Monroe county, Mo., which greatly revived the church and added 11 to its fellowship.

A meeting in the Benton City church, Mo., closed with 6 baptisms. Two of those baptised were from the Campbellites.

A meeting in the Sharon church, Forsyth county, Ga., closed with 65

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"Of course we intended to say, last week of Dr. D. H. Hill, I never know that he will accept. But the copy reads, 'It is known,' etc., and for once we cannot lay the blame on the types. It is our fault, and we humbly pray forgiveness of all concerned."—Religious Herald.

That was my own experience. I was convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Swamp-Root.

The troubles that are disgracing Kentucky produce their evil effects in various and sometimes very unexpected ways and places. The *Courier-Journal* published a statement that Dr. T. T. Eaton had been heard to remark to two other preachers concerning Mr. Goebel: "I'm sorry the fellow was shot; I wanted to see him hanged." Of course there is no truth in the statement. The *Courier-Journal* was being done by Dr. Whitsett in the late "war" in Louisville, and this is but an echo of that conflict. It is a low bit of journalistic spite on somebody's part.—*Christian Index.*

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. E. Z. Simmons preached in the morning and Pastor Eaton at night. One received under watchcare.

East—Pastor Christian preached. Ordination of Bro. H. L. Dudley. Ordination sermon by the pastor from Acts 11:24. Bro. A. F. O'Kelley delivered the charge and Bro. W. T. Rouse the Bible. At night Bro. E. Z. Simmons preached.

Packland—Bro. Tharp preached on "Preaching Jesus." At night Pastor Gordon preached from Matt. 7:11.

Southgate-st.—Pastor McFarland preached.

Third-ave.—Pastor Boyet preached from John 8:34 and Acts 4:13.

Twenty-second and Walnut—Pastor Hunt preached. Two received by letter and one by baptism.

Twenty-sixth and Market—Pastor Thompson preached from Jer. 28:16 and Luke 15:23. One baptised.

Clifton—Bro. Harvey preached in the morning and Pastor Foster at night.

Highlands—Pastor Dawes preached from Acts 2:38; Eccle. 13:1; Matt. 6:33.

Portland-avenue—Pastor Trails preached on "Abraham as a penitent," and on "Babylon."

Logan-st.—Evangelist J. H. Dew preached. Three professions and one baptised.

Franklin-street—Pastor Jenkins preached from Heb. 3:16 and Luke 3:7.

Oakdale—Pastor Hill preached. One profession.

East Mead—Pastor Cooper preached on Gen. 15:1 and Isa. 49:3.

Howard's Creek—Pastor preached from Luke 24:46.

German—Pastor Wm. Bittman preached from Rev. 11:5 and Isa. 46:4.

The Point—Bro. Farrar preached.

Indiana Fork—Bro. Powers preached from Matt. 11:28.

Bro. Hunt talked on "Divine Guidance."

A committee composed of Bro. H. A. Dwyer, H. H. Boyet and H. H. Trails were appointed to draft resolutions regarding Bro. Hunt's departure.

Among the visitors were Elds. J. B. Tharp and W. N. Powers.

SEMINARY NOTES.

Everything quiet about the Seminary this week.

W. T. Hillman led the mid-week prayer-meeting.

Dr. E. Z. Simmons, of Canton, China, was given a special hour in which to address the faculty and students in Norton Hall on Monday afternoon.

Dr. Simmons also consented to occupy the regular hour for the weekly mission meeting. We were told of the great work done in such a way that one would possibly think that the great organization to sit and listen to reports, plans, etc. The sightseeing that there is to be done in Cincinnati, just across the river, was taken also.

Bro. J. R. George has been conducting a protracted meeting with his church at Milan, Ind. Bro. W. F. Wagner has been doing the preaching. Thirty-five professions were made, and out of this number twenty-four joined the church.

The young people in Bro. S. W. Kendrick's charge at Jeffersonton, Ky., are on the move. Recently they went into organization as a B. Y. F. U., to meet every other Sunday.

G. H. Lewis, in working with the slum population, has found a large and needy number of children in and around 450 E. Market street, as a center. Bro. Lewis has opened a mission at 450, and in three weeks has enrolled sixty scholars.

Saturday night at East Baptist church there met Dr. Christian, the pastor, E. J. Degan, J. C. Robillard, A. F. O'Kelley, W. J. Robinson and W. T. Rouse as an examining council for ordination. Dr. Christian was chosen moderator and Dr. J. Degan secretary. The candidates, H. L. Dudley, had been called to the church at W. Union, O., and it was at the call of that church that the council met. Bro. Dudley was unanimously recommended for ordination.

Sunday supplies: J. A. Taylor, Silers, Ky.; W. T. Amis, Preston-street; J. M. Shalburn, McFerran Memorial; J. A. Shaw, Point mission; J. W. H. Smith, Hillside; J. P. Imbush, Maryland; Robert Wilson, South Fifth-street Baptist church (colored); J. H. Gray, Macedonia—**H. L. BUCKNER.**

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LITERARY.

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

BOOKS.

A MANUAL OF CHURCH HISTORY. Albert H. Newman, D.D., LL.D. Vol. 1, 669 pp. Crown 8 vo. American Baptist Publication Society, Philadelphia, Pa. \$2.25.

