

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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CLASSE us from folly and self-seeking, and let us draw back from no experience that shall be needful for thy purposes of help through us.—Isaac O. Rankin.

THIS world is a school to teach men faith. The future is to be met by faith alone, and the future presses on the present in all the callings of men. The farmer sows his seed having faith in the growing of the crop. The same seed of faith is seen everywhere.

THE Watchman says that the Boston Baptist Ministers' Conference is greatly stirred by the death in the churches, and by the fact that most of them are running upon the momentum of the past. We hope they will be so stirred they will never finish a sermon without calling on sinners to seek the forgiveness of their sins through the merits of the atoning blood.

No sinner ought to be allowed to go from the house of God without having been reminded that he is a lost and guilty sinner, and without feeling that the preacher regards the forgiveness of his sins the only important thing for him.

But the salvation of sinners is the duty of all the saints as well as of the preachers. No Christian is doing his duty as long as he has unconverted children, servants, clerks, neighbors, if he gives God or his own soul any rest while they are out of the ark of safety.

MR. TRAVIS is a most distinguished English surgeon, heading his profession. In a lecture to his students he spoke of genius as a disease of the nerves, and added that the few persons of genius he had known "had been exceedingly impossible persons, and if there was one profession where genius was out of place it was the medical profession. The thing which in that stood above all else was 'hard work.'"

DURING a temperance campaign in England a lawyer was discussing the proposed law and objecting learnedly to it. An old farmer who had listened attentively answered the lawyer that he had seven good reasons for voting for it. "What are they?" asked the lawyer. "Four sons and three daughters," answered the farmer. "We hope the farmers of Kentucky will remember similar good reasons whenever they have a chance to vote for local options."

## AS TO FEEBLE CHURCHES.

BY REV. E. T. HISCOX, D.D.

"We have a great many feeble churches," said a pastor, referring to that section of the country in which he lived; "they cannot do much." His reference was to the destitute fields in his own vicinity, and the efforts being made to raise funds for mission work and the increase of evangelistic labors in the waste places in their state. Both of this pastor's propositions were true, but both were needlessly true. There were great many feeble churches through that region; but they were needlessly feeble. They were feeble not of necessity, and indeed not willingly on their part, but from neglect and from bad methods of church life and work, or perhaps from no methods and no active endeavors for evangelizing the waste places. They could not do much, either as to raising money, or as to exerting a salutary Christian influence. They could not, certainly, in their then state of dull apprehension of what churches ought to be and to do, and in their low condition, almost lifeless condition as to vital godliness. But every one of them might have been different. The feeblest of them possessed the essential elements of life and power. Every one of them held the possibility of high, conspicuous Christian living, and of effective Christian service.

The prevailing notion is that a church with a small membership is necessarily a feeble church. And that a church with few or no named men is necessarily a feeble church. In the popular estimation, therefore, the strength of churches consists in "many members" and "much money." When ministers themselves, who ought to know better, speak of this or that church as a strong or a weak church, this is the rule of their rating—men and money. The power of truth as proclaimed from the pulpit and exemplified in Christian living; the irresistible force of consistent godly lives and blameless characters on the part of the members; the manifest ministry of the Spirit among them, and the constant blessing of God upon them, these are seldom mentioned as entering into the problem of weakness or strength as characterizing the churches of Jesus Christ. It all illustrates the too perverse habit of Christian thinking. People talk as they are accustomed to think. They speak of things as they conceive them. They place the emphasis on what men do rather than on what they are. They magnify the human rather than the divine efficacy, and, say what you will, though it would not be confessed, in advancing the Kingdom of God men look to "the hills and the mountains" for help more than to "the Lord of Hosts." A church is feeble only as its members are weak in the indwelling of the Spirit and the life of Christ. A church is strong only as it is strong in the Lord and the power of his might.

A certain church, not to be named here, located in a flourishing business town, was considered and spoken of as a strong church. They held a very respectable position in the esteem of the community, had a good house of worship, an able and much respected pastor, to whom a good living salary was paid—when it was paid—and a membership of over five hundred; that is, nominally that number, for any one familiar with the reports of churches to the associations, and the statistical tables in their minutes, know how little they can be relied on for accuracy. This one passed for one of the strong churches because of their numbers, and because they had probably a dozen

families who were living in comparative luxury, though not really wealthy. Well, that church contributed \$15 for the year to State Missions, \$25 to Home Missions, and \$30 to Foreign Missions. The pastor's salary was behind as winter came on, though he needed it badly. The house of worship needed painting, but had to wait till spring. As to its spiritual interests, there were few conversions, and those mostly from the Sunday-school. There were three feeble churches in that association, all of which combined had less than five hundred members whose united contributions for missions more than doubled those of the strong church. Their pastors' salaries were small, but promptly paid, and their houses of worship were kept in good repair. But in those three feeble churches, all told, there was not one family that could be said to live luxuriously, though the most of them lived in comfort. Such cases are not rare.

The pastors are presumably, and, as a matter of fact, they are actually, the teachers of the churches. They ought to instruct them as to all matters of Christian duty and the best methods of Christian work. If they be not well instructed, it is the pastor's fault. If they do not contribute for missions, at home and abroad, it is because the pastors have not properly instructed them and set the example. If they do not labor to evangelize the world, the pastor must be deficient. They will follow him, a good way behind, it may be, but they will follow him. But a good many pastors do not lead, and a few mislead. Many neglect to teach good methods of work, and some teach bad methods. A great many pastors simply neglect to develop, train and cultivate their churches, seeming to have no idea and no care for their improvement in their manners and methods of living, but allow them just to drift along as they are. Some pastors are so anxious to get members into their churches, that they are quite careless of the quality of those admitted, caring more for *business* than for quality, apparently, and so take in any one who is willing to be baptized. The notion prevails that the only evidence of prosperity is that baptisms frequently occur, and the number of members is being increased; a notion very false, and in its effects very pernicious. Times of maturing, developing and edifying may advance the kingdom of God quite as much as the ingathering of the harvest from Gospel fields.

The membership of churches, of all the churches, may be divided into three classes, according to their real Christian character and their value. These classes are clearly distinguishable in thought, but not by observation. The first class, the most noticeable, but not the most valuable, consists of the "first families," those who are the most wealthy, live in the best style, dress the most fashionably, occupy the highest-priced pews in the middle aisle, consort chiefly with those of their own style outside the church, do not attend the prayer-meetings, are not conspicuous for piety, adjust their families and homes to the fashions of worldly society and contribute nothing to the spiritual life of the church.

The second class consist of those members and families of less wealth and style, who live in comfort and respectability, contribute to all the interests of the church, some not so large in amounts, but large in proportion to their means. They feel identified with the church, attend the prayer-meeting, work in the Sunday-school, give their services anywhere they are needed, and do not find any more congenial company than that within the circle of the churches' fellowship. They

constitute the warp and woof of the church's personality, and its moral and spiritual strength.

The third class embraces all the other members. They are of various types, widely contrasting and worthy of study. Some of them are literally worthless, giving the church more trouble than help. They are up and down, but down mostly. With a revival they are revived, but are left as driftwood with the going out of the tide. There are some harmless, helpless ones, who seem to do neither good nor evil, but have a sort of indefinite attachment to the brotherhood, and so are left alone. There are some who manifestly were never converted, and therefore cannot be expected to have any taste for spiritual things. But their morals are blameless and they are not disturbed. A few make crooked paths for their feet, and are a shame to their profession, but churches are slow, almost insensible to disciple, and so reproaches are unwisely endured.

But there are others of a very different type. Some of God's hidden ones, some treasures of the grace of Christ are among these little noticed and little known by other members—poor widows, friendless and homeless, with no hope but in God, who still love the church and pray for the peace of Jerusalem; sorrowful mothers, fighting the hard battle of life to rear the children to respectability, whom a father's early death left upon her hands; heart-broken wives, living martyrs to the unkindness of drunken and wicked husbands, who curse and starve their homes to enrich the saloons with their wages; still they pray and hope against hope, and wait their redemption from the tortures they suffer; timid young disciples, who love, and are sincerely trying to follow the Savior, who stumble in the dark, want counsel and sympathy and guidance, but do not find it.

Such as these, and others like them, have little money to give, and are not reckoned as valuable or influential members, but their prayers are incense in the golden censer, and their tears are bottled up before the Lord. They do not help to make a church popular, or fashionable, or conspicuous in society, but they do help to make it strong in faith and good works. Their voice is not heard, nor would it be heeded, in the councils of the leaders, nor do they hold office in the Ladies' Aid Society, or the Christian Endeavor, or the Mission Board, but they walk with God, pray for the church and bear their cross.

Now, such being the facts, if the pastors and members, instead of laying so much emphasis on numbers and money, will place it on spiritual vitality and the force of developed Christian graces, they will find godliness to be profitable unto all things; the churches will grow strong in all that legitimately pertains to churches of Jesus Christ; they will grow strong morally, and their influence will be felt on society about them. They will grow strong socially, and attract others to their company and to their worship. They will grow strong financially, for they will find giving a pleasure as well as a duty, and will give more liberally than they themselves supposed it possible, giving as unto the Lord. And seeing their zeal and their good works, others will be inspired to help them in their labors of love.

Mount Vernon, N. Y.

God's promises must drive us to his precepts as our rule, and then his precepts must send us back to his promises for strength, for without his grace we can do nothing.—Matthew Henry.

THE BROADMEAD RECORDS.

BY T. L. LEWIS.

I have before me the Broadmead Records. A part of the title page reads: "The Records of a church of Christ, meeting in Broadmead, Bristol, 1640-1687." It was printed in London, 1847. Nearly 100 pages are given to the "Historical Introduction." The author of that "Introduction," referring to the reign of Queen Elizabeth, who came to the throne Nov. 17, 1558, says: "Early in the reign of Elizabeth did the Baptists utter their protest against the abhorrent spirit of persecution displayed by the reformers." (P. 65.)

Then there must have been Baptists in England during the reign of Elizabeth. On the preceding page our author declares: "It has already been seen that the claim for the Church, and for the freedom of conscience from all human control, was a former distinguishing and characteristic trait of the Baptists in former reigns."

If there were Baptists in England even before the reign of Queen Elizabeth, what did they believe and what were their peculiar traits? Putting these two quotations together, we learn that there were Baptists in England prior to the reign of Queen Elizabeth and that they sent her predecessors protests against their bitter persecutions, and plead for freedom of conscience in all matters of religion.

But, then, these were not the only peculiar characteristics of Baptists in that age. On page 72 our author tells us another trait. "They held it unlawful to baptize children. They refused the salutary water to a child twelve years of age, who tearfully sought to repair its parent's neglect; and when the child was publicly baptized at the command of the Chamber of London, the mother fled for fear of persecution."

On page 75 the doctrine of the baptism of believers is brought out. "From a very singular book written by one John Payne, at Harleam, in 1597, it appears that there were considerable numbers of baptized believers in this country."

Of the organization of Broadmead church, it gives the names of five persons "who met at the upper end of Broad Street, in Bristol," 1640, to organize a church. It also records the visit of "Mr. Canne, a baptized man; it was that Mr. Canne that made notes and references upon the Bible." This is a rare old volume and contains many very interesting records.

Belt, Mont.

SUGGESTIONS FROM PULPIT EXPERIENCE.

Beyond the Parish.

BY DAVID J. BURRELL.

A pastor's first business is with his own parish. To prepare two fairly good sermons a week is no inconsiderable task for a young minister; and—despite what is said to the contrary—it grows no easier for those who, with the passing years, find the advantage of experience more than offset by severer ideals.

Parochial visitation also must be rigidly kept up; and this is often more onerous in a small, existing parish than in a metropolitan field where allowance is usually made for the difficulties of the situation.

Add to this the necessity of keeping well in hand the entire machinery of the church—its

boards, societies, committees, and classes, plus oftentimes a general oversight of the church finances, and you have a sufficiently large contract for an average man.

But a minister must be larger than his parish. He is likely, willing or unwilling, to be involved in a considerable amount of extraparochial work. Some of this is necessary; some is superfluous and distracting. But where to draw the line—that is the question.

1. The first outside matter which obtrudes itself on the attention of a young minister is the reform of existing evils in the community. He is sure to discover, before he has been settled long, that there is "something rotten in Denmark." Probably the village fathers are winking at lawless dramshops, the Sabbath is being openly desecrated with their connivance, lewd shows are permitted in the town hall. These things ought not to be true. The seal of the Lord is hot in the breast of the young dominie; he stripes to the waist and plunges in.

His first move is a sermon, fervid and eloquent, aimed at lawbreakers and their abettors, corrupt magistrates and indifferent church-members. Encouraged by words of approval, he proceeds, in the spirit of Savonarola, to reform the town. He attends the primaries; speaks from the platform on current issues in words that bristle with personal denunciations, like quills upon the fretful porcupine; distributes ballots and guards the polls on election day.

And when the election goes wrong, he gets sour and miserable; resents criticism; decides, like the prophet under the juniper-tree, that the world is going to the bad; lets fly a homiletic bolt at all who have refused to march in his procession; stirs up bitterness in his congregation; and concludes the crusade by deciding that he is not appreciated, and that the time has come to look around for a larger field of influence.

And all the while his fault is one that "leans to virtue's side." His seal without knowledge is as effective as a fire of autumn tannin. His momentum is right, but it lacks equilibrium, like a Pullman train reeling and rocking on rickety rails. He is too heavy to go so fast. *Festina lente*. The world was not made in a day. He has apparently failed, but his failure may yet be invaluable to him.

"Reform" is a Christian Shibboleth, and every minister must be able to pronounce it. There are times, too, when a minister must be found in the thick of the fray, perhaps in the very front of it.

But the force that makes for reformation most mightily is the Gospel itself, pure and simple. There are those who regard the preaching of Christ, his truth and ethics, as foolishness; but it is the very power of God. It tells for righteousness, civic and all other. You can not Christianize a community without civilizing it. What Dr. Chalmers calls "the expulsive power of a new affection" works as well in the regeneration of a town as of a man.

Wherefore, as *autor ultra credidit*. Whatever else a minister may lose, let him keep his faith in the all-around power of the Gospel. Let us continue to preach Christ and him crucified. No man or community can persistently sin under the shadow of the cross. Save souls and you redeem the city; save souls and you reform the corrupt magis-

trate; save souls and you close the dramshop by cutting off its patronage. The Gospel is the salt that sweetens the springs of every Jericho.

I once heard Spurgeon say parenthetically in the midst of a sermon on "The Glorious Gospel": "I have just been requested by the reform committee to make an address at their great meeting at Exeter Hall; and when the chairman, in his urgency, ventured because of my refusal to question my sympathy with the movement, I said to him: 'Go your way, sir; I am doing a great work, and I can not come down. I am with you in spirit, but my path is marked out. Speak at your meeting? No, sir! Any blind fiddler can do that. As for me, I am a preacher of the glorious Gospel of the blessed God.'"

2. There is another sort of extraparochial work to which every minister should give attention; that is, the business of his denomination.

It is a miserable mistake to suppose that the cause of church unity is promoted by denominational indifference or unfaithfulness. The broadest Christian is not the one who contemns the pasture-field in which he browses, or the fences within which he finds security. A Baptist, or Methodist, or Presbyterian minister is in honor bound to give preference to the demands of his own over other denominational or non-denominational forms of work. To do otherwise would be to cast a serious reflection not only upon his own sincerity, but upon the importance and effectiveness of work carried on by his particular branch of the church.

3. But no denomination is large enough for a true minister. He owes something to the entire Body of Christ and to all the parts composing it. I am always suspicious of work claiming to be "non-denominational," but there are various forms of interdenominational work which all should cordially sustain. Such are our Bible and tract societies and other organizations to which all the evangelical churches lend official indorsement and support. In these we have a rational and practical firm of church union and cooperation. Now and then a minister is invited to serve on the managing boards of such organizations. Let him think twice before he refuses. Here is a wide field of influence and one that broadens the man who appreciates it.

The parish must not be neglected; but "our field is the world." Of all men the minister should be most cosmopolitan. The more loyally he supports his own denomination, the more prompt should he be to serve the whole Body of Christ.

One closing word. The thing for ministers to avoid, as a rule, is secularism. The world is full of people who stand ready to carry on secular reforms, write secular essays, and make after-dinner speeches. As Spurgeon said: "Any blind fiddler can do these things." We, in the parish or out of it, at home or abroad, night and day, are ministers of Christ. For some reason best known to himself, it has pleased God to invite us to cooperate with him in saving the world. The day is just long enough for duty. "This one thing I do."—Treasury.

God is not dead yet. Many weary hearts hath he refreshed. Bless him for comfort. Why, none cometh dry from David's well.—Samuel Rutherford.

OVER-ORGANIZATION.

As one listens to the announcements made from many pulpits on Sunday morning for the meetings of the week, the question forces itself, "Are there not too many of them; has not the under-organization of the past been followed by over-organization?" There are continually recurring meetings in the local church, and evenings that happen to be free from congregational engagements, are occupied with gatherings of a general sort in which several congregations or organizations unite. It sometimes seems as though the church was expected to do nothing of itself, and that when anything is to be undertaken a special society has to be organized to carry it on. In this way societies have kept on multiplying until the management of them has come to be a serious problem.

