

THIS ISSUE—FORTY THOUSAND.

WESTERN RECORDER

Faith, Hope and Love, these three.

THANKSGIVING NUMBER.



“Let us come before his presence with thanksgiving.”

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Faith, Hope and Love, these three.

75th YEAR.

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DR. LORIMER, in a speech at an Association, says the *Congregationalist*, "Complained bitterly of the lack of piety, enthusiasm and zeal among the young people of the denomination." An exchange notes that this complaint comes from the very section where Young People's Societies, &c., are the most numerous.

In an address before the Historical Society of Wisconsin, Charles Francis Adams said: "I distinctly look back with regret to that more spiritual and more confident time when we, of the generation now passing from the stage, drew our inspiration from prophets, and not from laboratories."

PROF. ADOLPH HARNACK made a speech recently at Haisburg to the Protestant Missionary Association. He said: "Protection should neither be asked by the missionaries nor given to them in certain lands. It must be recognized that missionaries give up their rights as subjects of their own countries. The missionary ought not to go to regions where he feels he cannot remain during times of persecution. State churches as such should never engage in missionary enterprises. Missions should leave no doubt in the mind of the Chinese that they are a purely spiritual power."

ALL will agree to the truth of Prof. Harnack's last sentence, however they may differ as regards the others. And whatever makes the Chinese suspect the missionary of desiring to introduce Western ways ought to be stopped at least during this present distress. There is nothing Western about the Bible and the preached Gospel—our religion came to us from Asia.

THE papers are praising "the true Christian spirit," as they rightly call it, of Dr. A. J. Brown, Secretary of the Presbyterian Mission Board, as shown in his speech at the memorial meeting in New York City to the murdered missionaries of Pao-ting-fu. He said that no indemnity would be asked for them, and that a call for vengeance would not honour their memory. This statement from the Secretary is all the more forcible from his position. The murdered missionaries from this country were Presbyterians.

DR. BROWN wished the Chinese to be shown that the "Protestant Christians of America went to China for their good, and not for their money." If indemnity could be made to come only from the guilty, it would be another matter. But even then, would demanding it show the Spirit of the Lord Jesus Christ?

HENRY JESSEY'S INTERPRETATION OF CONTEMPORARY EVENTS.

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

I have before me a curious little work by Henry Jessey, the able and learned pastor of the Jacob Puritan church, from which the Particular Baptist churches about London sprang, and who himself at last (1645) adopted Baptist views. During the revolutionary time he was among the most eminent of the evangelical ministers, was a member of Cromwell's Board of Trysts for testing the educational, moral, and evangelical qualifications of candidates for the pulpits of endowed churches that the government was undertaking to administer in the interest of the communities in which they were situated, and himself, at the request of the people and with the approval of the government, ministered to the congregation that met in St. George's church, Southwark, London, receiving support from its endowments. He had not reached the strength of conviction regarding the evil of any sort of union between church and state that many antipedobaptists before his time had reached, and that has dominated all Baptists since his time. This is attributable in part to the transitional character of the civil and ecclesiastical arrangements of the time, and in part to the fact that Jessey had been brought up a Churchman, had been for years a Puritan, and only after he had reached middle life was brought to see the importance of believer's baptism. No doubt he felt that he could best serve the cause of Christ by aiding Cromwell in the administration of his well-intended scheme for the purification of the ministry and for the effective use of the church endowments in the interests of the communities for whose religious benefit they had been created. It was not, however, about his imperfect apprehension of Baptist principles that I began to write, but about a curious pamphlet, first printed in August 1660, three years before he had died in prison, where he had lain for months after he had been ejected from his pastorate by Charles in 1662.

The title of the book is as follows: "The Lord's Loud Call to England, being a true relation of some late, various, and wonderful judgments or handiworks of God, by earthquake, lightning, whirlwind, great multitudes of toads and flies; as also the striking of divers persons with sudden death, in sundry places; for what causes let the man of wisdom judge upon his serious perusal of the book itself. Also the strange changes and late alterations made in these three nations. As also of the odious sin of drinking healths, with a brief of Mr. Prynne's solid arguments against it; and his epistle to the late King Charles to redress it. Published by Henry Jessey, a Servant of Jesus Christ, and Lover of Peace and Holiness." In "the Epistle Dedicatory" he speaks of his having been drawn to love the Lord Jesus, and to lay to heart his marvellous works about forty years before. He speaks of delay in the publication of the incidents because of his desire to obtain clearer evidence. A number of cases of striking divine judgments that have come within his knowledge he has forbore to use, "as not desiring their shaming, but rather their gaining, and repenting unto salvation."