We are glad to have a Baptist enter the field of general church history on this scale. Too long Baptists have confined themselves to special periods or to special lines in their historical works. Even in our theological seminaries we were dependent on authors of other faiths. While we ought to value whatever is of worth, we think Baptists ought to be self-sustaining, and henceforth we will be so on the subject of church history. The appearance of this work of Dr. Newman marks a step forward which gives us much gratification.

The work shows wide and careful research, of course—that goes without saying—but it is written by a man who has the true historic imagination and knows how to make facts live and breathe. It is not a simple citation of facts and an array of authorities, it is a treatise. Indeed, we wish there were more citations so as to enable the reader the easier to verify the author's positions. At the beginning of each topic a bibliography is given which is a very valuable feature of the work, but often the author states facts without citing any authorities, and facts, too, that are disputed.

For example, Dr. Newman claims that Jewish proselyte baptism antedated the Christian era. He admits that this is disputed, but he says this has been done "without sufficient reason." Now we are not aware of any evidence of the existence of Jewish proselyte baptism before the coming of John the Baptist, and we were disappointed that our author gave no authorities in support of his view.

This, however, is a lack that will, no doubt, be supplied in future editions, though the size of the volumes may need to be increased. It is not simply the opinion of a historian the careful student wants, but some knowledge of the data on which those opinions rest, particularly on points that are disputed.

Dr. Newman is master of a clear and fascinating style, and his book is most easy and interesting reading. Most church histories are dry and dull—this one is juicy and bright. It is indeed a running commentary on the religious events and opinions of Christendom. Beginning with the preparation for Christianity, our author sketches and comments on the ministry of Christ and the apostles, the sub-apostolic events, the establishment of Christianity by Constantine, and so on down to A. D. 1517, when the volume ends. He divides the time into four periods: I. The First Century—the apostolic age. II. Thence to the conversion of Constantine, A. D. 312. III. Thence to the founding of Charlemagne's "Holy Roman Empire," A. D. 800. IV. Thence to the beginning of the Reformation, A. D. 1517.

The work is full of rich and varied information, arranged by a master hand and presented in charming style. There is nothing in the work to indicate that its author is a Baptist, except to one good at reading between the lines and noting the absence of

all signs of belief in sacerdotalism, sacramentalism, ecclesiasticism, etc. Hence, it is not available as a Baptist campaign document, which, indeed, was not its purpose. The fact of its being published by the Baptist Publication Society will naturally make that impression, however, and will limit the sale of the work in other denominations. Already Croser Seminary has adopted it as a text book, and other institutions will follow.

PILKINGTON OF UGANDA. Charles F. Harford-Battersby, M.A., M.D. Introductions by H. T. Pierson, D.D., and J. H. Shrine, M.A. Fleming H. Revell Company, Chicago and New York. \$1.50.

Here is a thrilling story of a heroic life. It is a fitting supplement and sequel to the life of Mackay of Uganda, and gives an adequate idea of the wonderful work in that far-off land. After seven years of most efficient service, George Lawrence Pilkington was shot down in an effort to quell the "second mutiny." The brief life of this rarely gifted man is one of the brightest pages of missionary history. That his marvellously useful career should have been cut short at the early age of 32 is a source of keen regret to all who care for the redemption of Africa. But God knows best. This loving record of this missionary hero will prove an inspiration to all who will read it.

THE LAND OF ISRAEL. Robert Laird Stewart, D.D. Fleming H. Revell Company, Chicago and New York. \$1.50.

Many as are the books on Palestine, this one is not a repetition of any that have gone before. Not only does it add the latest results of research, but it gives new views of old familiar facts. First, the physical features of the land are described. Then its natural history—fauna and flora—its climate and productions are discussed, and 3,416 distinct species of plants have been catalogued. The early inhabitants are next brought to view; then the tribal and political divisions, the highways, the present condition, the history and associations and the testimony of the land to the Book are in turn considered.

Part II. takes up the sectional view of the land somewhat in detail. It is divided into four longitudinal sections for convenience of discussion, and the reader is told what he would see if he went there and looked for himself. The book is a capital manual for the study of the land of Israel, of Christ and of the apostles. The illustrations, chiefly photographs, are unusually good and appropriate, and they add greatly to the interest of the book.

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PROGRAMME AND LITERATURE FOR CENTENNIAL MEETINGS (1900-1901).

I submit herewith to the brethren a suggestive or tentative programme for the meetings which have been proposed during our Centennial Celebration. It has been impossible to get the Committee together to deliberate upon the programme which is offered herewith. Consultation, however, has been had with a number of brethren, and all have agreed to the proposed programme as covering the ends had in view by the Southern Baptist Convention in this movement. It is very desirable that all the meetings held should keep the main end in view. The programme proposed is not offered as in anyway binding or necessary. It is subject to any kind of modification which may be suggested by local conditions. At the same time, if brethren will adhere as closely to the programme as possible, they will be sure of working towards the ends which the Convention had in view, and the meetings held will all have in them something of unity.

A tract is being prepared on each of the subjects, so that those who will be appointed to speak may have help upon the subject assigned, if this should be needed. Due notice will be given through the papers when these tracts are ready for circulation, and also as to where they may be obtained. Will the brethren who expect to take any part in these Centennial Meetings, please cut out the annexed programme and paste it in some convenient place, so that it may be ready when needed, and thus be unnecessary to have to write to the office for "another copy."