One result of this multiplicity of organizations is that we are too much shifting the emphasis in the Christian life from being to doing. Our ideal Christian has in a measure come to be one of the hustling type. Not that Christian activity is not a good and essential thing, but the primary emphasis belongs to the character that projects itself in work. The true Christian usefulness is reached primarily by being, and when that is overlooked the doing deteriorates. Too much of self comes into it, and the higher motives get mixed up with the lower ones. This is the secret of many a church quarrel that springs up right in the midst of the activity. Not enough time and attention have been given to the cultivation of personal piety. Amid the distractions of perpetually trying to do something, the fundamental need of being something has been overlooked.

It is altogether questionable, too, whether the much talking and hearing that attend this excessive organization, the speeches and papers and discussions that are part of the invariable programme, turn to profit. There is such a thing as taking too much physical food; there is such a thing as overloading the digestive apparatus, giving to the system more than it can assimilate. And there is such a thing as overloading the mind, rushing from meeting to meeting, and always hearing, but hearing more than can be mentally and spiritually digested; for it is not the mere hearing that is profitable. To turn the thing heard into nutriment for mind and heart time for quiet meditation is needed. Truth must be pondered, brought up again and again before the mind, until it has been incorporated with the vital experience of the soul. Things heard and straightway forgotten because displaced from the mind by another avalanche of talk that has been immediately invited, add nothing to anyone's permanent mental or spiritual capital.

There is waste of energy, too. As the machinery of the church grows more complicated, wheels within wheels, there is greater force required to keep it moving. There is such a thing as expending in this way all the power that can be generated, so that there is none left for grinding out a product. People are exhausted by rushing about from place to place, from letting go the handle at one point only to lay hold of it at another. The minutes of societies and conventions are burdened with resolutions that never come to anything. Ways and means for this thing and that are devised and adopted, then are never heard of again. The legislative and

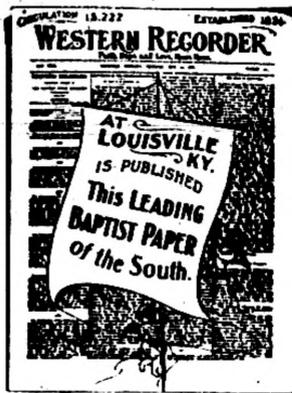
talking function has so used up the energy that there is not enough left to set the executive function to work. The busy activity goes up in smoke.—Lutheran Observer.

BACKBONE.

Whatever Dr. P. S. Henson writes or says is good. Here is an extract from one of his Chautauqua lectures on this subject. Read it. It will do you good.

"To stand alone! It is one thing to touch elbows; it is one thing to feel the inspiration of fellowship as you stand awaiting the charge. But to stand alone as Noah stood in the midst of a surging sea, in the midst of a mocking multitude; to stand as Abraham stood beside the altar on which his only beloved son was stretched, and lifting the gleaming knife while his heart was in his throat, and yet obey God; to stand as Moses stood in the presence of the king, with the proud consciousness that he was God's ambassador; to stand as Elijah stood in the presence of the wicked Ahab; to stand as those young Hebrews stood in that vast multitude who debased their manhood before the image that the king set up—three that stood erect in their God-given manhood; to stand as Nehemiah stood when he proudly said, 'Shall such a man as I flee?' to kneel as Daniel did, though the lions were snarling yonder in their den; to stand as John the Baptist stood in the presence of guilty Herod; to stand as Paul stood reasoning of righteousness, temperance, and judgment till he made Felix tremble on his throne; to stand as Savonarola stood in the presence of the guilty duke; to stand as Martin Luther stood in the Diet of Worms; to stand as Columbus stood in the midst of a mutinous crew, with his eyes searching for the world that lay beyond; to stand as the Pilgrim Fathers stood—thank God for the Pilgrim Fathers! I thank God that they struck a rock when they landed—if they had struck an Illinois prairie instead, the whole history of America would have been different; they struck a rock and they founded a government that is rock-bottomed. I think it likely that they were not the pleasantest people in the world to live with. I have a little sympathy for Mrs. Livermore who was brought up in a family of that kind. She was taught that Sunday was a funeral day; that she must not look at the pictures on Sunday. She must not sing or whistle anything but something solemn on Sunday; she must not thrum the piano; and she was hardly allowed to look out of the window on the lawn for fear she might see the lambs at play; at the close of a dismal day she threw herself upon her bed and said, 'I almost wish I was dead; I almost hate Sunday.' Said her sister, 'You wicked thing; what will you do when you get to heaven, where they don't have anything else?' 'Ah, well, I won't bother about that now; maybe I won't have to go there, after all.' I am glad the Pilgrim Fathers lived; I am also glad they are dead. They laid the foundations broad and deep, and gave a type of character to our American civilization that it will never lose."

As a BULK there is more happiness, more genuine satisfaction and a truer life, and more obtained from life, in the humble cottages of the poor than in the palaces of the rich.



JOHN DE WICLIFF: OR THE MORNING STAR OF THE REFORMATION.

BY JOHN T. CHRISTIAN, D.D., LL.D.

"And when a great man dies, For years beyond our ken; The light he leaves behind him lies Upon the path of man."

These words were appropriately applied by a recent writer to the subject of this sketch. More than five hundred years ago, on the 31st day of December, 1384, the life of John de Wicliff came to a close. He had only reached in age about sixty years, but in appearance he was much older. His hair had whitened under frequent persecutions, and his form was bowed with the heavy burdens through which he had passed. Some recent hand wrote upon its last production: "Auctoritas vita hoc opus vita." "The life that dropped so suddenly below the horizon bears rehearsal well." We know of no life which would give more material to the student, reflection for the righteous, and earnest exhortations to all than that of John Wicliff, the Morning Star of the Reformation.

The times in which Wicliff lived are peculiar, and he was the man for the age. A reformer is always in advance, and happy is he if he can get a faithful few to see as he does, and through them to make the doctrine of the age. Wicliff lived toward the close of the long dreary, dark ages. Literature was unknown except to the few, and fortunate was the man who could read and write. The little learning that remained in the possession of the clergy and the monks, and with it to them came almost unmitigatedly, and in a very narrow way, Europe. The Pope haughtily demanded, and as certainly obtained, absolute authority over the king and over his subjects alike. Few indeed were those who stood out against his anathemas. In England a few names may be mentioned as the forerunners of Wicliff, since they threw light upon the way. There were Grosseteste, Bishop of Lincoln, who had been the Chancellor of the University of Oxford, and recognized as the ablest man in England. He was a true patriot as well as a righteous churchman. He boldly attacked the abuses of the clergy, and tried to reform every irregularity.

So the bishop, that when in rage the Pope enquired, "Who is this crazy and foolish old man?" the cardinals replied, "Grosseteste is right. He is more holy and conscientious than we are." He was completely vindicated, and he made a deep impression upon his fellow-countrymen. Roger Bacon anticipated his greatness, Francis Bacon, in independent enquiries. His voice was hushed an hundred years before in a dunce, yet he had set all men to thinking. Just preceding and reaching into the time of Wicliff were Richard Fitzsiral and Thomas Bradwardine. These men were uncompromising in their defense of the true of England. But with all their ability they were at best only scouts. John Wicliff was the first of a line of great reformers, to be followed by a Luther, Melancthon, Calvin and a Knox.

When once the spirit of liberty is free, it cannot be caged again. The days of Wicliff witnessed an era of life and life over the world. "The grave of the schoolmen had been dug. Dante had dazzled all Europe with his brilliancy, and had been followed in Italy by such men as Giotto, Boccaccio and Petrarch.

Wicliff was an earnest man. All that training could do was for him. At an early age he entered the University of Oxford, and remained there a student for ten years. This is a standing rebuke to those who think but little or no preparation for life is necessary. He was an enthusiastic student. He had a passionate thirst for knowledge, an eager thirst for truth. Theology was then regarded as the crown of sciences, and he took special delight in its studious exercises. He is known to have come forth from the University a ripe scholar, and fully equipped for the work before him. "He was famously reported for a great clerical, a deep theologian, and no less expert in all things." "His knowledge of his history; his present places him "in philosophy second to none, in scholastic exercises incomparable and struggling to excel in all in both subtlety and depth of disputation."

The training period was past and the fulness

of time had come. A century and a half before the infamous King John had resigned the kingdoms, England and Ireland, to God, St. Peter, to St. Paul, to Pope Innocent III., and his successors; and pledging himself to hold these kingdoms as feudatory to the Holy See by the payment of a thousand marks annually. For long time this money was faithfully paid, but at length the king, in a quarrel with the monks and clergy, was intolerant, rich and corrupt. It is almost impossible to draw the darkened picture. The wealth of the church was enormous, and its income yearly in England was over one hundred thousand pounds sterling of the money of this day. "The clergy did not preach, but rode from manor to manor, with hounds and waiting men." They had their pockets "bret full of pardons come from Rome all hot." Among the poor dupes of the priests sacred relics had an immense sale. One can, therefore, imagine the astonishment caused by the unheard-of declaration of Wicliff: "I can preach no pardon in the name of God, and this may not be bought or sold by chattering priests."

Since Edward III. came to the throne the tribute money had not been paid. The Pope determined to renew the demand; but the position of Edward was very different from that of King John. Gregory X. and Poles were battles too well won to allow a French Pope to domineer over England. At this juncture of affairs Wicliff springs suddenly into prominence. From obscurity he becomes the best known man in England, as Giosseteste earnestly says: "His spirit, unclad frame of Wicliff, weakened by study and asceticism, hardly promised a reformer who would carry on the stormy work of Occam; but within this frail form lay a temper quick and restless, an immense energy, an unmovable conviction, an unconquerable personal courage, which ever accompanied real greatness, only deepened by influence derived from the spotless purity of his life." Wicliff himself was scarcely aware of his great intellectual strength.

The Parliament of 1386 opened in May, and by unanimous Wicliff was a member of that illustrious body. He had already courageously lashed the clergy in his lectures, and writings; but now his work as a reformer really began. Strange to say, the proceedings of the Parliament were reported by him. An anonymous doctor assailed Wicliff in a very bitter manner, and it gave the reformer an opportunity to retort in a tract which has been preserved to this day. Wicliff was now in the full tide of success. He was the champion against the presumptuous claims of Rome, and the recognized leader of the king against the clergy.

The Parliament had spoken out clear and full upon the rights of the king. It is spiky and thorny, but the king was shown at the feet of the Pope, and he began to realize that England was aroused. Parliament answered the demands of the Pope in these words: "Forasmuch as neither King John nor any other king, could bring this realm and kingdom in such shroud and subjection but by common counsel of Parliament, and so it shall be done; therefore, that which he did was against his oath at coronation. If, therefore, the Pope should attempt anything against the king by process, or other matters indeed, the king with all his subjects should, with all their force, resist the same. This was certainly done enough, and it would Wicliff had much to do in shaping this policy.

There was need of a special reform of the clergy, and it was desirable that there should be a peaceable settlement of the points at issue. Wicliff was appointed as one of the number of commissioners to meet similar officials from the Pope. The Pope then sent a Brugis in Burgundia, and remained in London about two years. Wicliff was not successful in his mission, but the fault was in no wise his own. There was one thing, however, he learned. In its consequences this visit has been compared with that of Luther to Rome. He came in contact with the leaders of the Church of Rome, and became well acquainted with their methods of thought and design. For the first time he had seen a city where Roman Catholicism had full sway. He returned home with a firmer purpose than ever to be true to England.

These strivings for the liberty of his country had not gone unnoticed at Rome. He had been marked as a dangerous man, and his enemies broke out in a fury against him that at this time would appear almost incredible. He had said: "God gave his sheep to the Pope to be pastured, not to be shorn or shaven." An indictment with numerous specifications was drawn up against him. He was summoned to appear at the trial, with one of his bitterest enemies as judge. There would seem to be no good reason why he should not be condemned. Perhaps Wicliff will hide till the storm blows over. Perhaps he will remain at Lutterworth, where he now resides? No; he came to trial, but with him came an unexpected friend, the great St. Clare, the greatest Prince of his day, stood at his side, and not far away was Earl Percy, the Grand Marshal of England, and a host of others. When the bishops endeavored to proceed with the trial, an angry altercation ensued with the hot-headed John of Gaunt, and Wicliff passed out untried, and not convicted. This was an unexpected victory that filled his friends with great joy.

While he stands before his judges, let us for the first time take a portrait of the man. It is from un doubted originals which have been preserved, and reveals a thorough study and proper contemplation of the man. "A face, thin, but covered with long, lank hair, grown of dark colour, with a girde about his body; his head, adorned with a fall, flowing beard, exhibiting features keenly and sharply cut; the eye clear and penetrating; the lips

firmly closed in token of resolution—the whole man emitting an aspect of lofty earnestness, and replete with dignity and character." The wheels of reform were whirling fast, and other work was pressing upon the reformer. Hitherto Wicliff had acted more as a patriot than as a reformer of religion. Begging friars went abroad over the land selling the most beautiful relics and decorating every household. They professed to be beggars, and yet they had accumulated thousands. They beset the bedside of the rich when they were dying and received vast bequests. They were utterly shameless in their methods to receive money. It is a matter of melancholy pressure, says a chronicler, that period, "that these friars have piled up their manions to royal altitude. They exhibit inestimable treasures within their spacious edifices. They beset the dying bed of the noble and the wealthy, in order to extort secret bequests from the fears of guilt or superstition. As the most of each nation, they are incessantly applying the arts of flattery, the stings of rebuke, or the terrors of confession." Wicliff had already attacked the demands of the Pope and of the secular clergy of England. He now, with a whip of cords, turned upon the mendicant orders.

An incredibly short time the Pope sent into England no less than five bulls against him, and he was charged with twenty-four heresies. He was ordered to appear before a life-long enemy, John of Gaunt no longer stood by him for he had gone too far. Other offenses piled up, and he knew not what his fate would be. The clergy grew darker as the hours dragged by. He knew that there was one who helped, for God was with him. His enemies were loud and boastful. At length none can hinder. But his doctrine had won the heart of the Princess of Wales. An offer was made to let the noble stand for him. The quality "At the sound of the wind that shakes the reeds their speech became as soft as oil." "They were as a man that heareth not, and in whose mouth there are no reproofs." The trial was postponed. God's hand was still manifest. In a few days the trial was held, and the noble stood in his stead. Their oral unengaged affair allowed no opportunity to persecute heretics, and John Wicliff was free.

He was bolder than ever. From Lutterworth he sent out one tract after another in the vernacular of the people. The dry, stiff old Latin of the Bible and the vigorous English became a powerful weapon in his hands. The great work of this period was his translation of the Bible. It was the first whole Bible ever written out in the English language. It was the true Magna Charta. It is almost impossible to estimate the value of this version at the time and its lasting results upon the English-speaking world.

God called and his work was done. He was stricken with paralysis on the last day of the year 1384, while in the pulpit ministering to the spiritual wants of his beloved people. After twenty years of storm, he was permitted to rest in peace, but his body was not buried and buried him. He said to the Pope in the last year of his life when he was cited to appear at Rome: "A royal prohibition hinders my journey, to-wit: the injunction of the King of Kings." Now the same great Ruler had laid on him an injunction and he was at rest.

His doctrines are not dead, and cannot die. The fires of liberty he kindled will fiercely burn to the end of time. His enemies could do but one thing more. To its everlasting shame the Council of Constance decreed that "his body and bones, if they could be distinguished from those of the fool that should be disinterred and cast away from the consecrated grounds." Thirteen years passed, and this decree was disregarded, until the Pope prominently demanded that it should be obeyed. His bones were disinterred, burned into ashes, and thrown into the Swift. "Thus," saith the great old Thomas Fuller, "the body of the great reformer was cast into a boat, which did convey his ashes into Avon, Avon into Severn, Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wicliff are the emblem of his doctrine, which is now dispersed all the world over." This thought expanded would read:

"Wicliff is disenchanted, Yes, his dry bones to ashes are consumed, And flung into the brook that travels near; Forwath that ancient voice that streams can hear Thus speaks (that voice that walks upon the wind, Though seldom heard by busy human kind): As then these ashes, little brook, will bear In the great old Thomas Fuller, "the body of the Of Severn—Severn to the narrow sea— Into main ocean they;—this deed accurst, An emblem yields to friends and enemies, How the bold teacher's doctrine, sanctified By truth, shall spread throughout the world dispersed." Chicago, Ill.

This world has need of knowledge, but a larger need of insight. It needs information less than inspiration and impulse. I sometimes think that people are destroyed by excess of knowledge, and long to have them for a little, that truth may stir the soul with some degree of freshness. I believe there is no greater fallacy than the common opinion that the mere learning of facts is a panacea for the world's ills. What the world needs is what Christ came to teach—the nearness of God to common life, the sacredness of what we call a life, the truth may stir the soul with some degree of freshness. I believe there is no greater fallacy than the common opinion that the mere learning of facts is a panacea for the world's ills. What the world needs is what Christ came to teach—the nearness of God to common life, the sacredness of what we call a life, the truth may stir the soul with some degree of freshness. 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**SUNDAY-SCHOOL LESSON.**

SUNDAY, DEC. 3.

THE RICH YOUNG RULER.

Matthew 19:16-26.

Morro TERT—"Children, how hard it is for them that trust in riches to enter into the kingdom of God."—Mark 10:24.