The first case given is the death of "the first man that read prayers in" the University of Oxford "since this change" (the accession of Charles II.) He was also "the last that read prayers in the University, in the time of war." It is further related that "the first man that read prayers at Wadham College is also

cut off." Some scholars in the University acted a play in which the Puritans were held up to ridicule. It is related that "two of these actors are also cut off; and he that acted the old Puritan broke a vein, and vomited so much blood in the place, that they thought he would have died in the room, but he now lieth desperately sick." "A woman that joined with them in their play, is also dead."

A young woman, who had reviled a company of dissenters in Gloucestershire, attended one of their meetings, and while the minister was preaching "the Lord of Hosts went out against that daughter, as it appeared, for she gave a sudden great shriek, and fell down dead before them all."

In June, 1660, a company of Christians were much abused by a mob, with the apparent approval of the Lord of the Manor. "In the evening of the same day, there was seen coming up Mill-lane, great multitudes of small toads." They divided into two bodies, one proceeding to the house of the Lord of the Manor, and filling his kitchen and cellar despite all efforts to keep them out, the others going into the barn of the Justice of the Peace. A fortnight later the Christians were again abused, and this event was followed by a great swarm of flies that filled the orchard of the Lord of the Manor "in heaps like swarms of bees." "A minister of Fairford who had encouraged the populace to abuse the Christians died soon afterwards."

It is related that "in some parts of France it hath rained blood and great hailstones, of a pound and a half weight, and great store of frogs, in some places half a foot deep; and strange vermin that eat up the corn." The author makes no comments on these phenomena, or the great earthquake in the vicinity of Bordeaux; but he evidently regarded them as divine judgments for the persecution of the Huguenots.

Jessey publishes a number of interesting accounts of Dissenters' sufferings during the early years of the restoration, some of which seem not to have been immediately avenged by divine judgments. An appeal to the king for redress of grievances by some evangelicals and the king's answer, in which he promises protection, would indicate that at the time of the publication of the work the good intentions of Charles were still believed in.

The digest of Prynne's discourse on the sinfulness of drinking and pledging healths, originally published in 1628, would make a valuable temperance tract for circulation at the present time. Prynne's dedicatory address to Charles I. seems to be given in full, and is a terrible arraignment of this ruinous custom. A few sentences may be of interest:

"In that your sacred health, your name, your crown and dignity, by means of healths, are made the daily table-compliment, grace, and first salute of every jovial courtier; and chief allegiance of every petty corporation court, or country officer; the phrase and valour of every debaucht and roaring soldier; the liver and table, buttry and cellar-talk of every good-fellow serving man; the first ingredient of every drunkard's cup; the first pot-service of every great or mean man's table; the only reign or pole-axe to assault, to force, and overcome the sobriety and temperance of all true-hearted, real, practical, and blessed Christians who make a conscience of excess, because the Scripture doth condemn it. . . . the chief elective bait, or stratagem, to draw men unto drunkenness; and the only protection and patronage to justify and bear out the intemperance and riot of all such

who deemed excess and drunkenness a virtue, and no sin at all, at least but venial, if your Majesty's health occasion it," the king is earnestly entreated to use his influence and authority to put a stop to this dishonoring of his name and the fearful social evils that grow out of the practice.

As regards the disposition of Jessey and his contemporaries to look upon all calamities coming upon notorious sinners and abusers of true believers as of the nature of divine judgments, it may be remarked, that public Christian sentiment has greatly changed in the past two hundred and forty years. The great difficulty is that evil-doers too often prosper and live out their days, while dire calamities often come upon the holiest of Christian people, and sometimes in the midst of the most devoted and Christlike service. Godly ministers not infrequently fall dead in the pulpit, or succumb to some dreadful calamity. It is never safe to infer that the sudden or miserable death of the malefactor is of the nature of a special divine infliction of vengeance. But it is always safe to say that all things work together for good to the true believer, even calamities in which loved ones, property, and life itself is lost.