Respectfully submitted, F. H. KERFOOT, Chairman, Committee of Southern Baptist Convention.

PROGRAMME FOR CENTENNIAL MEETINGS.

- 1. Our Denomination in the Century Ago.
2. Denominational Growth During the Last Century.
3. Our Denominational Missions a Century Ago.
4. Progress of our Denominational Missions During the Last Century.
5. Our Present Equipment for Missionary Work in the Century to Come.
6. What should be the Special Aims of the Denomination for the Century to Come.
7. The Denominational Organization Needed for the Accomplishment of These Aims.
8. The Leadership and Responsibility of Pastors in This Work.

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THE FARM
KENTUCKY TRADE ITEMS.

At Paris last week 40 medium steers sold at \$4.85.

There is a shortage of at least 20% in the Burley crop of Kentucky.

Horace Bowman sold to Geo. Cogar 20,000 pounds of hemp at \$4.75.—Advocate.

The Paris News says the wheat crop in that section was never more promising.

Harry Simpson, of Washington county, sold his crop of tobacco, 18,500 pounds, at 84c.

There were 250 cattle at Stanford court, the best selling at 44c to 5c.

The Elizabethtown News reports the sale of 20 extra fine tules at \$190.

Sixty-eight hogaheads of Scott county tobacco, new, sold in Louisville last week at \$10.75 to 15.55.

At Stigall's sale near Preachersville, corn brought \$2 48, sheep \$4.50 to \$5.20, cows \$25 to \$38, yearling heifers at \$20.

R. L. Smith and Conrad Hiatt, of Rockcastle, sold a bunch of two-year-old cattle at \$20 and some yearlings at \$17.

W. S. McGuire bought in Jackson county twenty-seven steers at 4c, some heifers at 3c, several cows at \$20 to \$30 and a bull for \$29.

M. J. Farris, of Danville, bought of J. E. Lynn a bunch of 900-pound cattle at 5c and of John Siler a bunch of 800-pounders at the same price.

At Oynthiana on court day good yearling steers sold at 44 to 44 cents; heifers, 34 to 4 cents; milch cows in demand and sold at \$30 to \$55 per head.

J. M. VanMeter sold to Col. Underwood, of Lincoln, one Shorthorn bull for \$125. Mr. VanMeter says that is the highest price he has obtained for a Shorthorn calf in twenty years.—Advocate.

The Stanford Journal notes the following sales: A lot of heifers at 34c; 12 shoats, 60 lbs., at 34 cents; four yearling mules at \$35; a bunch of yearling steers, 44c; 27 steers at 4c; 30 yearling heifers at \$19.

The Pantagraph says there were 1,500 cattle at Richmond Monday, and all sold at 2 to 6 cents. The trade was brisk. The mule market was exceedingly active. Good mare mules brought from \$100 to \$145 each.

Messrs. Charles and John Peddicoor, of Centerville, have this week delivered to Oynthiana parties their crop of tobacco, aggregating 22,525 pounds, for which they received 10 cents straight per pound. The crop was raised on eighteen acres and was all set by machine.—Bourbon News.

The fruit raisers hereabouts agree that as yet this winter none of the fruit trees or shrubbery has been injured. Mrs. B. A. Smith sold to James M. Rihm 80 of her full blood Langshan hens. They weighed 523 pounds, an average of 64 pounds, and were so exceedingly fine that they brought a cent a pound above the market.—Elizabethtown News.

SALADS.

MAYONNAISE DRESSING.

Drop the chilled yolk of a raw egg into a bowl, stir with a fork until mixed. Gradually beat into it enough chilled olive oil, a few drops at a time, to make a mixture thick enough to adhere in masses to the fork. Add a few drops of strained lemon juice or vinegar, mix in well then add more olive oil until it thickens again. Continue alternating the oil and acid until half a pint of oil has been used and the dressing is glossy, thick and jellylike. Work in one-third of a teaspoonful of salt and a dash of cayenne, cover closely and set away in a cold place. It will keep for a fortnight in winter and a number of days in summer.

SOUP CREAM SALAD DRESSING.

Stir slowly three tablespoonfuls of tarragon vinegar into one scant cupful of thick sour cream. Add one-half teaspoonful of powdered sugar and a dash of cayenne.

MIDWINTER SALAD.

One head of lettuce, two lemons, three tart apples, one cupful of finely sliced celery. Pare the apples and cut them in half-inch squares; do the same with the lemons but cut finer, use a very sharp knife, and be sure to remove every trace of the bitter white rind. Mix with the celery, marinate with a French dressing and let stand half an hour. Heap on the cleaned and dried lettuce and spread over a little mayonnaise.

SPANISH SALAD.

Stone and cut fine one cupful of Spanish olives; drain and chop fine one-half cupful of gherkins. Mix with one cupful of diced staple bread. Dress with one-half cupful of mayonnaise thinned with a little lemon juice, turn into the salad bowl and spread with thick mayonnaise. Over the top sprinkle a couple of tablespoonfuls of chopped red peppers.

SPINACH SALAD.