"And behold one came and said unto Him."—This incident is given also in Mark and Luke. Our Lord had just come out from the house where he had blessed the children. This rich young man, ruler of the synagogue, had come to see him, and, in his earnestness, ran after him and kneeled before him. For an Oriental to lay aside his dignity by running shows a very great earnestness.

"Good Master what good thing shall I do, that I may have eternal life?"—He had all earth could give, and knowing eternity was before him, like a wise man, he wished to secure eternal life. But he came as a good man, not as a penitent sinner justly deserving the wrath of a holy God. He was not seeking the forgiveness of his sins, but felt able to earn eternal life by good works. The carnal heart is always Arminian in theology. He earnestly desired salvation, supposed that some great deed of goodness which he could do would win it, and thus showed that he thought man has in himself the power to do good, and hence is himself good.

"And he said unto him, Why callest thou me good. There is none good but one, that is God."—The young ruler knew our Lord only as a man, and addressed him as such. Our Lord neither denies his own goodness nor his divinity; he denies that the best of men in their natural state have anything which entitles them to be called good. And the goodness in regenerated men flows from God. There is always imperfection even in the best of his saints, and therefore only God can be called absolutely good.

"If thou wilt enter into life, keep the commandments."—The young man recognized his duty to keep the commandments. If any man will keep the commandments in all their meaning perfectly, he shall have eternal life. But no fallen creature can do that. Yet no one can enter into eternal life who has not kept the commandments perfectly. This has been done for his people by their great Substitute, who has fulfilled all righteousness, and whose righteousness is imputed to all who repent of their sins and trust their souls to the merits of the atoning blood.

"He saith unto him, Which?"—Our Lord answered with five of the ten commandments, and the summing up of the second table of the law which gives our duty to our fellow-men. These are the easiest of the commandments, yet no man since Adam fell has ever truly kept them.

"All these things have I kept from my youth up."—From his early childhood the young man speaks with noble sincerity. He had never consciously or intentionally broken these. His life had been moral and upright. How many of us can answer as this young man did! Many have obeyed, externally at least, the first three

**"Many a Mickle Makes a Muckle."**

"Line upon line" is the way a building grows. The "Mickle" in this Scotch proverb is something very small but the "muckle" is something great. One microscopic bacillus makes impure blood, and "muckle use" (much disease and disaster) follows. Hood's Sarsaparilla clears the blood as nothing else can. It brings "muckle" joy at "mickle" cost. Half teaspoonful doses.

Pimples—Pimples, blackheads and a kind of rash covered my face. A friend advised me to try Hood's Sarsaparilla. I have taken three bottles and the pimples are gone. Liasie Meyerherr, 12 Hunterly Place, Brooklyn, N. Y.



Hood's Pills were liver pills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

commandments. But who of us can see, with the Lord's eye upon us, compelling to strict truthfulness, that we have never borne false witness, or failed in honoring father and mother?

"What lack I yet?"—He felt, in spite of his moral life, that something was needed to make him acceptable to God. Mark tells us that our Lord loved him, such was the noble and lovable character of the young ruler. He had led an entirely moral life through all his years, but he lacked one thing—the one great thing—regeneration. He needed the pardon of his sins through faith in the Redeemer.

"If thou wilt be perfect"—that is, lack nothing. "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."—Having treasure in heaven does not "signify that this almsgiving will open heaven to him, but that, when he shall have entered this abode, he will find there, as the result of his sacrifice, grateful beings, whose love shall be to him an inexhaustible treasure."—Godet. The condition of his entering heaven, the great thing was following the Lord. Our Lord did this young man, whom he loved, the great honor of calling him to a place among his personal followers.

To strip himself of all that hindered his coming to the Lord, to abandon his station in life, and to follow him was to show the work of the Spirit in his heart. "He went away sorrowful, for he had great possessions."—He went away sorrowful—but he went away. Unless he afterward repented and was ready to surrender his will entirely to God, his sorrow availed nothing. I hope this young man was among the thousands converted upon the day of Pentecost. But his story closes with the sad words—he went away.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven."—It is true to this day. There are many rich men in the churches who show by their godly lives that they are subjects in his kingdom. But the vast majority of them became rich after their conversions. Very few who have made themselves rich afterwards become Christians. Mark says "these who trust in riches." They hope in some way to buy salvation, or think that God will not make the same humbling requirement of totally surrendering their wills to his, which he makes of the poor. It is hard

for them to realize in their hearts that with God there is no distinction of persons.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—And that is a simple impossibility. Some have tried to explain this verse in various ways, but the disciples evidently understood it to mean an impossibility, and our Lord's answer accepts this meaning.

"When the disciples heard it they were exceedingly amazed, saying, Who then can be saved?"

—As the vast majority of mankind have never been rich, there were great multitudes no man could number even then on earth who could still have been saved. The unregenerated heart is always Arminian in theology, and this question shows that their old Arminianism still lingered to some extent in the hearts of the disciples. They had the idea, it appears, that somehow a man by good works and almsgiving could, at least, help towards his own salvation.

"With men this is impossible; but with God all things are possible."—Godet comments: "It is but too true, but there is a sphere in which the impossible is possible, that of the divine operation." Thus Jesus, in the twinkling of an eye, lifts the minds of his hearers from human works, of which alone the young man was thinking, to that divine work of radical regeneration which proceeds from the One only good, and of which Jesus is alone the instrument."

My health improved, I have just returned from two weeks with Silver Creek church, Madison county. The church was revived and 10 added—7 by experience and baptism, 3 restored and 1 by letter.

By request I also spent two weeks, or 15 days, with Scofield Cane, preaching two sermons per day. The church was revived and troubles amicably settled, the principals meeting and weeping on each other's shoulders. One was restored and one very prominent man baptized. The church met around the Lord's table for the first time in four years. This church, Scofield Cane—Tate's Creek Association—is 100 years old. I looked over the minutes from 1802 to the present time. They practiced foot-washing up to 1858. Their requirements and prohibitions were, to me, quite interesting and novel. A man who now sits in our choir with his violin would have been ousted then on short notice. Their old articles of faith are somewhat mutilated, but what I could make out, were all sound to the core, and, from their church records, were enforced to the letter.

But the brethren of to-day are a wide awake, progressive missionary Baptist body, though poor in this world's goods, rich in faith. They have just completed a nice new house of worship—no partnership—all paid for save \$106, and that is in sight. A new book has been purchased, new articles of faith adopted sound to the core, and what is troubling them now is, what to do with two prominent and working members who have been received on their baptism from the Christian church—wives of two of the best and most influential members of the church—one of them twelve years ago. My decision was to commence the new century under the new articles of faith, in the new house, and keep their record clean, letting the dead past be buried. Was I right? I believe one of them,

from the answer of a good conscience, will demand baptism. The other will not. Now, if they should call for letters could the church grant them? The future of the church is bright were this question settled.

Hoping to get out again soon, I am, as ever of old, anxious to do all I can for the dear Lord. R. R. NORT.

**SENSIBLE TEMPERANCE.**

A Word to Temperance Lovers.

It is universally admitted that temperance women work for their cause with a desire to make life happier; that is, intemperance in drink causes an immense amount of misery in human life, and the temperance movement is an effort to replace this misery with happiness, peace, and comfort.

Many temperance women make the mistake of going at the subject hammer and tongs and proposing to force people to believe their way. It is far better to exercise a broad charity and take the position that one's own peace of mind and happiness, not only of the individual, but of the family and friends, depends upon sensible habits of life.

A very much greater foe to human happiness than whiskey, exists, and it will startle many an honest temperance worker when the name of that foe is given. It is spelled c-o-f-f-e-r-s. "I don't believe it," some ardent temperance worker says, who is really a slave herself to the coffee cup.

Cast your thought among your sick friends, nervous, irritable, broken down women whose homes are anything but peaceful homes because of the irritation and friction brought about by their physical and mental condition. In ninety-five cases out of a hundred, the nervousness, irritability, dyspepsia, kidney trouble, female troubles, and various diseases which such people are subject to, come directly from a broken down nervous system, brought about by the daily use of coffee. Careful chemical analysis proves this statement to be absolutely true and personal experiment will prove the same to any one who cares to make it.

You may have a few friends who are made miserable by whiskey, but you have scores of friends whose lives are made miserable, as well as the lives of their families, by the use of coffee. Hard to believe, isn't it? Many of the most profound truths are first accepted by humanity when first brought to humanity's attention, but they are truths, nevertheless.

Try for yourself, reader. Leave off coffee altogether and start in with Postum Food Coffee, which can be obtained at any first-class grocery store. You will find within ten days an improvement in the sum total of happiness for yourself and for your friends about you. Life will take on a new aspect; strength, vigor, and vitality will begin to come back for your use. You can do things that you have heretofore been unequal to. You can accomplish something in this world, and you can quietly and without ostentation become a most efficient worker in securing to humanity that peace, content, and happiness that we are all seeking.

The world wants men who are saved from secret faults. The world can put on an outside goodness and go very far in uprightness and morality, and it expects that a Christian shall go beyond it and be free from secret faults.

**THE CHURCH BUILDING FUND.**

At the July meeting of the State Board of Missions, the Corresponding Secretary was instructed to raise \$10,000 as a Church Building Fund for Kentucky. The Secretary has talked about this matter at thirty-one associations, to several churches and numerous individuals, and has written about it for our papers. Beyond this the matter has not hitherto been pressed.

Most all of the active workers in the denomination in the State understand the nature, importance, yes, the necessity of this work. We hope to raise this fund, and even more than the above amount, at once, and will give special attention now to this matter.

A few have already volunteered their aid, and now we call upon all who desire the prosperity of our denominational work in the State to respond at once.

The plan is to raise \$10,000, half of it to be donated by a judicious committee (subject to the approval of the Board), the remainder to be held as a Loan Fund, to be loaned without interest for a brief term of years and repaid to the Board to be again loaned.

In many places we have weak congregations where we may soon have strong, efficient churches if we will enable them to provide suitable houses for worship. In many others where we have no organization, we can, by judicious management and a little assistance, establish and build up good churches.

Now let each pastor and each church take hold of this necessary work and show ourselves worthy of the opportunity the Master affords. Remember we are the Lord's stewards, and let us not withhold his own. Brother, sister, have you any of the Lord's money entrusted you which he would be pleased to have used in this cause?

We call for \$100 shares, and hope to find one hundred persons or parties who will take one or more shares, and many others who will do what they can.

Of course, if you desire, you can designate your gift, but we hope that will be the exception, and not the rule. We ask that no one designate more than half, that the Loan Fund be not disturbed. We hope all contributions will be paid by June.

Brother, sister, please sit down now and write me what you will do. I shall in a large measure depend upon the pastors for co-operation and success in this matter. Information gladly given. Contributions will be published from time to time.

Yours fraternally,  
J. G. Bow, Cor. Sec.  
Address Box 504, Louisville, Ky.

**IMPORTANT.**

Please say to all brethren, sisters and friends who have ever made pledges, promises or given notes and bonds to pay off the debt of the Ohio Valley College at Sturgis, Ky., that the conditions have been fully complied with, and that all obligations are now due, and should be promptly paid. Several of these obligations run back for many years, and will our friends settle them at once, even if it requires a sacrifice? The suit against the college has been deferred for sixty days, that we may make collections and payment. Send all money, draft, etc., to the undersigned. Respectfully,  
IVAN M. WISE,  
Sturgis, Ky.

**TEXAS STATE BAPTIST CONVENTION.**

Some disappointment in securing suitable railroad rates caused the Board of Directors to change the place of the State Convention meeting from San Antonio to Waco.

The body met and organized Saturday afternoon, the great work of the Ordinal Committee not being able to report sooner.

The old officers were re-elected, Dr. R. C. Buckner being made President.

Dr. B. H. Carroll made a masterly appeal for the great educational work, following which Rev. J. M. Gaddy took up a collection for this work amounting to more than \$40,000, the greatest collection for any State work ever taken.

Dr. Gambrell, superintendent State Missions, submitted a most elegantly written report, and containing the largest year's work ever done by any State yet recorded. Not only did the report record unprecedented success, but it is a classic in English literature, and also is an excellent missionary document.

Saturday night the work of our colleges was considered. While six colleges are correlated with Baylor University at Waco, but a brief statement of Baylor will here tax your columns. During the last year between 800 and 900 students have been in attendance; 42 professors and tutors have taught these; three new buildings have been added, two for boys' boarding, one for girls. The Christian power of the University may be seen when it is stated that 50 or more students were converted during the last year.

**SUNDAY MEETINGS.**

Never did a State Convention reach such climaxes of spiritual warmth as developed each day. Each session grew warmer and warmer, and the very air seemed filled with the very presence of the Holy Spirit.

The services at the tabernacle were very impressive and was another real lovefeast. After devotional exercises, Dr. B. H. Carroll delivered a powerful address relative to the past and future of the work of the Baptist church. He reviewed the work of the church for the last century and spoke hopefully of the future, believing as he said that a century to come would witness as many changes as the one just closing.

When Dr. Carroll had finished, Dr. Kerfoot, Corresponding Secretary of the Home Mission Board, preached a centennial sermon. It was a strong and powerful sermon and simply swept the large audience to tears. Scarcely has there ever been a sermon preached to so large an assembly that kept their attention so closely.

At the conclusion of the sermon, there was another occasion that was touching. As the preacher closed his eloquent sermon he portrayed in beautiful language the Christian's hope of the world beyond and in contemplation of that hope there was a feeling of hope that pervaded all, moving them to tears and in fact it surpassed a great revival meeting.

In the afternoon was the great missionary meeting and rally. It was a very impressive and interesting service and was greatly enjoyed by all.

Bro. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, spoke for almost an hour upon the foreign mission work. His address was a strong

presentation of the mission work, its needs and its accomplishments. It was full of pathos as he spoke of the people in the foreign countries that are dying without salvation, and pleaded with the people to help in this grand work. He portrayed with much vividness the awful condition in the countries across the seas and gave such appalling descriptions that the congregation was often melted to tears. In closing, the speaker briefly told of the great work for the past hundred years, and showed how the missionary work.

The president arose and said that there was one man in the convention that he wished to present, and that man was W. M. Harris, pastor of the First Baptist church of Galveston. Dr. Buckner told of the great help that Dr. Harris had rendered during the awful disaster and said that no man in Texas had performed nobler service.

The convention had grown somewhat restless, but when Dr. Harris arose every one soon sat in silence, for they were anxious to hear the story of the great calamity from one who had been in it. He spoke for a short time on the needs of his people of Galveston and said that there was at present many in destitution in that city.

Dr. Harris said that the word had gone out that the people need no more help. "This is a mistake," said he, "for thousands of people are still in dire distress.

"We are often asked," said the speaker, "Will Galveston be rebuilt? I say yes. She already lives again and will be a greater and grander city than ever. If every man, woman and child on the island had been swept away, the city would have been rebuilt, for she is a necessity."

Dr. Harris said that the Third Baptist church of that city, its pastor and all but two of its members, had been swept away, and would never be reorganized, but that the Second and First churches would be rebuilt and reorganized.

**NOTES AND SAYINGS AT THE CONVENTION.**

"I have never seen such an even and continued flow of spiritual power in any other meeting in my life."—J. M. Frost.

"I have the honor of being pastor of the church in which has been held the grandest convention in the world."—A. W. McGaha.

"Such a convention of spiritual power would be absolutely an impossibility in the North."—E. K. Chivers.

More than \$60,000 was raised on the floor of the convention.

Dr. Chivers, of Chicago, gained great influence and respect by his manly and Christian bearing and his choice speeches. He has gained an everlasting welcome in Texas.

Frost, Willingham and Kerfoot, the great trio of Secretaries, added much to their already long lists of honors.

The most wonderful convention ever held on earth has just closed Monday night at 11 o'clock. The closing was fitting to the great meeting itself. The business was concluded a little after 9 p. m., but the people would not go. Not less than a half dozen times did the leaders try to dismiss the people, but they lingered and would not dismiss. From every tongue was the statement made and reiterated, "Never was there such a grand meeting since Pentecost." What a fit-

ting close of the century, and what a grand start in the new century.

**DISLIKE OPPOSITION.**

It would seem that the more nearly perfect some people think they are the more they dislike being opposed in their views and theories. Of course such ones are not anywhere near being so perfect as they suppose that they are, else they would endure opposition to their opinions and beliefs with much greater patience and kindness of temper. I recently noticed in a religious paper, which is printed in the grand city of Chicago, that the editor had lately received a chastising rebuke from a Christian of exalted professions for his printing an article which favored the Boers. The editor replied that he had printed several articles which favored the Britons, and only one which sympathized with the Boers, and he remarked that his critic was well satisfied when the articles appeared favoring the Britons. Exactly! So long as an editor has in his paper only such things as please a certain class, they care not a whit how badly other readers' feelings are hurt. That is all right; give it to them, stout

**STOCKMAN'S FINGERS**

*Done in both hands.*

W. E. Beckham, a corking heavyweight of Burton, Kan., is in the live stock business. He did not need to pay much attention to the food he ate, until about two years ago an attack of the grip left him partially paralyzed. His experience with food is well worth reading.

"The third and little finger on each hand became partially paralyzed, and my spine was affected just below the back of the neck. This came from a severe attack of the grip two years ago. I almost entirely lost the use of my hands.