TRAINING FOR THE HIGHER LIFE.

One of the most quotable and pleasing addresses made at the recent Smith College jubilee was by Dean Le Baron Russell Briggs, of Harvard. Here is his conception of the purpose for which women's colleges exist:

"Women can do what men can; that has been proved. We do not get at what sacrifice they do it. That suggests the objection to women's colleges. To women we owe the charm and beauty of life; for this we look to women. It is the best thing in women, it is the best thing in life. In this men cannot compete with women, and women lose it if they compete with men. Here is the key to the whole question of women's colleges. They exist not to foster the competition of women with men, but for the ennobling of women as women. They do not, or should not, exist primarily for the higher learning. No more should men's colleges, for that matter. All colleges, whether for women or for men, or both, are first and foremost schools of manners and character, and of enlightenment through study, through contact with the best thinkers, through association with the chosen youth from every part of the land, and the men and women who teach them. Colleges are training schools for the fostering of high aims, for that efficiency of leadership which cannot exist without knowledge. . . .

"But what of the higher learning which I seem to have pushed aside? The higher learning should be open to every man and woman who is fit for it and who loves it, and who for its sake will accept whatever loss of domestic life it may involve. If we assume that the American college of to-day exists primarily for the higher learning we either close our eyes to a plain fact, or condemn the American college as a failure. The college sifts its men and lets through the scholars. The rank and file it must train, not for the higher learning, but for the higher life.

As long as it is grievous to thee to suffer, and thou desirest to escape, so long shalt thou be ill at ease, and the desire of escaping tribulation shall follow thee everywhere. — Thomas a Kempis.

QUESTIONS ANSWERED.

By Senex.

"A friend thinks that Dives has been wrongfully accused. He was kind to Lazarus. What do you think?" Dives has been misinterpreted. He has been accused of a sin of which he was not guilty. But, on the other hand, the great sin of which he was guilty has gone unnoticed too often.

Dives was a philanthropist, a lover of his fellow-men. He had no thought of God and his responsibility to God and of his condition as a lost and guilty sinner. If he ever thought of his sinfulness, he dismissed the unpleasant idea with self-complacent remarks, giving charity and comforting assurance that God would not be strict to mark iniquity in one who was so good to his fellow-man.

The rich men in the East were in the habit of giving great feasts. In fact, such feasts were daily occurrences with the rich, who feasted sumptuously every day. The widest hospitality was shown to their friends and acquaintances. The greatest quantities of food were cooked. The crumbs which were left from the rich man's table were not the scraps on the dishes, etc., but the contents of the dishes. The larger part of the dishes was sometimes untouched.

The rich men allowed their large number of servants to dispose of what was left as a part of the perquisites. Here and there, perhaps, a covetous man had the provisions sold and kept the money to pay for future feasts. But this did not often occur. The generous and philanthropic required their servants to give what remained after all had eaten to the poor. And when a man was not only generous but kindly, the poor were allowed to assemble in the square around which the Eastern houses were built and there receive portions of the food.

Dives was one of the generous and kindly ones who gave to the poor the remains of his feasts. He was pre-eminent in his kindness to the poor, for he allowed as loathsome an object as a sore-covered beggar to be laid at his gate every day. And Lazarus was so ragged that his sores could be reached by the dogs, and so weak he had not the strength to drive them away. Can you imagine a millionaire in these days allowing so loathsome an object to be laid at his door, although he knew how refreshing to the suffering man was the cool shade of his dog, and how welcome the abundant supply of nourishing food? It was because Dives was distinguished for his kindness that Lazarus was laid daily at his gates.

That Dives knew he had been kind to Lazarus is evident from the fact that Lazarus was grateful for his kindness and would gladly reciprocate, as shown by his asking Abraham to send Lazarus to give him water. He had helped Lazarus in his extremity, and therefore Lazarus would feel under obligation to aid him. Many a drink had Lazarus had from the fountain in the square within Dives' palace. He would gladly make return with a drop of water upon the tongue of his benefactor.