Look over a half peck of spinach, remove roots and yellow leaves, and wash five or six times to remove all grit and dirt. Drop into boiling salted water and cook for twenty minutes uncovered. Press out all the water and chop very fine; while hot mix with a highly seasoned French dressing. Pack in small oiled molds and set away until very cold. Turn out on well-blanchéd lettuce leaves, garnish with whites of eggs and cold tongue cut in strips or rings. On top of each mold put a little heap of sieved hard-boiled yolk and pass mayonnaise separately.

ITALIAN SALAD.

Take all the white meat from a cold boiled chicken and cut in pieces; mix with it a half cupful of chopped boiled ham and marinate with French dressing. Heap on a bed of lettuce and watercress, pour mayonnaise over it, garnish with hard-boiled eggs and diced pickled beets.

BEEF SALAD.

Trim all gristle and fat from boiled beef and cut the lean meat in dice. Marinate a pint of it with a French dressing, to which a half teaspoonful of onion juice is added. Let stand for an hour, add a tablespoonful of chopped parsley and heap on a bed of corn salad—the French call this salad green *doucote*. Garnish with olives and sprigs of parsley.

CHEESE SALAD.

Out into tiny squares a quarter of a pound of mild American

cheese. Mix it with one pint of finely sliced celery. Turn into the salad-bowl and pour over it a German salad dressing.—CONRALLIA O. BEDFORD, in Table Talk.

"MINCE-MEAT TO ORDER," is the short sentence on which has hung, for three months, the support of one family in New York. The need came in September when the husband lost his place through the bankruptcy of the firm where he was employed. Income stops, but outgo continues, as everybody knows, under these circumstances. How to help perplexed the wife and mother until the idea came to her to utilize her one specialty in cooking—the making of mince-meat. Before buying an ounce of material, she went out and got orders from each of two friends for a trial quart of the mince-meat. Then she made a supply and easily found customers for the balance. From this beginning the business grew. Very soon she discovered from the remarks of some of her customers that to have good mince-meat was not enough, as so few cooks could make the good pastry which ought to accompany it. This was another suggestion, and she at once offered to make the pies for any one who wished them. Thanking week her orders kept her working literally day and night with every member of the family assisting her. The prospect is most promising, and while the season for mince pies must of necessity be limited, before it is ended a very tidy sum of money will be the result of one woman's clever industry.

It is gratifying to report that, after a legal battle in the United States courts covering a period of more than two years, Joseph Wilkins, of Washington, and Howard Butler, of Philadelphia, were sent to prison on December 1 to serve sentences imposed on them for having violated the law regarding the sale of oleomargarine. Wilkins was recently sentenced to imprisonment for six months and to pay a fine of \$1,500, and Butler to four months' imprisonment and a fine of \$500. They were wholesale dealers in oleomargarine. The case is of national importance, as Wilkins and Butler are the first to be sent to prison for violating the national oleomargarine laws. Other dealers convicted of selling oleomargarine as genuine butter have succeeded in getting off with the payment of fines. The friends of these men, it is reported, are besieging the President to release them from imprisonment. We hope they will not succeed.—Bural World.

In tree pruning it is a decided gain for the future tree value to paint all scars left by the saw above an inch across. With continued painting the scar will, if not more than four inches across, and providing the tree is thrifty, in time be covered with new bark, each year's layer of new growth adding to the preceding one. If the painting is neglected moisture and decay will set in, causing hollowness. New bark cannot close over a cavity resulting from an unattended scar, as it can over a smooth, firm scar-surface when painted.—From Vick's Magazine for January.

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TRAINS NORTH.
Leave Louisville. 9 a. m.; 8 a. m.; 12:45 p. m.; 3:20 p. m.
Arrive Louisville. 1:40 a. m.; 11:27 a. m.; 5:10 p. m.; 8 p. m.

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Leave Louisville. 5:20 a. m. and 5:20 p. m.
Arrive Louisville. 8:20 a. m. and 8:10 p. m.

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ple copies of the RECORDER may be had for the asking. We earnestly request that all our subscribers kindly write us a postal card with the address and names of those who are not receiving their paper. We will make a personal call on those who do not write to ask and every subscriber who is instrumental in getting a new subscriber.

Items of Interest.

NEWS THE WORLD OVER.

The laws of Hawaii have forbidden the importation and sale of intoxicating liquors and opium. A touching petition has been sent to Washington City signed by influential citizens begging that these regulations will be continued. In view of the great number of seasons now in Manila, there is small hope their petition will be granted.

The indignation protest from this country has had its effect. Up to December 15 last year, no marriage was legal in Manila unless performed by a Catholic priest. And this, although for nearly a year Manila has been under the United States government! Fortunately General Otis now allows Protestant marriages, but explanations for that year are in order.

Charles Felix, the artist, has died in Brussels, aged 69. He had no arms, and painted with his feet, holding the palette with the toes of his left foot, and using the brush with his right foot. Many of his pictures are in this country.

The papers had just declared again that the war in the Philippines was over, when the news came that the Filipinos had resumed the aggressive and made an attack. They were driven back, of course, and the loss of the United States troops was not more than a dozen. But the incident showed the war is not over.

The plague situation in Hawaii gets worse. There have been 47 known cases, nearly all dying. How many cases the disease succeeded in hiding cannot be said. The whole Asiatic quarter of Honolulu was burned. It covered thirteen blocks. Four thousand five hundred people, mostly women and children were driven from their homes with only the clothing they had on. The danger to San Francisco is growing.