"This condition continued several months, in spite of all kinds of baths and treatments. In the meantime my stomach, bowels, and digestive organs became affected and deranged. My liver seemed to have no more action than if I had no liver at all. No food of any kind tasted right, and I ran down from 210 pounds to 160.

"One day the groceryman asked me if I had ever tried Grape-Nuts food. He told me that it was recommended as a brain and nerve food and that it was predigeste.

"So I commenced the use of Grape-Nuts, and carried some in my pocket. Now and then when I felt hungry would take some of the food into my mouth and allow it to melt before swallowing. The food has a delicious taste and I began to improve right away. In three day's time I was very much better.

"I continued the use of Grape-Nuts, and continued to improve steadily. In a few weeks longer I was strong and had regained the use of my hands perfectly. In less than five months I was back to over 200 pounds, as you see me in the picture which I send. Am now 51 years old and never had better health in all my life. I passed a first-class medical examination about four months ago in a life insurance company.

"My recovery to good health is solely due to the use of Grape-Nuts food. As a brain and nerve food, there is nothing equal to it. You can use any part of this letter, and I hope it may lead some unfortunate invalid to health."

and surly! Never mind the groans and griefs of the other fellows! But, Mr. Editor, don't you oppose my ideas of certain things! And pastors "catch it" when they chance to say what they believe concerning certain matters which are contrary to what some hearers believe. Some pastors have been severely scolded because they did not advocate the doctrine of the Prohibition party, and there have been instances when such pastors were driven from their fields on this account. The Christian who will not properly endure opposition to his views ought to drag himself into some hole and remain there until he gets a fair measure of common sense and first-class religion worked into him. Do not blaze away at the editor or the preacher who has a mind enough of his own to disagree with you.

C. H. WETHERS.

**REVIVAL AT HEAD OF MUD RIVER**

We have not seen any report from our church for a long time, and I feel sure all your readers will rejoice to hear that the Lord has visited us with one of the most remarkable and gracious revivals known in our history. So low was our estate that many of us were afraid that the Lord was about to remove our candlestick out of its place.

A meeting was commenced by our pastor, Bro. B. F. Page, the third Sunday in October. Eld. G. H. Baker, an ordained minister and member of the church, assisted him. Bro. Doyle, of Bowling Green, was expected, but came and preached only a sermon or two and went home, being much concerned about the health of his wife, who is an invalid.

The second Sunday of the meeting Bro. Baker, his wife and daughter were thrown by runaway horses and almost miraculously escaped with their lives. On the Monday night following Bro. Page became seriously ill and went home. This left the meeting entirely in the hands of Bro. Baker. It soon became manifest to the church that a gracious work of the Spirit had begun.

Bro. Baker preached five or six sermons, the interest constantly increasing, then his health seemed about to give way. The brethren sent to Russellville and got Bro. Howerton, a ministerial student of Bethel College, to come and assist in the meeting, which ran night and day for three weeks. Bro. Howerton remained until the close and administered the ordinance of baptism to fourteen willing subjects of our Lord Jesus Christ. There were two or three more converted who did not unite with the church; besides this, many backsliders were reclaimed and to them restored the joys of salvation. The converts included the heads of families, children, young men and young ladies.

It was remarked that neither the turmoil of County Court day, the excitement of a national and state election, nor anything else, could check or abate the interest. Indeed, the one theme of conversation on the church grounds and in the home was God's gracious visitation of his people and anxiety for unsaved souls.

The whole membership of the church, and all the Christians of the community, were greatly revived and made to rejoice in the Lord. They were ready to sing, pray, urge their sinner friends to come to Jesus, counsel penitents, or do anything suggested by the ministers or by the

**HOW TO FIND OUT.**

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

**WHAT TO DO.**

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghantou, N. Y. When writing mention that you read this generous offer in the WESTERN RECORDER.

Spirit of God. The sermons were plain, practical presentations of Jesus as a Saviour without any attempts at eloquence or oratory. They were listened to with almost breathless attention, such that at times the dropping of a pin might be true. The preachers were true yoke-fellows, and the sermons of each emphasized and supplemented the work of the other.

In most revivals the warmest meetings are apt to be followed by intervals of coldness in which the interest drags and God's people become almost discouraged. In our meeting the interest, once aroused, seemed constantly to increase with each service, night or day, up to the very last.

It reminded us all of the good old-fashioned meetings about which the fathers and mothers in Israel love to tell. Every one who came (and the attendance was very good indeed) was brought under the influence of the meeting.

Your correspondent feels that the Lord has dealt very kindly with him in blessing the labors of Bro. Howerton and himself, and in twice preserving the lives of himself and members of his family under circumstances of exceeding peril. Last Saturday night another horse, one usually gentle, took fright at something in the darkness, ran at full speed down a rocky glen, crossed the railroad and was, with difficulty, stopped at the church door. Part of the road wound around huge trees that threatened instant destruction. Wonderful to say the occupants of the buggy, my daughter and myself, though sometimes almost tossed out upon the rocks, were absolutely unharmed.

May God visit all the churches of our land with a like precious revival is my prayer.

G. H. BAKER.

Asbury, Ky. . . . . ANY one can be rich in promise.—Ovid.

LAND, HO!

BY T. E. BROWN.

I know 'tis but a loam of land, Yet is it land, and so I will rejoice, I know I cannot hear His voice Upon the shore, nor see Him stand; Yet is it land, ho! land.

The land! the land! the lovely land! "Far off," dost say? Far off—ah, blessed home! Farewell! farewell! thou salt ocean!

Ah, kneel upon the silver sand— Land, ho! land.

You cannot see the land, my land, You cannot see, and yet the land is there— My land, my land, though murky air—

I did not say 'twas close at hand— But—land, ho! land.

It's clad in purple mist, my land, In regal robe it is apparelled, A crown is set upon its head, And on its breast a golden band— Land, ho! land.

Dost wonder that I long for land? My land is not a land as others are— Upon its great there beams a star, And hills grow upon the strand— Land, ho! land.

Give me the helm, there is the land! Ha! lusty mariners, she takes the breeze!

And what my spirit sees it sees— Leap, bark, as leaps the thunder— Land, ho! land.

OUR PULPIT.

AN ANCIENT QUESTION MODERNIZED.

BY G. H. SPURGEON.

"And the people said unto me, Wilt thou not tell what these things are to us, that thou doest so?" Ezekiel 2:19.

Ezekiel's wife died. His heart was bleeding; but he received orders from his divine Master that he should not mourn, nor weep, nor make any sign of mourning whatever. It was a strange command, but he obeyed it. The people understood that Ezekiel was a prophet to them in all that he did; his actions did not concern himself alone. He was a teacher, not only by his words, but by his acts; so the people gathered round him and said to him, "What is the meaning of this? It has some bearing on our conduct; tell us what it has to do with us?" He soon explained to them that, before long, they would also lose by sword, and pestilence, and famine, the dearest that they had, and they would not be able to have any mourning for the dead. They would be themselves in such a state of distress that the dead would die unlamented, the living having enough to do to mourn over their own personal sorrows, and it was a terrible lesson, and it was terribly taught.

Now, dear friends, just as Ezekiel, at his Lord's command, did many strange things entirely with a view to other people, we must remember that many things that we do have some relation to others. As long as we are here, we can never so isolate ourselves as to become absolutely independent of our surroundings; and it is often well, when we note the behavior of other people, to say to somebody, if not to them, as the people did to Ezekiel, "Wilt thou not tell us what these things are to us?"

I am going to use the text at this time. First, this should be your question to the Lord Jesus Christ, our divine Prophet. When we see him taken forth to die without the camp, may we not solemnly say to him, "Wilt thou not tell us what these things are to us, that thou doest so?"

When I have spoken a little upon that, I shall then say to the people who will see us gathered at the table of our Lord to-night, this may be your question to the church, "Wilt thou not tell us what these things are to us, that thou doest so?" After I have explained that matter, I shall want to speak to our friends who are not coming to the communion-table with us, but are going home, or going to sit in the upper gallery, and I shall say to them, this is our question to you, "Wilt thou not tell us what these things are to us, that thou doest so?"

I. First, then, this should be your question to the Lord Jesus. Very reverently, though, as far as I am concerned, very feebly, let us approach our divine Master, and looking at him in his wondrous passion, let us earnestly ask him, "Wilt thou not tell us what these things are to us, that thou doest so?" Do you see him? There he is, amid the dark shadow of the olives, bending low and pleading with God. He pleads, and pleads, and pleads again till he is covered with sweat. Sweat, did I say? 'Tis blood, and it is so plentiful that it falleth to the earth, "great drops of blood falling down to the ground." Man sweats for bread, which is the staff of life; but it needs a bloody sweat to win life itself, and Jesus pours it out. Dear Master, while that bitter cup is at thy lip, canst thou stay a minute to tell us what these things are to us that thou doest so? His answer is, "Sin is an exceeding bitter thing; and to remove it, costs me the agony of my soul. It is not easy to bear the wrath of God; I have cried, 'If it be possible let this cup pass from me'; but if I would save you, it is not possible." Hear that, my brethren, listen, and learn it well. Never trifle with sin; never make a spot which will need a bloody sweat to wash it away.

But do you see through the trees the lanterns twinkling? Men are coming, evil men, with rough voices, with torches, and lanterns, and staves to take the blessed pleading One. He rises to meet them; he speaks a word, and down they fall. He can release himself, there is no need for him to be captured; but he yields himself up without a struggle; and they take him to do unto him according to their wicked will. Dear Master, while the traitor's kiss is still wet upon thee, and thou art being led away bound to Caiaphas, tell me, I pray thee, what meanest thou to do with us? What has this to do with us? He answers, "I go willingly; I must be bound, for sin has bound you; sin has bound your hands, sin has hampered and crippled you, and made you prisoners. You are the bond slaves of Satan, and I must be bound to set you free." O beloved, learn the lesson well. Free thought, free love, free living, in the highest sense, are to be found alone in the service of God; sin brings no freedom, it binds.

But now they have taken him before his judges. He stands before Anas, and Caiaphas, and Pilate. His enemies accuse him violently; but he answers them not a word. Pilate says to him, "Answerest thou me nothing?" Blessed Sufferer, like a lamb in the midst of wolves, tell us, if thou wilt speak a word, why this silence? And he whispers into the hearts of his beloved, "I was silent, for there was nothing to say; willing to be your Advocate,

what could I say? You had sinned, though I had not, I might have pleaded for myself; but I stood there for you, in your room, and place, and stead; and what could I say, what excuse, what apology, what extenuation could I urge?" All that could be said was, "Guilty, Lord, guilty." That is all that you may dare to say to God, for you have nothing to plead when you stand upon the ground of your own merits, and so the silent Christ was eloquent in the condemnation of sin; and we thank him that he answered not a word, when wicked men clamoured against him.

They take him down from the cross, for he is dead; but before they take him down, they pierce his heart, and even after death that heart for us its tribute pours. Somewhere, amongst the master of the globe, is the very blood and water that flowed from his side; and though perhaps nobody thinks with me, yet I set it over against the fact that, somewhere on the earth are the pieces of the two tables of stone which Moses broke beneath the mount. Better still, Christ's wondrous atonement is always operating, always reconciling men to God, always opening a way of access for guilty men to the righteous Lord. Again I say, blessed be his holy name!

But they have buried him, and he lies in his cell alone through the long, dark night of death; but the third morning sees him rise. Jesus has quitted the tomb, and I invite all sinners to say to the risen Redeemer, "Wilt thou not tell us what these things are to us, that thou doest so?" This is what I understand that his resurrection means to us, he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.

He not only rises from the dead; but he ascends to his Father. With the sound of the great trumpets of glory he has returned to his kingdom, and to his throne. Ask him what he means by that, and he will tell you that he has led captivity captive, and "received gifts for men, yea, for the rebellious also." What a word is that to every heart that is conscious of rebellion! Christ has received gifts for you. Learn that lesson, I pray you.

II. Now, dear friends, in a few minutes we shall lift the damask covering from the communion-table, and you will find upon it a supply of bread and wine. We are coming to that table to think of our Lord, and I think that I hear some of you ask, "Wilt thou not tell us what these things are to us, that thou doest so?" This may be your question to the church. That will be our second point.

We are coming here to-night to keep Christ's death in remembrance. This service is intended to be a memorial of Christ's death. The best memorial of an event is not to rear a column, or erect a statue, or engrave a record on brass. All these things are frail and pass away. The tooth of time sets up the brass; the foot of the ages dashes down the statue of the column. The best memorial of any event is to associate with it the observance of some rite, or some ceremony frequently repeated; this will cause it to be a perpetual memorial. Now, as long as half-a-dozen Christians meet together for the breaking of bread, Christ's death can never be forgotten. However poor you may be, or however illiterate, when

you come to the breaking of bread, you are helping to record, as in eternal brass, the greatest fact in all human history, the fact that Jesus Christ died for our sins according to the Scriptures. If this were all, it would be no little thing. It means to you who do not come just this, that some of us mean to keep this memorial before our eyes. You may forget it; but to you our action is so far significant, that, whatever you may do, we mean to perpetuate as long as we live, and we trust that our children after us will perpetuate this which we esteem to be a priceless fact, that the Son of God died for guilty men, the Sinless One for the sinful, to bring them to God. That is what this memorial has to do with you.

But, beloved friends, we not only come to the table to eat and to drink, but there is this point about the communion, that we come together to declare our unity in Jesus Christ. If I went home, and broke bread, and drank of the juice of the vine by myself alone, it would not be the observance of the Lord's Supper. It is a united participation. It is a festival. It is a token and display of brotherhood. Those who come to the table to-night will say practically, "We are one, 'We, being many, are one body of Jesus Christ, and every one members one of another.'" I think that I hear you say, "Wilt thou not tell us what these things are to us, that thou doest so?" Well, they are to you this, if you do not believe in Christ, you are not of the brotherhood. If you do not feed upon Christ, you are not one with him, you are not one of his people. There is another brotherhood; and if you do not belong to the brotherhood of Christ, you belong to the other fraternity. They who are not with Isaac are not with Jacob; they who are not with Jacob are not with Esau; they who are not the seed of the woman are the seed of the serpent. It is well that you should know this fact, when God's people come together for the communion, it incidentally means that they leave the rest of the congregation behind.

Once more, when this communion is over, if we live, we shall meet again, and when that is over, if we are spared, we shall meet again. We meet to show our belief in Jesus Christ's coming again. Here is the point to which I call your attention, we are to do this, "until he come." Every celebration of the Lord's Supper speaks with a clear sound, and it says, "The Lord is coming. He is on the way back. This is one of the tokens that he is coming again." As for himself, before he went away he took the great Nazarene vow. He said that he would drink no more of the fruit of the vine till he should drink it new with his disciples in his Father's kingdom; and he remained the great Abstemious, who had sworn never to drink of the cup till he should pledge them again in the new wine of his Father's kingdom; but he bids us go on drinking of it until he shall come again to receive us unto himself, that where he is there we may be also.

Perhaps you still enquire, "Wilt thou not tell us what these things are to us, that thou doest so?" Well, they are to you, that, whether you remember Jesus Christ's coming or not, he is coming; he is coming quickly. When you read, "Behold, I come quickly," it does not mean, "I shall be here soon;" but it means, "I am coming quickly." A man may be

ST Writers of Renown in the New Sunday School Times More famous writers have been engaged for contributions to the forthcoming issues of The Sunday School Times than at any other period of its history. Each issue will be an issue of exceptional value to every home lover to every Christian of every denomination. Dr. Newell Dwight Hillis will write on the problems that face the 20th Century minister. His treatment of the subject will stimulate thought whether or not his views are agreed with by those who read the article. Robert C. Ogden will write of some striking examples of strict adherence to high moral principles on the part of men active and prominent in the business world, a message of encouragement from a man who knows. Rev. F. B. Meyer will give seven reasons for joining the Christian Endeavor Society. His message has a world-wide circle of admirers. He is a staunch believer in this young but powerful organization. Articles for everybody—Young and old—will be written by Ian McLaren, Dr. Timothy Dwight, Amos R. Wells, Israel Zangwill, J. R. Miller, Dr. Schauder and a host of others equally well known. The famous Lesson Hilda will be better than ever. The price of The Sunday School Times has been reduced to \$2 a year, with liberal offers for club subscriptions. Issued every week. Sent for prospectus. THE SUNDAY SCHOOL TIMES CO., PHILADELPHIA, PA.

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coming quickly from New York to-night, and yet he may not be here to-morrow, he may not be here for another week, but he is coming quickly all the same. Christ is coming as quickly as he can; long leagues of distance lie between him and us, and he is covering them with the utmost speed. The glowing wheels of his chariot, whose axles are hot with the haste of his journey, are hurrying over the weary way; he is coming quickly. I should not be surprised, certainly I should not be distressed, if he came before I have finished this sermon. Could you all say as much as that? Oh, how some of us would stand up and welcome him with gladdest acclaim if he should make his blessed presence manifest upon this platform before this evening's service is over! I know no reason why he should not come to-night. The times and seasons are all unknown to us. We venture upon no prophecy; but as often as we come to the communion-table, we say to you, "He will come." When he comes the day of the Lord will be darkness, and not light, to every unbeliever. When he comes we unto his adversaries! How will they face their Judge? Now Judas, come and kiss him! Now Pilate, ask him "what is truth?" Now, ye Jews, come and spit in his face! Now, impudent thief, come and cast bitter sayings in his teeth! What are they at? See how they try to slink away; they have not a word to say. Nay, I hear them burst into agonizing shrieks, crying to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Ah! you, who used to brag and boast, sing another tune now that Christ has come! You who despised him, you who would have sought to do with him, what would you not give if he were now your Friend? Make him to be your Friend to-night by putting your trust in him, and then you will be ready for his coming. Let him come when he may, his coming will be full of love and joy to all who have trusted him.