The famine grows worse in India. Lord Curzon, the Viceroy, says that in 1897 England sent them millions of dollars, but that now she leaves India to struggle on alone. "For the whole thought of England are centered in South Africa." Upon this the New York Evening Post comments: "A small part of the money already spent on an unnecessary war, and they small part of what will be spent, would save hundreds of thousands of human beings from the misery of famine. Probably a thousand Hindus could be kept alive for what it costs to kill one Boer."

The announcement is made that the plague has been stamped out in Oporto, Portugal. It is growing worse in Hawaii, and in India there is no improvement. In fact, there were 45 deaths in Bombay one day this month—an unprecedented number.

A few English sympathizers do not believe in freedom of speech in this country. They complained of the pro-Boer meeting in Washington City. This is especially funny in view of the freedom of speech in London, and in the Parliament. A member of Parliament introduced a resolution saying that the time had come to end the war by recognizing the independence of the Transvaal. His resolution received 85 votes in its favor. Most English people love liberty.

There is an extensive coal famine in Europe, owing partly to the strikers of the French miners. There are on an average of 1,000 tons a day shipped from Philadelphia to Europe. But this famine has ceased much thought as to the supply of coal for the great navies which Europe is building.

Abraham E. Kilar, of Utica, N. Y., has celebrated his 118th birthday. He was born in Warren, Herkimer county, in 1782. He was a soldier until he was 16 years old, when an oatmeal grew on both his eyes. Kilar says he saw Washington "once" in some dot's at New York. His father lived to be 95 and his mother 75.

Russia has made her move in Persia. She has guaranteed a Persian loan of over \$15,000,000, Persia agreeing to pay all previous foreign loans out of this, and not to make any other without the consent of Russia. The income of the Persian ports on the gulf are said to be pledged to Russia, and this carries with it the political control of the ports.

One of the papers says that many of the millions who are starving in India are in the "native states." But these states are all under the "protection" of England which she is killing the Boers for refusing. And the native rulers are very loyal and are offering money to help kill Boers. England, the wealthiest nation on earth, is responsible for those sufferers as well as for the ones in the crown dependencies.

The German Emperor has gained his point. Influenced by their own anger and that of the German people at the English blockade of their coast, the Kaiser has granted all they have so stubbornly refused before in the way of income to the navy. What did William give Salisbury to pay for sending the German ships? There is little doubt it was a scheme made up to revenge them to keep the German blockade.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent per word for all over 100 words, invariably in advance. About the words and you know as once what the charge will be. If the money cannot be had, the obituary notice will be brought down to 100 words.

ELLIS.
Miss Rachel Ellis died Feb. 1, 1900, at her home near Ballardville, Oldham county, Ky. She was born Oct. 10, 1826; therefore was 73 years, 2 months and 15 days old when she died.

On March 7, 1841, she was married to Bro. Leroy Ellis, with whom she had lived and to whom she had been a faithful wife for more than one-half of a century. She united with Ballardville Baptist church in early life, having been baptized by Elder M. W. Bagdad upon a profession of faith in Jesus as her Saviour. Hers was not a profession only, but her life of devotion to her neighbors, family and church and her godly life have proved beyond a question that she was truly a child of God. Having early in life prepared for death, when the time for departure came, it had no terrors for her, and she peacefully fell asleep, trusting Him in whom she had believed during all the past years of her long Christian life.

She leaves to miser her and mourn for her a grief-stricken husband, four loving and weeping sons and one daughter whose loss it felt as no one except the only daughter can feel over the death of her dear, dear mother; and last but not least, she leaves a niece whom she took into her own twenty years ago, a lone, motherless little girl who had long since learned to love her as if she were her own mother.

Brother and Sister Ellis have been constant readers of the WESTERN RECORDER during all or at least the greater part of their married life and are therefore to be numbered with the Old Guard.

May our dear Heavenly Father give His comforting grace to the stricken ones in such measure as to enable them to realize that their "loss is her gain" is the prayer of her pastor.

J. T. HAMMOND.

SELBY.
James T. Selby, M. D., the subject of the sketch, died at his home in Elizabethtown, on Jan. 7th, after a short illness. Truly a great man has fallen in Israel. He was 59 years old and since he was seventeen had been a faithful servant of his Master and a staunch Baptist, ever standing firm for the faith. As a physician, he stood at the head of his profession and his place will be hard to fill. He went about doing good. He was a loving husband and father and a faithful friend. His leaves a wife and two noble boys whose hearts are sad. May God comfort them. The funeral was conducted by his pastor, Bro. W. H. Hengle, and the writer, after which a multitude of sorrowing friends laid his remains to rest in the Elizabethtown cemetery to await the resurrection.

J. P. JENKINS.
Louisville, Ky.

HAMMOND.
Died, at her home, near Richland church, Oldham county, Jan. 13th, Sister Susan Hammond. Sister Hammond was born in 1820, the daughter of Daniel A. and Parthena L. Haulett. She joined the Richland church under the preaching of Rev. G. W. Perryman in the fall of 1866, and lived a consistent Christian until death. Her body was laid to rest in the Richland cemetery after the funeral sermon by the pastor in the presence of many sorrowful friends. She leaves a husband, five children, one brother and two sisters to mourn her loss. But their sorrow is not as the sorrow of those who have no hope.