Thus I have answered two sets of questions, first for my Master, and then for my brethren in the church.

III. Now, in closing, this is our question to you. "Wilt thou not tell us what these things are to us, that thou dost so?"

First, there are some of you who are here to-night who do not often go to a place of worship; I know you. Shall I tell you what you do on Sunday morning? Well, I do not know that it would do anybody any good if I did, so I will not. Shall I tell you how you generally spend the afternoon and evening of the Lord's day? You know as well as I do, perhaps better; so I will not tell you. But here you are now, for once in a while. By seldom coming to the Lord's house, you teach us your utter indifference. Your carelessness seems to say to me, "God is no body, put him in a corner. Get on in business; mind the main chance. God and eternity are only for fools. Gospel? Salvation? Oh, they are trifles, not worth anybody's consideration!" What about the Sabbath, which God appoints to be his own? "Well, he has given us six days out of seven, so we will steal from him the other one. We will not give him even an hour, if we can help it, for who in the Lord that we should obey his voice?" You seem to say, "What

is heaven, and what is hell?" O sirs, this is the practical teaching of your lives! If you are living in indifference, you are teaching your children this, you are teaching your neighbors this, you are teaching me this, as far as I am willing to learn it; but I am not willing to learn it, for I cannot believe that hell is a thing to be trifled with. You can trifle yourself into it; but you cannot trifle yourself out of it. There is no opening of the iron gate when once it has closed upon you. And heaven is not a thing to be trifled with. How many have I seen die with the light of heaven on their faces! How have I heard them talk of beginning already in endless joys while yet they were here! Have we not often rejoiced at the death-beds of believers, who have died with glory flowing into their souls? I have seen too much of this to think heaven a trifle. I expect to go there myself before long; and I mind not how soon it may be. I read, the other day, that one called on my old grandfather, and said to him, "Mr. Spurgeon, you are getting old." He replied, "Yes, I am; I am eighty-seven, and I should like to go home next week; but I should like better to go home to-day, for I have been here as long as I want to be, and I am not as equal to preaching as I used to be. I should like to go home, and do some of the singing up above." Well I cannot trifle with that heaven where my grandfather has gone, I have too many friends there to run any risk of not going there myself. Perhaps you think in your own mind, "I do not want to be lost." Then, I pray you, cease your indifference; give God your Sabbaths; go and hear the Gospel preached, and when you hear it, think over it, read your Bibles, begin to pray, and talk to your children about God and Jesus Christ and heaven. Why do so many of you forget your God? How can you live without him? How can you live without a Saviour? These things are grievous to me, and they ought to be very grievous to you; and you ought to have done with this indifference at once. God help you to have done with it even now!

There are others of you who are not indifferent; you come to the services, and you are attentive listeners; but just observe what you are going to do to-night. We shall want all the ground-floor and the greater part of this first gallery for communicants; but you are going home, and so telling us that you have no part in the communion. Yes, the Lord's table is spread, Christ is to be remembered, fellowship is to be had with him, and you are going home! I know, my friend over yonder, that you do not quite like it, because you have to leave your wife behind you. My dear boy up in the gallery, you do not quite like it, for your mother will stay behind, and you will stop about somewhere, I daresay, to walk home with her. I do not like your departing from God's people, for it makes me think of a hymn that I used to hear sung years ago—

Oh, there will be weeping  
At the judgment-seat of Christ!  
When the last parting comes,  
When mother is caught up to dwell with Christ, and her boy,  
Whom she loved so well, is driven away into outer darkness,  
There will be weeping and wailing and gnashing of teeth. A dividing day must come. You may grow with the wheat, but the time will come when the tares must be separated from it, when the Lord will say to his reapers, "Gather ye together first the

tares, and bind them in bundles to burn them; but gather the wheat into my barn." I hope that you will not go home many Sundays, leaving dear ones at the communion-table; but that, having trusted Christ as your Saviour, you will remain with him to show forth his death in his own appointed way.

But to-night you are going to be only a spectator. Will you tell me what that means, only a spectator?

There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains;

but you are only a spectator! There is my Father's house, and prodigals returning are clasped in his arms, the ring is on their finger, and the shoes are on their feet, but you are only a spectator!

Do not be merely spectators; but if you meant to be so, then I say this to you, there will be no spectators in heaven. They will all partake of the feast above, or they will not be there. And, I grieve to add, there will be no spectators in hell. You will have to participate in the award of vengeance, or else in the gift of mercy. Therefore have done with being spectators.

Come guilty souls, and flee away.  
Like doves, to Jesus's wounds.

Come and put your trust in him who died for the ungodly. He that believeth in him is not condemned. Would to God that you would believe in him to-night! I feel that God has helped me to speak to you. It has been no small task to me in my weakness; and now I want the Lord to give me some souls to-night. I expect to be paid for this service. When one preaches with joy and comfort, and is full of health and strength, there is a great delight in the work; but now, to-night, when it is heavy work to get a thought, and to utter it, I expect my wages in another form; and I shall go home to my Master and say, "Lord, give me my wages!" If he asks me what I want, I shall say to him, "Lord, I should like the soul of that young man who sits in the aisle there, and of that old man in the top gallery who has been so interested while he has been listening; and I should like half a dozen of those young women over there." I believe that, when I once began to plead with my Lord, I should ask for every one of you. At any rate, why should I leave any one out? Which one should I leave out? When I was preaching once in the great plough-shed of Mr. Howard, of Bedford (they had cleared out all the ploughs to make room for a large congregation), his dear old father was sitting on the platform with me, and in the afternoon I prayed that the Lord would give us some souls. I asked that a few might be converted. After the service the good old saint said "I enjoyed your preaching; but I did not enjoy your praying. I did not say 'Amen' when you asked the Lord to give us a few souls. My dear brother," he said, "I would not be content unless he gave us hundreds. Go in for it to-night," he added, "pray for hundreds to be converted." I thought, what a good thing it was to have a brother with larger faith than one's own! Now may the Lord make some of you, who have great faith, like good old Mr. Howard, to pray the Lord to save the whole ship's company here to-night! Why should they not all be brought in, to the praise of the glory of his grace? God grant it, for Jesus Christ's sake! Amen.

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Market Street, Above Preston, Louisville, Ky.

**Underwear.**

35c For Ladies' Cream or White extra quality Jersey Ribbed Vests or Pants, equal to many garments sold at \$1.00.

50c For Ladies' also quality Wool-nized Vests or Pants, silk-lined, crested neck, the best garments ever sold at \$1.00.

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58c For Ladies' Kidderdown Evening Sacques, in pink, blue and red.

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\$1.98 For small Children's Boy-Style, sailor collar, trimmed with braid.

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75c For a good quality 2-strap French Kid Glove, in black and all leading shades.

\$1.00 For a better quality 2-strap French Kid Glove, fitted to the hand and guaranteed; all shades and black.

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50c For Men's Wool Flannel-lined Shirts or Drawers, silk-lined neck and front, drawers equally well made.

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\$1.48 For Blue Stable Neck Scarfs with six tails; regular price \$2.25.

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**Lace Curtains.**

\$1.98 For pair of new style Nottingham Lace Curtains, 9 1/2 yards long, cream or white, in the most attractive patterns.

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\$4.00 For a pair of Brussels Net Curtains, 8 1/2 yards long, cream or white, small patterns of the most recent manufacturers.

\$5.98 For those well Arabian Lace Curtains, 8 1/2 yards long, very attractive patterns; worth \$7.25.

**A Nice Line of Portieres.**

**Jackets.**

\$4.98 Ladies' Castor, Hiss or Black Kersey Cloth Jackets, post shape or Medici collar, front lined with Romanine silk.

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EDITORIAL.

Dr. W. A. P. MARTIN, President of the Imperial University of Peking, Dr. John Wherry and Dr. Chauncey Goodrich, who have lived in China 36 and 84 years, respectively, and others who have lived there 25 years, have joined in a memorial to the United States government in regard to the condition and needs in China. They say the proof is abundant that the recent outbreak had been long planned by the imperial authorities, and that the object was the complete extermination of the whole foreign element. These men also declare that it is positively necessary, in order to rightly impress the Chinese mind so as to render foreigners safe in future, to adequately punish the leaders of the insurrection. Unless this is done the Chinese will feel that they can in future kill foreigners without danger. The native courts cannot be relied upon to enforce the treaty obligations, and the safety of the foreigners depends on the Chinese being made to believe that it is dangerous to molest them.

Of course, we want the safety of foreigners and of the native Christians—who are regarded as semi-foreigners—secured, but we hope no undue severity will be used, and that the punishment will be confined to those of whose guilt there can be no doubt. A vindictive policy would be wrong in itself, and would greatly hinder the work of the missionaries. It is as important to encourage those who are well disposed as it is to punish the guilty.

Another complication has arisen. The Powers have been negotiating in regard to a permanent guard for the ambassadors at Peking, the dismantling of the forts at Taku, and the keeping open the way from Peking to Tien-Tsin, so the ambassadors can be able to retire to their ships at any time they wish. All this is based on the idea that Peking is to be the capital, but the wily Chinese propose to flank this whole arrangement by having the capital elsewhere and farther in the interior. So the end is not yet.

It is interesting to note that Minister Conger has publicly acknowledged—no other ambassador dissenting—that the safety of the embassies in Peking during the siege was due more to the missionaries than to the soldiers. The missionaries planned the defence, carried on secret communications with the outside world, and by their knowledge of Chinese character prevented mistakes that would have proved fatal. Just at a time when some people are blaming the missionaries for the whole trouble, it is peculiarly gratifying to have the high value of their services thus formally acknowledged. And now that the terms of peace are to be arranged, the Powers are showing a readiness to consult the missionaries. And it is to their credit that they manifest no desire for vengeance or for exorbitant demands on the Chinese. Indeed the future welfare of China depends on the missionaries.

Dr. FELIX ADLER "outgrew" theology several years ago, and started his ethical culture society, that proposed to do the work of a church without the horrid doctrines of the churches. One of the doctrines against which he specially revolted was

total depravity. He dwelt on the great essential good in man, and thought it was dreadful that men should be regarded as depraved, and as preferring darkness to light.

But experience seems to have taught Dr. Adler a lesson. In a recent address he spoke of the condition of those who were contending for morality as having a "strangling, suffocating sense of impotence." He went on to say: "There is no denying the fact that we are outnumbered five to one, or, perhaps, in a higher proportion in our fight. The greater part of humanity does not as yet stand for light against darkness."

We are reminded of the Universalist preacher who went to a town, rented a hall and announced that he would "prove there is no hell." At the close of his meeting he sent his hat through his crowded congregation for a collection to pay for the hall and his other expenses. Looking into the hat and seeing only buttons, sticks and quids of tobacco, he broke out: "I take back everything I've said. There is bound to be a hell for just such folks as you."

Abt the no-hell, no-Bible theories will not stand the practical test.

By the new census the list of Southern States is headed by Missouri, with 8,107,117 population. Next comes Texas, with 8,048,888; then Georgia, with 3,218,829; then Kentucky, with 2,147,174; then Tennessee, with 2,022,728; then North Carolina, with 1,891,992; then Virginia, with 1,884,184, and so on. Adding Virginia and West Virginia together (separated by the Cession operation) we have 2,848,084, and this puts the whole Virginia next to Texas. Missouri stands fifth in the list of all the states, and Kentucky stands twelfth. New York leads with 7,268,009, and then come Pennsylvania, Illinois and Ohio, with 6,901,936, 4,821,550 and 4,157,546 respectively.

There are now 45 states with six territories beside Hawaii, Porto Rico and the Philippines. Counting all these, the population of the whole nation is nearly 90 millions. Single states now have a larger population than the whole country had at the beginning of the century. If the growth of the 30th century shall correspond to that of the 19th, the census of the year 2000 will record a population nearly equal to the present population of the entire world.

Dr. H. M. WHARTON made a public statement, at one of his meetings last week, in regard to the charges brought against him by Miss Somers. He read the deed that she gave him, which was without conditions, and according to which he was free to mortgage the property conveyed. He insisted that he had acted throughout in perfectly good faith, and that he was sure of being vindicated at his coming trial. His statement covered the whole ground, and was a complete defense. No one can believe his statements (and what reason is there for doubting them?) and believe he has done wrong in the premises. Yet the Times of this city, in the face of this statement, still editorially insisted:

"The Rev. Henry M. Wharton, D.D., can explain the doomsday that he is innocent of all legal and moral wrong in the Clara Somers transaction, but the enlightened conscience and judgment of mankind will stick to it that he is guilty of a gross breach of trust."

There is something refreshing

in the Times' talking about "enlightened conscience," but let that pass. No man is to be regarded as guilty until he has been proved so, and the most any editor, opposed to Dr. Wharton, could fairly do, was to await the production of the evidence at the coming trial; for it was certain that the prosecution would prove all they could prove. To condemn him in advance, and in the absence of evidence, is manifestly unjust, and manifests a curious sort of "enlightened conscience."

And now, since that publication was made, the Court in Trenton, N. J., has quashed the indictment charging Dr. Wharton with obtaining money under false pretenses, which completely vindicates him from that charge. While there are two or three other points involved which have not as yet been settled, the charge of getting money under false pretenses was the serious one, and his complete vindication from that is very gratifying to him and to his many friends. No doubt he will be vindicated on the other points also when they are reached.

We congratulate Dr. Wharton, and trust this experience will be blessed to strengthening him in his great work.

Ruskin was another illustration of the fact that back of every great man is a great mother. But a woman may be great, as was the mother of Aaron Burr, and fall most sadly in training her sons to be noble men. And, on the other hand, a mother may not be in intellect the peer of Mrs. Ruskin, and her sons may not be men of brilliant genius. But the wise training which Ruskin's mother gave him will make truly noble characters, honored by all men, and great in that highest greatness of goodness.

While Ruskin's training during his childhood was chiefly in the hands of his mother, as must always be the case, yet his father was no either nor mere Sunday visitor in his home. Alas, too often is the wise training of a mother thwarted by the example and sometimes by the opposition of the father.

We give some of the things upon which Ruskin dwells in counting up the blessings of his childhood. Among the chief of these blessings he counts the fact that "nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true." And this taught him as no words could have done the great virtues of truthfulness and trust. This alone would have made him reverence his parents.

Read over those three clauses carefully, and ask your own conscience, reader mine, whether your son can speak thus of you when you lie under the graveyard grasses? If he can, blessed are you, and blessed is he. If he cannot, what excuse have you that you can face God with in the last great day of accounts?

Among these blessings of his childhood he gives Obedience a high place: "obeyed a word or lifted anger of father or mother, as a ship he helm, without an idea of resistance." And the third of his great blessings was the Peace which characterized his home—"he never heard father's or mother's voice once raised in any dispute, nor saw an angry glance in the eyes of either, nor saw a moment's trouble or disorder in any household matter." This freedom from trouble or disorder in

household matters was due to the executive ability of a woman of great talent. It is not to be attained by all, for all are not blessed with executive ability.

But all the other blessings in his early life, which made Ruskin the noble man that he was, are in the power of all parents to secure for their children. All parents can control their tempers, can teach their children obedience, and can tell the truth to them, whether in promise of rewards or threats of punishment.

It will be a trouble, of course; self-restraint is always troublesome. It will require thought, courage, constant watchfulness and prayer for God's help. But the reward shall be the training of children into noble men and women, who will reverence and honor you next to God, and in the approval of your conscience and of your God. Is not the reward worth the trouble and the care? Would not the reflex influence on your own character be in itself a great reward? Would it not be the grandest progress for our country if all children were raised as was Ruskin in homes over which presided Peace, Obedience, Truth?

An anecdote of Dr. Muhlenberg which we have recently seen is calculated to encourage ministers who have small audiences. He had prepared a strong sermon intended to rouse his hearers' consciences to give liberally. Twelve hundred dollars was just then the amount sorely needed, and he hoped to get a large part of it as the result of his appeal.

The night was very stormy, and to the good preacher's dismay there were only two who had braved the weather and come to hear him preach. He had prayed earnestly to God that the collection might be a large one, and the weather had kept away all but two men.

But the good Doctor was a man to do his duty in the most discouraging circumstances. It was his duty to make appeal for the cause he had at heart. The weather he was not responsible for, nor the smallness of his congregation.

He preached as he had expected to preach to a crowded house. He prayed as if he thought all the resources of the Universe were in his God's hands; and went home feeling that he had done all he could. It is a feeling to give joy to any faithful heart which trusts results to God.

The next day one of the two gentlemen to whom he had preached sent him his check for the entire amount which was lacking, \$1,200. The feelings of Dr. Muhlenberg were not told in the account of the incident which we read. But the slightest knowledge of the man would make us know that his first act was to get upon his knees and thank his God with a full heart and lips faltering with emotion.

God moves in a mysterious way. It is probable that the very fact that others who might have given were kept away, and that the preacher preached as earnestly as if the house had been crowded, touched the hearer's heart, and made his gift far more than it would otherwise have been.

A thousand times—nay an innumerable number of times—have similar experiences taught men to do their whole duty in the most discouraging circumstances and to trust the results to God. Yet have we really learned the lesson, my friends?

SUBSCRIBE FOR THE RECORDER.

Editorial Varieties

The White Map Isle of Louisville unite in a Thanksgiving meeting on Thanksgiving Day at 11 A. M. in the First Street church. Dr. J. B. Felix will preach the sermon. The other matters are left to Drs. Weaver and Dement to arrange.

It is estimated that the aggregate wealth of this country now is ninety billions of dollars, an increase of twenty-five billions since 1880. Of course this is only an estimate, but it is probably as nearly correct as was the estimate of 1880.

Prof. Max Muller had a hold on the leading Hindoos in India beyond that of any other man. When they heard of his illness, they had prayers in their heathen temples at Madras, Benares, and other places for his recovery. This is a remarkable case.

Since August 4th, 1898, the New York Evening Post says we have lost in the Philippines 1,087 soldiers killed, 1,877 total loss of disease and 2,465 wounded. Total loss of men 5,474. And, since the Philippines belong to us, their loss should be added to these figures. Every man lost in the war is our loss.

Both Walnut-street and Broadway churches are holding protracted meetings. Dr. C. G. Jones preaching at the former and Dr. W. H. Getzweit at the latter. Chestnut-street begins a meeting next Sunday with the Rev. G. C. Oster aiding the pastor. Third Avenue begins Dec 1st with the Rev. T. T. Martin.

It turns out that the word "ducks" comes direct from the Latin. A passage in Terence has been found as follows: *His non est dudus, quia non est coloris, sed quia in English: "Thus he seemed a dude because he was decked in a varied colored suit." Once clothes were called "duds," and occasionally one hears the word now; and it has been suggested that the word "dude" means a mass of "duds" or clothes. This, however, is fanciful.*

The Rev. H. M. Lange himself built a house of worship at Reading, Pa. He paid for the material out of his own pocket, made the excavations, laid the foundation, erected the walls, did the plastering, wood work, tin work, painting, &c., with his own hands. When the house was finished, he preached the dedication sermon. He is the pastor and the only minister in the church. He seems to expect their pastors to do all the spiritual work that is done, but we never heard before of a church that stood calmly by and let their pastor build the house of worship.

The cause of temperance is making gratifying progress in London. The County Council and the People's Refreshment Association are to be starting many sites where saloons stood, and where there were permanent licensees. In London the license to sell liquor, in many cases, goes with the title to the property. In one small district all liquor houses have been closed. The Bishop of Chester is at the head of the People's Refreshment Association which opens restaurants where no intoxicants are sold.

We congratulate Messrs. Caldwell and Ernest Norton, as well as the Ministers' Aid Society, on the gift they have made to the Society of property valued at \$10,000 in honor of their recently deceased mother, Mrs. Ann Eliza Norton. Mrs. Norton was a daughter of Dr. W. R. Caldwell, whom she loved and honored. She always took a deep interest in Kentucky Baptist preachers, and Mrs. Norton shared that interest. Walnut-street church sustained a great loss when Dr. Caldwell died and again when Mrs. Norton passed away. Like the mother of the Gracchi, her two sons were her jewels, and by this gift they honor her most fully.

Prof. Wilhelm Mueller's "History of the Christian Church" Vol. III. (just published) discusses the Baptists of the Reformation period more fully than any other writer known to us. He is distinctly unfavorable to the Baptists, but he is constrained to give them recognition. Among other things concerning them, he commented (p. 24) that "they were not in the Reformation, but to Modern Christianity." This is a valuable testimony to the existence of Baptists before the Reformation, and it emphasizes the denial of the claim that Baptists are Protestants. More and more are German scholars recognizing the part the Baptists took in preparing the way for the Reformation and in making it successful when it came.

The nineteenth century is nearly gone, but she has completed her list of inventions by producing an air ship that actually navigated the air in a high wind for 51 minutes. Such was the result of the experiment with the Zeppelin airship in Switzerland recently. We do not think that many improvements before Hans of air ships are established between Louisville and London, but the experiment proves that the real air ship has been invented and so it belongs to this century. We regret, however, that an American was not the inventor. Inventions seem to belong to "fast" countries, and we do not think that this last invention of the century belongs to the Old World. Very well, America will make the first great invention of the twentieth century.



FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD

LITTLE BOY BLUE AND HIS TIN SOLDIER.

BY D. A. DOTY.

He stood on the lid of the nursery stove, He wore the soldier of lead, Carelessly left there by Little Boy Blue As he noisily trudged to bed. He was dressed in a suit of the brightest red, And he wore an expansive smile, And he thought to himself, with a soldier's pride, "They've put me on guard for a while!"

THE LITTLE RASCAL.

"I can't do nothing with him. It ain't no manner of use trying." The magistrate looked down at the culprit; he had to look a very long way down, since the boy was so small, but he did not smile. "Come, my good woman, a boy that size can't be beyond control." The woman restrained the contradiction that rose to her lips. "Size don't have much to do with it," she said, "but there ain't much wickedness the little rascal don't know. I thought maybe a word or two from you."

turned to Mrs. Clark, who took his hand grumblingly. That was not at all what she had wanted. She meant the magistrate to have frightened the boy and have spoken severely to him; now here was Roly looking as pleased as a Fawn. She gave the little soldier a look and drew it away from her; at nine years he felt far too old to be led by the hand like a baby. "Here, you Roly, don't you play none of your tricks!" called out the magistrate, "or you'll get the best tanning you've ever had!"

It was a strange sleep, for he felt himself carried upstairs and undressed very tenderly. Then there was a strange gentleman about him, some sharper pain, and after that dreadful sleep. After long hours he woke, to see the light eyes of the elderly manservant watching him. When he tried to move, he found he was bandaged up, and the effort hurt him so much that he was glad to lie still. His look wandered round the room, which seemed to him beautiful. "His ain't no way away," he said with much satisfaction. "No, and you've come to the right one to do you a kindness," said Folkard.

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How Will She End?

Just budding into womanhood, so fresh, so fair and fine that we turn to watch her as she passes, the trips along the street a picture of health and beauty. Among the passing crowd of young and wrinkled women, she looks a being from another world.



nervous system, and restores the general health. It contains no opium, cocaine or other narcotic. I had been a great sufferer from female weakness," writes Mrs. M. B. Wallace of Mesquite, Cook Co., Texas. "I tried four doctors and none did me any good. I suffered six years, but at last I have recovered. I took eight bottles of Dr. Pierce's Female Restorer and four of the Golden Medical Discovery. I now feel like a new woman. I have gained sixteen pounds."

Speiden's Treasurer's Record

For use by Churches & Lodges. Names and addresses only have to be entered once during the year. By far the best one made in every respect. One of many Testimonials. "I take pleasure in saying that your Speiden's Record for church expenses is the very best I have ever seen. It has not only been very handy, but it has been very helpful."

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Not All That Glitters is Gold. The best on the market. Will burn soft and or wood. Freely furnished upon application. I can carry a full line of Cooking and Heating Stoves and Ranges. Call on or write to JOHN ANNEB, 222 West Market St., Louisville, Ky.

said Sir John, looking at him with a smile. "Aye, that I would," said Aurelius, with sincerity. "Then suppose we try together," said Sir John. "I will not get you away, and we will begin a new life together. Shall I ask God to help me?" "Aye," whispered Aurelius. The magistrate knelt by the bed, and said a little prayer; while the winter sunshine filled the room, and outside the robin sang its song of hope.—The Editor.

Interesting, If True.

You Can Try It For Yourself and Prove It. One grain of the active principle in Stuart's Dyspepsia Tablets will digest 5,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which any one can perform for himself in the following manner: Cut hard boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle with a little warm water heated to 90 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as if it would have been in the healthy stomach of a human being. The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach, and nothing else will rest and invigorate the stomach so safely and effectively. Even a child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, and that the tablets contain Golden Seal, which mingles with the food and digests it thoroughly, giving the over-worked stomach a chance to recuperate. Disting never cure dyspepsia, neither do pills and cathartic medicines which simply irritate and inflame the intestines. When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every respect. The merit and success of Stuart's Dyspepsia Tablets are world wide and they are sold at the moderate price of 50 cts for full sized package in every drug store in the United States and Canada, as well as in Mexico. For the information of those interested a little book will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., giving briefly the symptoms of the various forms of stomach weakness, constipation and cure.

Children's Corner.

put it in his letter-box, and write, 'It's for Mrs. Pool's clams, an' she's entirely welcome.'

Bobbie jumped up and down in his excitement, and his face was red, and his blue eyes bright, but Fred, looked thoughtful.

We'd have a backache and blisters, and be tired as anything!" he said slowly.

Bobbie shrugged his shoulders. "Who cares for blisters?" he said, quickly, "and I'm bigger than you think. I dug almost a whole pailful of clams my own self on last Saturday morning, when you had gone to ride. I'm going to do it, and I'm going to do it right now!"

Bobbie put down his large wooden pail, and commenced to turn up the moist sand with his funny clam-rake, and Fred—well, he did the same thing, too! I'm sure that the clams were giving a morning party, for they were thick as berries in a wood, and the boys had their pail filled in a trice, and then up to Mrs. Pool's they trudged.

"And you filled this great pail all yourselves?" said Mrs. Pool, with a smile. "Well, well! I never did!"

Bobbie beamed. "Yes," said he proudly, "we did, and we filled it full away up to the top, and we didn't get so very many blisters!"

Fred looked at his hands ruefully.

"I've eight great big ones," he said, with a sigh. "But then," he added quickly, "I don't mind, 'cause you see, we did it to surprise dear old Captain Dobbs!"

Mrs. Poole opened her pocket-book.

"I guess I'll have a surprise, too, she said. She took out a stiff, green dollar-bill. "You give that to Captain Dobbs, my dears."

"O-oh!" gasped Bobbie, breathlessly, "a bucket full of clams only costs—"

"Never you mind, Bobbie," interrupted Mrs. Pool; "this dollar is my surprise, you know."

And this is not the whole of the story. Bobbie and Fred had a big surprise, too. And what do you guess that was? Boats! And they found them on the steps of the broad piazza the very next afternoon.

"For Fred and Bobbie, from a friend that's thankful," the paper read.

"And it's Captain Dobbs made 'em for us!" said Bobbie.—Sunday-school Times.

HUNGRY ELEPHANT GETS ANGRY.

There was a big elephant at the Philadelphia Export Exposition with an instinct that approached very closely to human understanding. He was one of the most patient of animals, but when hungry he demanded attention in the most impetuous way.

While quarters were being prepared for him the elephant was tied to a post in the rear of a restaurant. The smell from the kitchen was very appetizing to a

hungry animal, and one day a gentle tap came on the kitchen window. The chef paid no attention and in a few minutes the tap was repeated, louder than before. This summons also passed unnoticed, but the next one that came could not be misunderstood. The end of the kitchen is built of thin boards, and the first thing the cook knew his pots and pans were flying about the kitchen. The angry elephant was flailing the thin partition with tremendous blows. The frightened cook fairly flew out of the back door with a dish of apples and other edibles so highly prized by elephants, and there was no further summons that day.—Philadelphia Record.

A SPLENDID RECIPE.

"I want a drink," said baby. "Go to the kitchen. Mary will give you a drink," said mother.

"I don't want to," baby demurred; "Mary is cross."

"Why, what made her cross?" asked mother.

"I dess I did sumpin' to her!" said baby.

"Then if you have done something to make her cross, you would better go and do something to sweeten her," suggested mother.

Baby thought over it a minute, and then trudged to the kitchen.

"You are a sweet Mary," he said, "and I want to hug you."

Mary stopped her work and stooped, and he threw his arms about her neck and kissed her, and said: "I love you two hundred bushels."

When he came back, smiling, mother asked: "What did you do to Mary this time?"

"Oh, I sweetened her, I dess," was the reply.—Our Morning Guide.

PLAYING LIKE A CHRISTIAN.

The spiritual intuition of children is often as accurate as it is impressive. Here is an instance named by a speaker when addressing a Sunday-school. He said: "I once heard of two little children, a boy and a girl, who used to play a great deal together. They were converted. One day the boy came to his mother and said.

"I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

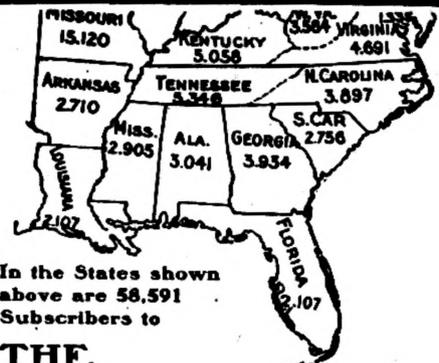
"Plays like a Christian!" said the mother. The expression sounded a little odd.

"Yes," replied the child, "if you take everything she's got, she doesn't get angry. Before, she was selfish; and if she didn't have everything her own way, she would say, 'I won't play with you; you are an ugly little boy.'"

—Exchange.

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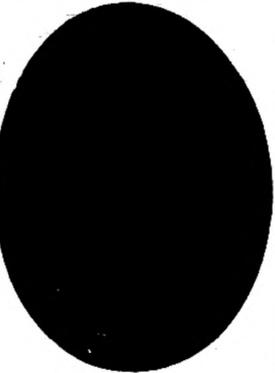


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ALL ON ACCOUNT OF THE FOG.

BY F. MARGARET BRENNER.

The boarders had all gone home from the big hotel on the cliff, but Bobbie and Fred did not care one mite!

"Old Captain Dobbs is left, an' the beach, an' the clams," they said, and surely they were right.

But one morning something happened, and it was a very sad happen indeed! Old Captain Dobbs got a "crick" in his back, and, when Bobbie and Fred came to see him, he sat all bent over in his wooden chair, beside the vine-covered porch.

"An' aren't you able to dig clams?" exclaimed Fred in dismay.

Old Captain Dobbs shook his head.

"No," he said sadly; "I can't dig a clam to-day, nor to-morrow, either, I reckon. I've got it bad this time. The fog gave it to me! I couldn't dig any more'n your baby sister, and there's that bucket a-waiting for Mrs. Pool's clams, and she to have company to dinner, and me promising 'em to her, and then not keeping my promise!" The old captain sighed a loud, long sigh. "And it's all on account of that fog!" he declared.

Bobbie and Fred sighed, too. "It's such a lovely clam-dig day," they said.

"And we're disappointed," added Bobbie, very low; "but we're sorry 'cause the fog hurt you, Captain Dobbs; and—and we'll come and see you to-morrow," he continued, brightly, "and maybe you'll be better!"

Then the two little boys walked slowly down the narrow shell-bordered walk and out on the sandy beach.

"There's heaps of 'em this morning," declared Fred, sorrowfully. "There's little holes for 'em to breathe out of everywhere in the sand!"

"Then let's you and me dig 'em," exclaimed Bobbie. "Let's you and me dig a whole pailful for Mrs. Pool! Let's surprise old Captain Dobbs 'most out of his wits, and let's get the money and



to go tell the Gospel to the world. While the Jews are exclusive and kept separate, yet all along there was manifest God's purpose to bring in the Gentiles. This was foreshadowed in the law, foretold by the prophets and declared by the apostles. Christ preached and wrought miracles "that it might be fulfilled that was written by the prophets." Here the speaker quoted a number of passages to confirm his statements. Even Paul was "the apostle to the Gentiles." If he rejoiced to preach among them—what of us? God honors us in sending us.

We are ambassadors, and shall we not glory in the cross? Our mission in life is missions. This is our vocation, while our temporal matters are our avocation. Paul's vocation was to preach, while his avocation was to make tents.

The two great objects in missions are the glory of God and the salvation of men. If we ask do missions pay? we should think of these in the light of the Judgment. While the Gospel civilizes and elevates, it is above all "the power of God unto salvation." Christ came to save and He sends us on the same errand.

We must love souls. The key to the work is "the love of Christ constraineth us." "If ye love me, keep my commandments." Baptists boast of keeping the commandments, but the same Lord who said be baptized said also "go ye into all the world."

Great advances are needed in church life. We are hardly playing at missions with heartiness. Children take more interest in their play than Baptists take in missions. If the average contribution for each Baptist in Kentucky should equal that of the orphans in our Orphans' Home, we could send 100 more foreign, 100 more home and 100 state missionaries, with a colporteur in every county. We could open 25 new academies, build ten new churches and give away \$4,000 worth of tracts every year. And surely the average ought to be higher than that reached by the orphans. Great responsibility rests on our pastors to rightly instruct our people.

DISCUSSION.

Bro. Cundiff once met a Presbyterian preacher at an association who said he was glad the Baptists were becoming missionary. Christ was a missionary and all who are like Him are so. He was greatly interested in Dr. Bow's address and wished all Louisville could hear it.