W. T. ELLIS, Pastor.

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be able to thank God enough for having done just as He has.—F. B. Meyer.

The Autobiography of John G. Paton contains this beautiful picture of Scottish home life: "We had special Bible readings on the Lord's Day evening, mother and children and visitors reading in turns, with fresh and interesting question answer, and explanation, all tending to impress us with the infinite grace of a God of love and mercy in the great gift of His dear Son, Jesus, our Saviour.

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Items of Interest.

NEWS THE WORLD OVER.

Congressman G. A. Chickering was found dead on the sidewalk of the Grand Union Hotel in New York City. He had been killed by either jumping or falling from a fourth story window in the hotel. He is said to have suffered from melancholia following an attack of typhoid fever. He was a very popular man both with his constituents and his fellow Congressmen.

The Cape Nome gold district is so very rich, and so easily accessible, being on the coast, that not only will there be a great rush from this country in the Spring, but the rush from the Klondike has already begun. Merchants in Dawson City are closing out their places of business and, instead of every house being crowded, the signs "No Ad" is seen all around. Charles Meaders has let the contract for moving his theater 1,000 miles to Nome. The Canadians are denouncing the laws governing the Klondike, and are preparing to leave themselves.

The Canada Parliament has voted \$1,000,000 to help England against the Boers. The government has offered troops to garrison Malakka, thus relieving the regiment there to go to the war. We hope that Canada will vote \$500,000 to help England feed her starving subjects in India where the famine grows worse.

If Gen. Ludlow is talking as reported, the country has renewed reason for congratulating itself that he was removed from Cuba by President McKinley and Gen. Wood sent in his place. He is saying the Cuban papers ought to be suppressed because they criticize the official. How many papers would be left in this country if that law was established here?

James Montgomery, one hundred and eight years old, was killed at a railroad crossing at Council Bluffs, Ia., on the 11th. He was walking, and, being deaf, did not hear the approaching train.

President McKinley took the ground in his message that as Porto Rico is now a part of the United States its products should be carried anywhere in our country just as the products of the territories are carried into the States. The Senate evidently agreed with him, for their bill in regard to Hawaii puts the Sandwich Islands on that footing. But the House Committee does not agree with him, and has brought in a bill putting a tax on products brought from Porto Rico. It will be a strange thing if Hawaii is given a freedom which is denied to Porto Rico.

A large meeting of leaders of the Liberal party in England headed by Sir Wilfrid Lawson, the M. P. who has done so much for the temperance cause, was held in London. They adopted resolutions denouncing the war as "a crime and a blunder committed at the instigation of irresponsible capitalists," demanded the publication of the "full correspondence regarding the Japanese raid, protested against the increasing armaments, and decided to open a permanent fund to carry on a vigorous political propaganda for these principles.

The British troops having been largely withdrawn, the Sudanese troops in England's employ have taken advantage of the occasion to mutiny at Khartoum. The mutiny has assumed serious proportions. Italy, it was reported, offered to garrison Egypt with her troops in order to leave the British free force to go to South Africa, but France protested so vigorously against Italy's thus virtually making war on the Dutch farmers, that Italy decided to remain neutral.

The effort to build the Dewey arch is a permanent form will probably be given up. So far not one-tenth of the money necessary has been subscribed. Several wealthy men who had signified their intention to give largely have declined to give anything. Their reasons are not stated.

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1897—This firm is reliable.—Western Recorder.

Lord Roberts, with 30,000 men and 150 cannons, crossed the Modder river. The Boers skirmished a little but fell back. The latest report is that Roberts has 7,000 and 1,000 men "as good as" surrendered, and a decisive battle is to be fought. Why a battle with Cronje and his small force should be a decisive one does not appear to unskilled folk. Measurably Buller has again started for Ladysmith and for the third time has captured a kopje which commands the Boer position.

Gen. French made a dash and got into Kimberley. As there were no guns reported captured, it seems that the Boers left the way open. The Boers reported that they retired their lines and let French in with 7,000 men and then closed again, and that they captured the supplies which were intended for Kimberley. A report places Cronje north of Kimberley instead of in front of Roberts. Altogether things seemed mixed by the center. At any rate, there is great rejoicing in England.

SEVERAL THINGS.

LAST Sunday was our regular time for our services at Uniontown, and pastor and people were agreeably surprised to see Pastor G. W. Riley, of Morganfield, enter the house just in time to preach for us. He resolutely and pleading physical exhaustion consequent upon protracted services with his Corydon church as an excuse, but before his sermon was closed, all were glad that I pressed him into the work. The cause at Uniontown is not in nearly so good condition as is desired, yet we are encouraged. Congregations are better, and we hope a deeper interest prevails. We expect several additions in the near future by letter.

Bro. Riley's meeting at Corydon, in which he was ably assisted by Elder W. K. Penrod, of Paducah, resulted in the arousing of a deeper interest in the cause, though there were no additions to the church.

Morganfield church is moving along smoothly, and is contemplating material improvement to their house.