Dr. Warder had made missions his chief interest for many years. He complimented Dr. Bow's energy, skill and efficiency, as well as his address. Love to God is the basis of missions. Each regenerate soul wishes to save the world, and the church has the additional power of organization, as in an army. What glorious possibilities are before us! All great souls have great visions. The time is coming when inactivity and covetousness will not be tolerated in our churches. Dr. Gordon's church in Boston was cited and commended.

Pastor Eaton said Dr. Bow had cut off all retreat from the opponents of missions. All must admit what is mortifying to acknowledge. All present who would improve in this direction were asked to hold up their hands. Nearly all the hands went up.

Pastor Eaton then lectured on

ELECTION.

The account of this lecture is abbreviated that the space available may be given to others. Election is God's choice of those who are saved. The logical alternative is either election or else atheism (pantheism being practically the same). If God be infinite and sovereign election necessarily follows. If anybody be saved God must save them, since they cannot save themselves, and he must intend to save them. God does nothing involuntarily. All believe in Providence. Each man's conversion is providential—and that is election. The speaker then cited a number of Scripture teaching election, and showed that it was not based on foreseen character, nor was it national.

He answered the usual objections to election—that it destroyed man's free agency, and that it charged God with unfairness. He dwelt upon the objection of the man who said: "If I'm elected to be saved I'm certain to be saved, and nothing can change a certainty. So I'll go on in sin and be saved all the same. Or if I'm not elected I'm bound to be lost whether or no, and so I had as well go on in sin." A farmer might say, "If I am going to have a crop I'll certainly have it, whether or no, and so I need not work. Or if I'm not going to have a crop I can't have it, so I need not work in either case." If a man is certain to have a crop, he is to have it the way crops are had, by planting the seed and cultivating the soil. So if a man is certain to be saved he is certain to be saved the way souls are saved—by repentance and faith—while if he is certain to be lost, he is lost the way souls are lost—by unbelief and sin.

Dr. Prestridge thought that most men who studied this subject tried at some time to take it out of the Bible. They are like children having measles. Election involves means. God is not arbitrary. He acts on the highest reason, and it is right for us to ask why God elected men for the purpose of their saving others. If a man had several children drowning in a pond, and would pull out some and leave the rest to perish, he would be severely censured, but not if he pulled out some and charged them to pull out the rest. God elects the first fruits that they may save others.

The speaker had never found a Methodist preacher who would not admit that Wesley, Asbury and others were elected of God for their work. He would suggest this as an explanation of the doctrine of election.

Dr. Rust thought that difficulty was in adjusting an intellectual doctrine to our emotional life. Few men really believe in election till they are past 40. No man can answer Calvin. If God is, He is all He ought to be. The man who quarrels with election becomes a virtual atheist. Dr. Bruce says election is simply selection. Many are called but few are *chosen*—i. e., elected. This is true, but not the whole truth. Election is the great shelter truth for old age. It is the sodical light of the evening of theology, and not the light of the morning.

Moderator S. E. Bland was glad to be present, and was pleased with the lecture. These are great subjects.

Dr. Warder said God is infinite wisdom and love, and therefore His plan is the best. Election does not interfere with any man's salvation. It is the expression of infinite love. Thank God, He has a plan, and the

devil himself cannot get outside that plan. He was greatly pleased with Bro. Eaton's argument. Said he: "I believe election stronger now than when I was young." [A voice—"You've got more sense now."]

THE GREAT BAPTIST GENERAL CONVENTION.

Those who have not been so fortunate as to attend a Baptist Convention in the Lone Star State cannot form an adequate conception of its magnitude and imposing grandeur. Nothing in the way of a Baptist Convention, not even the Southern Baptist Convention, compares with it. It is to the Southern Baptist Convention in comparison what a district association is compared to the Southern Baptist Convention.

The Convention met with the First Baptist church of Waco, of which Rev. Dr. A. W. McGaha is the beloved pastor. Brother McGaha is affectionately remembered in Kentucky, where for years he served as pastor after graduation at the Southern Baptist Theological Seminary. The meeting was held in the Baptist Tabernacle on the 9th inst. The seating capacity is about 4,000 and the host assembles occupied not only all the seats, but even the standing room was packed. There were from 1,500 to 2,000 messengers, composed of preachers, lawyers, physicians, merchants and planters, a most representative body of the culture, intelligence and enterprise and piety of the great state of Texas that would make almost in territory seven states as large as Kentucky.

The collections for missions exceeded any previous year by many thousands. Dr. J. B. Gambrell, the efficient secretary, collected in the thirty days preceding the meeting over \$80,000.

Dr. B. H. Carroll, the great Baptist teacher of Southern Baptists, secured for education during the year about \$100,000, and on the second day of the meeting secured in addition about \$60,000. Dr. Buckner of the Buckner Orphans' Home was re-elected President. He is a Kentuckian who has taken a "high place" among the saints of Texas. He is remembered and loved all over Kentucky and proud are we of our distinguished son.

The harmony was beautiful and the spirit of God was manifest in the meeting. Dr. A. T. Robertson, of the Louisville Baptist Theological Seminary, by the help of that stalwart young leader, Pastor Tract, of the First church, Dallas, secured the largest collection ever made by a State Convention for the students' fund—\$1,900.

The messengers and visitors all evidently brought their pocket-books with them and to every good cause they seemed to open simultaneously.

It is well worth the cost of time and expense to see a great Texas Convention. I had to leave after a day and a half in order to reach the Alabama Baptist State Convention, but before departing I arranged with Dr. D. Y. Bagby to furnish a full report of the proceedings for the *Western Recorder*. The Baptist Book Concern and *Western Recorder* have no more loyal friends than they have in Texas. W. P. H.

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THE FARM KENTUCKY TRADE ITEMS.

In hemp localities, hemp is reported as selling at \$5 each 112 pounds.

W. I. Million sold to Reuben Hill 100 barrels of corn at \$1.80.—Pantagraph.

Three harness horses were sold in Louisville by C. C. Van Meter to a Pittsburg man for \$10,000.

S. T. Harbison, of Lexington, bought a carload of horses in Mercer county at \$80 to \$125.

N. B. Deatherage, of Madison county, sold to a man from Illinois a Shorthorn bull for \$400.

Mode Nicoll, of Lexington, paid John Campbell, of St. Louis, \$1,000 for the show mare, "Lady Lotfy."

Some complaint of injury by the fly among early sown wheat is being made among some sections of the state.

There were 1,200 cattle on the market at Richmond court day; yearlings bringing from \$4 to \$4; mules \$80 to \$165.

Corn is current at \$2 per barrel and many think it will be higher in the near future.—Winchester Democrat.

Reports from Woodford county show that the early wheat is being destroyed by the fly, and some fields have been plowed up and resown.

Several carloads of export cattle were bought in this county by Simon Weil, of Lexington, at prices ranging from \$4 50 to \$4 75.—Shelby Sentinel.

J. M. Gardner and L. Howe sold 40 feeding cattle last week to Jas. Bigstaff at \$4 25 per cwt., to be delivered this month.—Fleming Gazette.

At the O. S. Johnson sale in Clark county, twenty-six good ewes brought \$4.80 each; two-year-old mule, \$81; yearling mule, \$75; mule colt, \$36.

W. J. Loughridge last week purchased of the Wigglesworth Brothers their crop of hemp consisting of about 400,000 pounds at 4c, delivered at his warehouse. The hemp will come to about \$1,000.—Lexington Gazette.

W. C. Terhune bought a carload of mule colts, 20 of them at \$80 each, and 14 yearlings for \$710. Mack and Trap Nichols sold a bunch of feeder cattle to Joe McDowell, of Boyle county, at \$4 50.—Harrodsburg Sayings.

Henry Fahrman, of Paris, has purchased all the straw in Hutchinson precinct. It goes to Dayton and Circleville, Ohio, to be made into paper. Forty cars were shipped from there this month. Farmers get 50 cents per ton for it.

There were 800 cattle at Paris court day. Ben Woodford bought twenty 1,050 pound cattle at \$4 10; W. G. and T. H. Talbot bought twenty-five 800 pound cattle at 4 cents; Frank P. Bedford bought twenty-five 750 pound cattle from Jonas Weil at \$7.50 each.

A little lemon juice added to the water in which rice is boiled will keep the grains separate. A cut lemon, too, may be used instead of vinegar to make tough meat tender. Rub thoroughly and let stand three or four minutes before cooking.

A GOOD WORD FOR THE GUINEA FOWL.

EDITORS COUNTRY GENTLEMAN:—After reading many of the articles about guinea fowls and what a number of poultry books say on the subject, I cannot help wondering where the "authorities" obtained their information and how some things so untrue have come to be heralded as facts.

One writer who has published a number of excellent books on poultry and has done much for poultrydom, says of the guinea: "This bird mates in pairs and an equal number of males and females must therefore be provided, to prevent disappointment." Further on he states: "Nothing, however, will persuade them to sleep in the fowl-house, unless it be large and lofty, etc. Another "authority" states positively that guinea must have unrestrained freedom, that they cannot be successfully grown in confinement, and that they cannot be taught to lay or roost in the poultry house. Another writer tells us that guinea chicks are very difficult to raise, and that in spite of the best of care they are likely to die at the slightest provocation. Still another says that the birds are a noisy nuisance and that their flesh is not very good. In fact, the guinea has been pretty well blackguarded by its friends as well as by its enemies.

I have not the least desire to pose as an "authority," but I have had a little experience with guinea fowls on the farm and in the city, and it seems to me that this excellent fowl deserves more widespread popularity and should have the truth told about it.

The guinea's worst fault is that it is noisy; there is no denying that. If anything, the white variety and crosses are less noisy than the Pearl variety, but a good deal depends on how and where the birds are grown. Both males and females when excited or alarmed set up a harsh screech that sounds like a wooden creak-rattle gone crazy. The male's voice is harsher and louder than that of the female, his wattles are larger and longer and he has a strut peculiar to his sex. The female owns exclusively the cry of "buck-wheat, buck-wheat," or "come-back," but there is nothing harsh or disagreeable about her cry, and many people enjoy hearing it, even when it is sung during the small hours of a moonlight night. If housed, the birds are seldom noisy at night unless disturbed. They are light sleepers and are quick to make a racket if disturbed by night prowlers. The old males, are sometimes, but not always, abusive to other fowl if kept in the same runs with them.

The meat of the guinea is excellent, all dark meat, having a delicious flavor. They make fine eating up to two years of age for any style of cooking, and the older fowls make good pot-pie. There is no fowl that makes better eating.

The hen is an excellent layer, begins laying early, about the first of March, and lays almost every day until fall before going broody. The eggs are of fine flavor, are rather small and shaped something like a whip-top, tinted a light brown and marked with dark-brown spots. Many farms in the South keep large flocks of guinea in a half-wild state to supply eggs and meat for home use. Some are marketed.

The guinea hen does not make a good mother; she is too nervous, she too late as a rule, and if

allowed to bring up her young will make almost wild birds of them. The eggs can be hatched under hens or in an incubator, and the chicks raised by hen or brooder. The period of incubation is about 26 days, and may range from 25 to 28 days. The chicks are active, wild little creatures, and are very strong on their legs and ready to run as soon as dry. Unless confined for the first few days, they are likely to stray and get lost. They are quite hardy and are easier to raise than turkeys. They can be quickly tamed and taught to do anything that other chicks will do. The same care and food used for other chicks will raise guinea successfully. Both old and young birds need rather more animal food than hen chickens. If brooder-raised, they are very tame and easily handled. The brooder must be kept clean and well aired, and not allowed to get over-heated. (More brooder chicks of all kinds die from too much heat than from insufficient heat, anyway.)

Grown with a hen, they become very much attached to their mother, and when full grown will follow her about and roost with her at night in the poultry-house.

One male is sufficient for four or five females, and sometimes a very active male will take care of a greater number. As more than one male can run with the flock without creating trouble, it is well to supply a male for every four females.

The fowls can be grown and kept in confinement, but adult guinea do best where they can have liberal range. If kept in confinement, the runs must be wired-in on top, for guinea are great flyers. They can be kept in yards and houses and taught to roost and lay in any poultry-house. After they have formed the habit of using the poultry-house, they may be permitted to range the greater part of the time, without having much more trouble from stolen nests than would be had with other poultry. On the farm, if allowed their liberty, they will do very little damage to crops, and will destroy millions of injurious insect pests. They will raise an alarm on the approach of strangers, hawks or marauders of any sort. If they are to be taught to lay in the poultry-house, they must be trained when young and kept tame; the nests should be dark, and should be set on the floor, beneath the droppings board.

On range, the adult birds will forage for a large share of their living, feeding on insects and weed seeds. They should be fed in the poultry-yard, night and morning, to prevent acquiring wandering habits.

Guinea will never become popular in the city on account of their noise, but for the benefit of any who may wish to try the experiment, I will say that I have handled successfully a small flock of guinea in confinement on a quarter-acre city lot, and know of a number of town-lot poultry-yards where they are kept in pens with other fowls, chiefly for their watch-dog habit of raising an alarm when thieves approach. Every farm ought to have a flock of guinea to supply the home table with delicious meat and eggs at very small cost. There are undoubtedly great possibilities in raising guinea for market, for as soon as their table merit is more generally appreciated, there will be a good demand for birds and eggs.—F. T. Woods, in Country Gentleman.

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TRAINS, JELLS AND SOUTHWEST. Leave Louisville, 8:25 a.m. and 9:25 p.m. Arrive Louisville, 6:25 a.m. and 8:25 p.m.

TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville, 7:00 a.m., 1:00 p.m. and 5:00 p.m. Arrive Louisville, 9:10 a.m.; 1:30 p.m. and 6:00 p.m.

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WOULD you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

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Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

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LOUISVILLE TO ST. LOUIS & WEST.

St. Louis to Louisville & West.

Items of Interest.

NEWS THE WORLD OVER.

The Confederate Memorial Association has the funds all accounted for.

The Confederate Memorial Association has the funds all accounted for.

General Roberts sent some Boers who were willing to be traitors to their country for the sake of saving their property.

Our "Index" describes all lamps and their proper chimney.

A despatch from London in the New York Times says that while some volunteer regiments are returning from South Africa, other regiments are constantly leaving.

A recruiting station has been opened in London to supply General Buller-Powell with 1,000 men, and "reinforcing detachments are constantly going away to join the regiments in the Transvaal."

Mr Robert Hart, the British manager of the Chinese customs, says the Boers would not have troubled the legations in Peking if it had not been for the taking of the Taku forts.

On this statement of the great Englishman who knows China as no other man does, the New York Post comments: "It appears, therefore, that the Chinese trouble was mainly, if not wholly, caused by an act of unauthorized and senseless violence, committed by the representatives of the civilized nations—an act which put in peril all the Europeans in Peking and sacrificed the lives of many throughout the country, and brought on the crisis which is still pending."

As a neighbor, he was ever ready to do all in his power to help his neighbors along, and when sickness or death invaded his home, or other misfortune befall them, he was the first to extend sympathy and a helping hand.

He leaves behind his aged wife, who for sixty-two years shared his joys and labors. They celebrated their sixty-second marriage anniversary on the Fourth of last July, on which occasion a great crowd had gathered to rejoice with them—the wife being one of the number.

As a pastor, it affords me much pleasure to pay this tribute to the most faithful, upright and loving deacon with whom I have been my lot to labor.

PHIOE. Bro. James C. Price, was born in Union county, October 8, 1832. As a boy he came to Shelby county, in which he lived until his death, September 1, 1900.

It was charged at the time that the railroad property which was burned in Chicago during the riot of 1884, was destroyed by the railroad men in order to bring about the sending of federal troops.

Professor Martens, of Russia, the great authority on international law, recently declared "the troubles in China are the reasonable result of the endless injuries to which China has been subjected by Europeans since the end of the century."

The scarcity of coal in Europe still excites apprehension. The increase in price makes it possible for the United States to send coal across the ocean, notwithstanding the greater freight rate, and undersell England in Europe.

Resolved further, That we bow in submissive humility to God, knowing that he is too good to sin and too wise to man's mistake; that we thank him for the inspiration of the noble life he has lent me, praying that he may imprint on Bro. Price's loved ones, who feel his absence most keenly.

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DEATHS.

of actual subscribers we insert an obituary notice of 100 words for each name. We charge no fee for word for all over 100 words, favorably in advance. Count the words as you know of once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

LAWRENCE. Bro. Wilson H. Lawrence, after many years of usefulness, has gone to his reward. Being fully prepared, he met the last of foes with calmness and without fear.

He was born December 28, 1817; died October 17, 1900, and was buried the following day in the family burying ground. The writer, assisted by Bro. Winters, David and Lewis N. Thompson, conducted the funeral services. Quite a large host of friends were present.

He was converted when nineteen years old and joined Lock Creek Baptist church, Gallatin county, moving shortly afterward to Owen county, near Scales, where he took his membership. While here he married Miss Mary Sandford, and they resided here about seven years, moving thence to the farm where he died. He then joined Cedar church and was chosen deacon, which office he held three years.

He took pride in the fact that he had been a constant reader of the WESTERN RECORDER for forty years.

He was a living example of the power of his master's saving and purifying grace, and was ever looked up to, not only as a good man, but a faithful worker and leader in all that goes to build up a church and community. When his death was reported the brethren said "Our best man is gone!"

As a neighbor, he was ever ready to do all in his power to help his neighbors along, and when sickness or death invaded his home, or other misfortune befall them, he was the first to extend sympathy and a helping hand.

He leaves behind his aged wife, who for sixty-two years shared his joys and labors. They celebrated their sixty-second marriage anniversary on the Fourth of last July, on which occasion a great crowd had gathered to rejoice with them—the wife being one of the number.

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Stewart Dry Goods Company, NEW YORK STORE, LOUISVILLE, Dress Making, Millinery, Mens Furnishings, Hats, China and Glassware, Stationery.

Mail Orders Receive Prompt Attention. SEND FOR SAMPLES.

Blankets and Comforts.

- 60c Pair 10-4 Gray Bed Blankets, worth \$1.25
90c Pair 10-4 White and Gray Bed Blankets, worth \$1.25
\$1.25 Pair 11-4 White and Gray Bed Blankets, worth \$1.25
\$4.00 Pair 11-4 White Wool Blankets, worth \$1.25
\$1.00 Each - Laminated Cotton Down Comforts, all-wool, unbleached, soft as silk, for single bed
\$1.25 Large-size Calico Bed Comforts extra value
\$2.00 Extra size and large-size Silkoline Comforts, finest cotton filling, best silkoline covering.

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11c Each, Large size Linen Glass Towels, worth 15c
12c Each, Linen Huck Towels, hem-stitched ends, worth 15c
19c Each, Fine All- linen Hem-stitched Huck Towels, worth 7c
25c Each, Fancy Colored Fringed Boards, worth 5c
25c Each, Fast Color Terry Bath Mats for bathrooms.
20c Each - Sanitary Bath Sponges.

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- 60c An extra quality All-wool Blue Cheviot, in light and dark navy; full 1/2 inch wide; worth \$1.00; our price 60c
50c SPECIAL - Our regular 90 cent Cheviot, 1/2 inch wide, in stylish mixtures, all wool, and excellent for separate skirts in different colors; all very fashionable.
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Peloubet's Notes. For 1901 now ready. Price \$1.25. We will send it by mail for \$1. BAPTIST BOOK CONCERN 645 Fourth Avenue, Louisville, Ky.

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Makes the food more delicious and wholesome

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

Charles Steel, of New York, in very much excited in his mind at the idea of R. K. Lee's name appearing in the Temple of Fame. He says that "Benedit Arnold's name as set for the Hall of Fame at that of Robert E. Lee." It seems that if Lee had ever shown signs of repentance he might perhaps be willing to admit that he was a great general, but his remembrance is that "Lee died a disappointed man moaning the 'Lost Cause' that he never repented or regretted the part he acted in the rebellion, and that he never ceased to be a traitor to heart." We advise Mr. Steel to stay at a good distance from the Daughters of the Confederacy, or they will give him a piece of their mind—a very large piece.

China continues to sue for peace, the allies continue advancing and fighting wherever any one will fight them. The Powers have quit sending notes all round and begun to make treaties. England and Germany have made a treaty that they will not have more Chinese territory and will establish free trade in the part they have already seized. The treaty reads at first as if they had combined to fight any nation which attempts to take more Chinese territory, and to enforce its own tariff laws. But a closer reading shows they do not pledge themselves to that.

A despatch to Paris from Constantinople announces new and frightful massacres of Armenians in the district of Diarbekir. For five days the murder and pillage went on. Eight villages were entirely destroyed and burned. The Armenian Christians have at least a claim upon the protection of the other nations as have the Chinese. But the Sultan has the best army of his size in the world, and Turks will fight bravely while the Chinese will not.

The coolness with which General MacArthur in his official report contradicts about every statement of the Commission is interesting. He says that a large army will be needed for years, that the Filipinos are united, are filled with the "war spirit" and that "the towns, regardless of the fact of American occupation are the actual bases for all insurgent military activities. These remarks apply with equal force to the entire archipelago excepting that part of Mindanao occupied by Moros and to the Iloilo group."

President McKinley, as he is exactly right in doing, takes his overabundant election and in doing so, he is going on with renewed vigor in it. He is arranging with Denmark to buy the Danish West Indies, and to buy some little islands from Spain. He has ordered Gen. MacArthur to start a rapid and hot-pressed campaign against the Filipinos, and will ask Congress for an increase of the regular army.

Lord Salisbury, as he has a perfect right to do, interprets his great victory in England as giving him a free hand. He has announced his new Cabinet, and in it has made the Marquis of Lansdowne Secretary of State. The Marquis was Secretary of War and has been criticized as sharply as was Secretary Alger by the leading Tory papers as well as by the Liberal ones. And Lord Salisbury's reply is to advance him to the most important position in the Cabinet.

Official returns received at Bombay show there is no abatement in the cholera, there having been 7,000 deaths in the week. The plague is also at work, but the statistics are not given. One case of the plague is officially reported at Benares Ayres, Argentina recently.

A leading newspaper in Porto Rico argues that at least the constitutional right to free speech is enjoyed in that island, for it thus avails itself of the right: "Porto Rico has

**RHEUMATISM—CATARRH. ARE BLOOD DEMANDS—CURE FREE.**

It is the deep-seated, obstinate cause of Osteoarthritis or Rheumatism that R. E. B. (Rheumatic Blood Balm) cures. If doctors, sprays, liniments, medicated air, blood purifiers have failed, R. E. B. draws out the specific poison in the blood that causes Rheumatism or Osteoarthritis, making a perfect cure. If you have pains or aches in bones, joints or back, swollen glands, tainted breath, noise in the head, discharge of mucus, ulceration of the membrane, bleed the skin, or scald the feet, a treatment with R. E. B. will stop every symptom by making the blood pure and rich. Druggists & Trial Treatment sent by addressing BLOOD BALM CO., Atlanta, Ga. Describe trouble, and free medical advice given.

less civil liberty now than it had under Spanish rule. Porto Rico had three Senators and representatives in the Spanish Cortes. Then it had a surplus navy, though it was taxed for army and navy expenses and for pensions for the descendants of Christopher Columbus, whereas now it has to face a deficit amounting to a million dollars. Our condition is that of a slave subjected to a conquered soil."

Prof. Hilprecht, who has been exploring at Nippur, has arrived at Constantinople. He has discovered the library of the Great Temple in which were found 17,000 tablets. None of these are of a later date than 2000 B. C. Much of the library remains unexplored. This is the greatest find which has yet been made.

**A CHANCE TO MAKE MONEY.**

I have been selling Perfumes for the past six months. I make them myself at home and sell them to friends and neighbors. Have made \$700. Everyone buys a bottle. I send you the formula for making Perfume that would cost \$10.00 in drug stores. I first made it for my own use only, but the curiosity of friends to whom I sold scented such exquisite odors, prompted me to sell it. I clear from \$25.00 to \$50.00 per week. I can deliver, people come and send to me for the perfume. Any intelligent person can do as well as I do. For in stamps I will send you the formula for making all kinds of perfumes and a sample bottle provided you also help yourself get started in the business.

ANITA FRANKLIN  
2685 Locust Avenue, St. Louis, Mo.

**THE PINEVILLE BAPTIST SCHOOL.**

The State Board, at the request of the Corresponding Secretary (who had visited the field), appointed a committee to visit Barbourville and Pineville, to look after the location of a Baptist academy. The citizens of Pineville, together with the Coal Company, presented us a magnificent building, grounds, &c. The money to pay for this property was raised principally by Rev. R. L. Bowman, pastor of the Baptist church at Pineville. The building is well adapted to school purposes; has, I think, forty-seven rooms; four of these are elegant store rooms, covering the ground floor. Five others will answer, one for a dining-room and four for class-rooms, seating at least sixty pupils each, leaving thirty-eight rooms for dormitory purposes, offices, &c. The building has splendid water works and electric lights. Now, next, we must man it and support it. The Central Committee of the Woman's Missionary Union have agreed to co-operate with the State Board in the support of this work. Let there be a vigorous society organized in every church, reporting to the Central Committee and giving a portion of their funds to this enterprise.

An ex-Kentuckian proposes to give \$100. How many Kentuckians will do likewise? Then we hope the State Board will arrange for a first-class "summer school" for our preachers and Christian workers at this point. It seems to me it is the equal of any place for a summer outing; on the L. & N. railroad, 202 miles from Louisville. This road will give special rates. Board will be cheap, fine water, majestic scenery, boating and fishing, mountain-climbing and hunting. Nature's special laboratory for the recuperation of the worn and weary.

We have the men who can make this summer school second to none in our land. Then why not do it? The Lord give us wisdom, grace and liberality to make the most of our divinely given opportunities.

Fraternally,  
J. G. Bow.

**INNOVATIONS CORRECTED.**

In the last number of the Recorder I notice an article from Bro. Welborn on "Innovations" at or in our District Associations. The innovations of which he complains are two. First, Hucker stands, for the sale of refreshments, near the preaching stands, which detract the audience; and, second, The appointment of committees at one session of the association to report on missions, etc., at the next session. The first, the hucker nuisance, I would regard as a relic of barbarism rather than an "innovation." When a boy I remember once or twice, in the backwoods, to have seen such things; but nothing of the kind have I seen in the last thirty-five years. And the idea that the local church share in the profits of such things is to me entirely new and monstrous. I think the brethren of the association should hold the church, where they meet, responsible for the exclusion of such things. Let them know that such things disturb public worship, and the law, which protects worship, will be enforced against them, and few will be bold enough to risk getting into legal trouble. Again, let the association meet on week days (excluding the Sabbath, when idle loafers are most likely to attend), and let the best talent be employed in preaching at the stand who can edify, entertain and instruct the people, and much of the trouble complained of will disappear. In the desirability of removing this nuisance I agree with Bro. Welborn. I would not attend an association more than once which tolerated such things. But in regard to the second "innovation," I beg leave to differ from my brother. He complains that in appointing committees to report on missions, etc., a year in advance the association "tramples her constitution under foot." I answer, that depends on what her constitution is. Here article in III. of the constitution of Bethel Association: "This body shall consist of messengers from the associated churches, not exceeding three from each church, together with the officers, Executive Board and such other members of the preceding session as were appointed to perform specific duties at the present session." Bethel is one of the largest and strongest associations in the State. She has had this article in her constitution for thirty years, and I have heard no complaint from the churches. The Warren and Simpson Associations and the General Association follow the same practice. These associations appoint, a year in advance, committees of one, and sometimes two, to report on certain subjects. They have time to study the subjects, gather statistics and present able reports. These reports, through the minutes, reach the people and are read. And perhaps they would get them in no other way. If some do fail to report, the reports of others are more valuable than extemporaneous reports. Few men can in a short time, without the opportunity to consult authorities, make an exhaustive report on any thing. Hence the wisdom of giving them time. And since associations are only voluntary missionary bodies, with no authority over the churches, I can see no harm done to the churches by such a course. If the committee appointed to report should not be members of the body, and they had a good report and wished to read it, there can be no more harm in hearing it than in hearing a man

preach who did not belong to the body.

I think if our brother will only remember that associations claim no authority over the church's, being only voluntary missionary assemblies to consult for the good of our Master's cause, his troubles will vanish at once.

E. N. DICKEY.  
Franklin, Ky.

**DEATHS.**

Not actual subscribers we insert a complimentary notice of 100 words free. We charge no cents a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**ARNOLD.**

Rev. Marcus Menros Arnold, one of the oldest and most noted ministers in Northern Kentucky, died at his home in Pendleton county, Ky., October 27, 1900.

Bro. Arnold was born in Hampshire county, Va., March 20, 1827.

In 1850 he moved, with his parents, to Kentucky. In 1851 he was married to Miss Elvira Williams. This union was blessed with seven children, six of whom are still living. In 1851 he and his wife professed faith in Christ and were baptized into the fellowship of the Short Creek Baptist church, Boone county, Ky. He has been called to preach the Gospel, and was ordained to the full work of the Gospel ministry in 1858. His labors were chiefly confined to the Crittenden and adjoining Associations.

He served the Short Creek church as pastor for twenty-one years, and during his labor with this church he received into her fellowship three hundred members.

During his ministry he was pastor of twenty-six churches. He baptized into the fellowship of these various churches eight hundred converts. He married four hundred and fifty couples and preached two hundred and fifty funerals.

He was one of the active ministers in the organization of the Crittenden Association, and was the faithful and efficient moderator of that body for fourteen years.

Mrs. Elvira Arnold, his first wife, died in 1882, in the sixty-first year of her age. In 1883 he was married to Mrs. Fannie Towell, who survives him.

Bro. Arnold was a pure, high-minded and dignified man, possessing a high ideal of Christian character, and, having a lovable and kindly disposition, he won the highest esteem of his brethren in the ministry. As a preacher he ranked above the average. He was clear and practical in the presentation of the Gospel, always earnestly contending for the faith once for all delivered to the saints.

In his early ministry he was quite an evangelist, but in his later years he was a forcible expounder of the doctrines of his church.

For after some forty-four years of active service in the Master's vineyard this faithful man of God has closed his useful life and gone to receive from him he so devotedly loved and served "The well done good and faithful servant, enter thou into the joy of thy Lord."

His funeral was conducted by the writer and his pastor, Rev. A. W. Stout, of Georgetown, Ky., in the Short Creek Baptist church Sunday, October 28, at 3 P. M., in the presence of a large congregation of sorrowing relatives and friends, after which he was buried under the auspices of the Masonic fraternity, of which he had been a faithful member for a number of years.

G. W. HILL.

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**MARRIED**

At the residence of John Jnett near Heeler, Owen county, Ky., who was an uncle of the bride, Mr. Smith Davis and Miss Stella Shipp. The marriage was solemnized Nov. 8, 1900, at 7 P. M., by Pastor W. T. Ellis. The young couple have the best wishes of their friends who foresee for them future happiness and prosperity.

At Cedar Creek Baptist church, Nov. 14th, Mr. Buford M. Wheeler and Miss Gertrude F. Riley. Rev. J. W. O'Hara officiating. The Lord bless them, and keep them, and cause his face to shine upon them.

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Our 12 page Catalogue and Special HOLIDAY CIRCULAR SENT FREE to any address.  
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Jewelry and Stationery,  
204 and 206 W. Market St., Louisville, Ky.  
Kindly mention the Western Recorder when ordering.

**THE MARKETS.**

**LIVE STOCK.**  
Report for week ending Nov. 17.

**CATTLE.**  
Extra good export steers, 1,200 lbs. - \$4 75 to 5 00  
Light shipping, 1,200 to 1,300 lbs. - 4 50 to 4 75  
Best beef steers, 1,200 lbs. - 4 25 to 4 50  
Fat to good butchers - 3 75 to 4 00  
Common to medium butchers - 3 50 to 3 75  
Thin, rough steers, year cows and milkings - 2 50 to 3 00  
Good to extra cows - 3 00 to 3 25  
Common to medium cows - 2 75 to 3 00  
Feeders - 2 50 to 2 75  
Butchers - 2 25 to 2 50  
Stalls - 2 00 to 2 25  
Veal calves - 6 00 to 6 25  
Milk cows - Cheats - 25 00 to 30 00  
Fat to good - 20 00 to 25 00

**HOGS.**  
Choice packing and butchers, 200 to 250 lbs. - 4 75  
Fair to good packing, 200 to 250 lbs - 4 50 to 4 75  
Good to extra light, 200 to 250 lbs. - 4 25 to 4 50  
Fat hams, 200 to 250 lbs. - 12 00 to 12 25  
Pork chops, 200 to 250 lbs. - 10 00 to 10 25  
Lungs, 200 to 250 lbs. - 6 00 to 6 25  
Shoulders, 200 to 250 lbs. - 6 00 to 6 25

**SHEEP AND LAMBS.**  
Good to extra shipping sheep - 7 00 to 7 25  
Fair to good - 6 50 to 6 75  
Common to medium - 6 25 to 6 50  
Sheeps - 5 00 to 5 25  
Wethers and lambs, per head - 5 00 to 5 25  
Butcher lambs - 4 50 to 4 75  
Fat to good butcher lambs - 4 00 to 4 25  
Wethers - 3 50 to 3 75

**Report for week ending Nov. 17.**

**GRAIN TRADES.**  
SALES WITH OVERLANDS.

Following were the sales for the week and year to November 17, with comparisons:

Year	Week.	Year.
Year 1900	1,273	127,411
Year 1899	1,269	127,264
Year 1900	1,171	102,821
Year 1899	847	104,241

**SALES.**

Year	1900.	1899.	1900.
Total sales of new crop to date	107,877	124,126	78,110
Old crop to date, 1900	10,000	10,000	10,000
Original production	117,877	134,126	88,110

**RECEIPTS.**

Year	1900.	1899.	1900.
Receipts this week	100	100	100
Percentage of receipts to date	100	100	100
Receipts Jan. 1 to date	10,000	10,000	10,000

**RECEIPTS.**

Year	1900.	1899.	1900.
Receipts this week	100	100	100
Receipts Jan. 1 to date	10,000	10,000	10,000

**MORPHINE** - Opium, Cocaine and other habit-forming drugs. The suffering, cure guaranteed. Sold by physicians and druggists. Beware of cheap imitations. Beware of cheap imitations. Beware of cheap imitations.

**FREE** - Large quantity of goods for sale. Free of charge. Large quantity of goods for sale. Free of charge. Large quantity of goods for sale. Free of charge.