I have just had the pleasure of reading a very strong article by Prof. A. E. Bayce, D.D., LL.D., D. C. L., which I found in Research in Bible Land, No. 10, 101. Among other forcible statements made by Prof. Bayce is the following, which, being authentic, certainly rules out Darwinism and all such abominable infidelity and nonsense as Darwinism. Prof. Bayce says: "We cannot emphasize too strongly that Egyptian civilization is at every outpost full-grown. So far as the monumental testimony is concerned, it has neither childhood nor youth. Every fresh discovery brings out the fact of clearer relief. Only one year ago Mr. de Morgan discovered a fully-developed latrine column in a tomb of the fifth dynasty at Abusir, thus proving that an architectural device, which had hitherto been supposed to have been an invention of the fourth dynasty, really went back to the age of the Old Empire. The discovery is really but an illustration of what other discoveries have already taught us. The monumental history of Egypt gives no countenance to the fashionable theories of evolution which deny a civilized man by a slow process of evolution out of a brute-like ancestor. On the contrary, its testimony points in an opposite direction: the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."

It would seem that, in the face of such testimony as this, to say nothing of other statements of like strength, emphatic and undoubted character in the same work by different writers, who deny that man can any longer listen to the pratings of Darwin and his ilk with any feeling of credence, must be unaccountably susceptible. And yet this is not all. The spade is constantly uncovering proofs of like character in so much that the wonder is that even Darwin himself ever attempted to palm off on a credulous people such unreasonable teachings as he did.

I was interested in a recent statement of a certain preacher. Having been requested to preach on election at a certain service, he took as his text 1 Peter 1:3: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience." "Not election to heaven, but election to obedience, and if you are not obedient, it is a proof you are not elected; and if you are afraid you are not elected, it is a proof you are not obedient, and that will be a proof that you are literally elected." There is a lesson in this paraphrase worthy of far more thought than is usually given it.

It is said the Eolian harp swells its music in sweetest strains, the tempest swells its fury. So the saint's faith grows stronger, and his Christian character shines brighter as dire circumstances try him, for trials develop Christian character, just as the best and sunniest climate the leaf and flower of spring. This is exemplified in the person of dear Sister Mamie Jones, of Morganfield, who now lies on what she concludes is her dying bed. How sweetly recalled she is and how perfectly resigned to her fate, that she will be what in later does her Christian character shine. Not the infidel even but would be impressed with the strength of her faith, and feel that, like the gold tried by the fire and coming from the crucible free of dross, so her profession of hope in Christ is pure gold. Even so with all who really trust the Savior. He promises—"My grace is sufficient for thee."

What has become of the proposed movement to have written and published the biography of Dr. Spencer? Is it to be dropped and let alone? This must not be. What say you, Dr. Christian, Dr. Eaton and all concerned? Shall we not revive the question and commmune the work? Speak out and let us hear your wishes and intentions. T. E. RICHETT, Sullivan, Ky.

THE MARKETS.

LIVE STOCK.

Report for week ending Feb. 17.

CATTLE.	
Extra good export steers, 1,200 lbs. and up	\$4 75 @ 50
Light shipping, 1,200 to 1,300 lbs.	\$4 50 @ 50
Best butchers	\$4 25 @ 50
Fair to good butchers	\$4 00 @ 50
Common to medium butchers	\$3 75 @ 50
Tals, rough steers, poor cows and cowboys	\$3 50 @ 50
Good to extra oxen	\$3 25 @ 50
Common to medium oxen	\$3 00 @ 50
Feeders	\$2 75 @ 50
Steubers	\$2 50 @ 50
Hulls	\$2 25 @ 50
Fair Calves	\$2 00 @ 50
Best cows—Chandos	\$1 75 @ 50
Fair to good	\$1 50 @ 50

HOGS.

Choice packing and butchers, 250 to 300 lbs.	\$6 00
Fair to good packing, 250 to 300 lbs.	\$5 50 @ 50
Good to extra light, 150 to 200 lbs.	\$5 25 @ 50
Fat sows, 125 to 150 lbs.	\$5 00 @ 50
Fat sows, 100 to 125 lbs.	\$4 75 @ 50
Pigs, 50 to 75 lbs.	\$4 50 @ 50
Light, 100 to 125 lbs.	\$4 25 @ 50

SHEEP AND LAMBS.

Good to extra shipping sheep	\$4 50 @ 50
Fair to good	\$4 25 @ 50
Common to medium	\$4 00 @ 50
Weths	\$3 75 @ 50
Weths and wethers, per head	\$3 50 @ 50
Best butchers	\$3 25 @ 50
Fair to good butcher lambs	\$3 00 @ 50
Tail-ends	\$2 75 @ 50

LEAF TOBACCO.

Report for week ending Feb. 17.

SALES WITH COMPARISONS.		
Following was the sales for the week and year to February 17, with comparisons:		
Year	1899	1900
Year 1899	4,500	27,000
Year 1898	3,500	25,750
Year 1897	4,100	26,125
Year 1896	4,000	25,500

SALES.

1899	1900	1900	
Total sales of new crop to date	\$175	\$2,364	\$2,527
Sales new crop to date, original intention	\$1,200	\$2,200	\$2,500

REMARKS.

Rejections this week	1,200	25	600
Percentage of rejections to original sales	57	17	20
Rejections Jan 1 to date	4,000	1,800	1,600

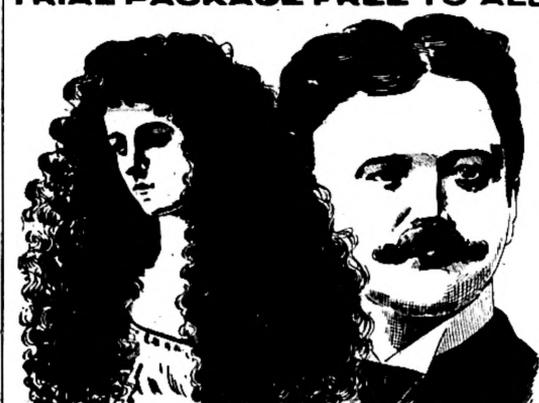
REMARKS.

1899	1900	1900	
Receipts this week	3,700	970	1,300

FREE CURE FOR BALDNESS.

Prevents Hair Falling Out, Removes Dandruff, Restores Prematurely Gray Hair to Natural Color, Stops Itching and Restores Luxuriant Growth to Eyebrows, Eyelashes and Shining Scalps.

TRIAL PACKAGE FREE TO ALL.



Those who are losing their hair or have parted with their locks can have it restored by a remedy that is sent free to all. A Cincinnati firm has concluded that the best way to convince people that their hair can be grown on any head is to let them try it, and see for themselves. All sorts of theories have been advanced to account for falling hair, but actually all it is the remedy we are after and not the theory. People who need more hair, or are anxious to save what they have, or from sickness, dandruff or other causes have lost their hair should at once send their name and address to the Allegheny Medical Dispensary, 1275 Butterfield Bldg., Cincinnati, Ohio, enclosing a 3-cent stamp to cover postage, and they will forward, prepaid by mail, a sufficient free trial package of their remedy to fully prove its remarkable action in quickly removing all trace of dandruff and scalp diseases and forcing a new growth of hair.

Dr. H. W. 102 1/2 Broadway, New York, the famous Parisian Contralto, whose wonderful hair-restoring cream has done more for the hair of Paris than any other hair dressing, writes to me that she will make the hair grow, I had for several years been losing my hair, had tried everything, and was finally obliged to wear

Geo. N. Thatcher, Prominent Railway Official. I am happy to say that with the Fow remedies my hair is now more in curl than it ever was and am thankful to feel that it is my own and cannot fall off to embarrass me.

Geo. N. Thatcher, of Covington, Ky., a prominent railway official whose duties are very exacting, was rapidly losing all his hair. He says: "I was getting so bald and such a shining mark for my friends that I was forced into using hair remedies. I tried a dozen or more before I ran across the Fow treatment and am glad to say that I was well rewarded. My entire scalp is now thickly covered with long dark hair of the natural shade and I know beyond question that the Fow remedies caused this result. I do not hesitate to lend my name and influence to these thoroughly trustworthy hair growers."

Write to-day for a free trial package. It will be mailed securely sealed in a plain wrapper so that it may bring private notice.

The remedy also cures itching and dandruff, stops signs of approaching baldness, and keeps the scalp healthy and vigorous. It also restores gray hair to natural color and produces thick and lustrous eyebrows and eyelashes. By sending your name and address to the Allegheny Medical Dispensary, 1275 Butterfield Building, Cincinnati, Ohio, enclosing a 3-cent stamp to cover postage, they will mail you prepaid a free trial of their remarkable remedy.

FORTHCOMING BOOK.

The Baptist Book Concern will soon bring out a remarkable book, entitled,

"Pillars of Orthodoxy"

prepared and written by Elder Ben. M. Bogard. This great book, which will soon be on the press, will contain a brief biography of seventeen Baptists, such as Richard Fuller, J. R. Graves, J. M. Pendleton, J. B. Jeter, A. P. Williams, A. C. Dayton, Jas. F. Boyce, John A. Broad, W. M. Penn, Wm. Vaughan, who have passed away, and such living men as J. E. Moody, T. T. Eaton, J. S. Coleman, S. H. Ford, W. F. Harvey, J. T. Christian. In connection with each biography will be a picture of the "Pillar of Orthodoxy," and a specimen sermon, essay or address. The book will contain 475 pages and will be put up in good style with substantial binding and will sell at \$3.00 a volume. It will be an album, a history and a book of the choicest sermons and addresses from some of the highest men in the denomination, living or dead. To those who will order and pay for the book in advance, we will offer it for the low price of \$1.00 with 10c added for postage, total \$1.15 per copy. The book will soon be out and this offer will close. Order now with the money. Send to

Baptist Book Concern, Louisville, Ky.; or, Sun. B. Board, Sealey, Ark.

BUREAU—1899 COP.	
Red.	Colony.
Trash, green or mixed 10 bags 50	\$ 5 00
Trash, sound	\$ 5 00 50
Common lugs	\$ 5 00 50
Medium lugs	\$ 5 00 50
Good lugs	\$ 5 00 50
Common leaf, short	\$ 5 00 50
Common leaf	\$ 5 00 50
Medium leaf	\$ 5 00 50
Good leaf	\$ 5 00 50
Fine and selections	\$ 5 00 50

BANK—1899 COP.	
Red.	Colony.
Trash, green or mixed 10 bags 50	\$ 5 00
Trash, sound	\$ 5 00
Common lugs	\$ 5 00
Medium lugs	\$ 5 00
Good lugs	\$ 5 00
Common leaf, short	\$ 5 00
Common leaf	\$ 5 00
Medium leaf	\$ 5 00
Good leaf	\$ 5 00
Fine and selections	\$ 5 00