There is no intimation that Dives was either vicious or dishonest. He was a generous, kindly, worldly, forgetful of God and eternity. Abraham tells him that he had received "his good things"—that is, the things which he considered good. He had loved wealth and station, fine clothing and feasting with his friends. He had ignored God, had no thought for his soul, and God must be fired. He must be held the "good"—the one great object of love and desire. No kindness and generosity to one's fellowmen, no freedom from vice can compensate for forgetfulness of God. That is the great lesson from the parable of Dives and Lazarus, and it needs to be emphasized in these days of preaching a humanitarian Gospel.

The Pharisees prided themselves greatly on their alms-giving. They believed also that rich men were the especial favorites of Heaven. In this regard the Pharisees were like to them were that alms-giving would not save, and that what is highly esteemed among men is an abomination unto God. The contrast was made as sharply as possible between the rich man whom they considered the God's favorite, and the sore-covered beggar kept alive by the rich man's kindness. Dives was not lost because he was rich. Abraham, in whose bosom Lazarus was, was very wealthy. Nor was Lazarus saved because he was poor

and suffering. No man can make atonement for himself by any amount of suffering, and all men are sinners. Lazarus' name means "God is my helper." It was customary among the Jews to give a name to describe the character. Dives was lost because the world and its pleasures were "his good things," and Lazarus was saved because he trusted in God.

"What do you think of requiring every new member to sign a pledge to contribute to outcast, penniless and benevolent objects?" I think I do not like it at all. Many churches have church covenants, and when a church has such a covenant, it ought to be read to all candidates for church fellowship, whether they come by letter or experience, in order that they may know what their brethren will expect of them.

Great care should be taken in the reception of members to receive only those who give evidences of conversion. A regenerated man of any intelligence will contribute to the good purposes of the church. You might as well, after having examined a candidate thoroughly and convinced yourself he is a converted man, ask him to pledge himself not to lie and steal and commit bigamy. If he is so honest as to be withheld by such a pledge, if he is not converted he ought not to be received, no matter if you are sure he would keep a pledge against these sins.

If a man's besetting sin has been drunkenness, even though the pastor and the church feel that he is converted, it would be right for them privately to warn him to be on his guard against drunkenness. But it would not be right to require him to pledge himself in public not to get drunk. It would show an unbrotherly and unchristianlike attitude after the church had solemnly declared by vote its faith in his conversion. The same course would be right also in the case of a man whose besetting sin had been penuriousness, or that selfishness which makes him spend lavishly upon himself or his family till he has nothing to give. This sin is more common than penuriousness, and is more deceptive. Because he spends lavishly every cent of his income, a man is apt to look upon himself as generous and liberal. He is not, but he is with the self-complacency of the Pharisee upon his brother who denies himself and has money to give.

If the candidate is known to have been lavishly selfish or penurious, it is right for the pastor and brethren to admonish him privately, as in the case of the drunkard, against his besetting sin. How he takes the admonition will be a test of his conversion. The drunkard knows he was guilty of sin in his drinking. But the stingy man and the selfish spendthrift are both apt to have been self-deceivers. The one calls his sin commendable economy; the other calls his great-hearted generosity. And if they are truly converted, they will receive the admonition with humility, thanking the brethren for their faithfulness, and will be prayerfully on their guard against their besetting sins.

As I said, this admonition ought to be in private and not in public. And only when the candidate is thought to have been guilty of the sin against which he is affectionately warned. To make all the candidates pledge themselves publicly to contribute is to make it appear that all are known to have been either penurious or selfishly lavish. And this is wrong. If after they have been received they will not do their duty towards expenses, from either of these sins of stinginess or selfishness, they should be admonished, dealt with, excluded.

LITERARY.

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

BOOKS.

GREAT BOOKS AS LIFE TEACHERS. Newell Dwight Hillis. Chicago and New York: Fleming H. Revell Co. \$1.25.

In his own eloquent way Dr. Hillis tells about the new times and the new messages and prophets of a new era, taking up as examples some of the great writers and opening to us their messages. He takes John Ruskin first, then George Eliot, then Hawthorne, then Victor Hugo, and, in turn, Tennyson, Browning, Drummond, Shakespeare, Emerson, Willard, Blake and Gladstone. No exhaustive treatment is attempted, but some feature of each great book mentioned is seized and presented. It is a good practical illustration of how to study books. We wonder no one

has written such a book before. One is greatly stimulated by reading it, and we thank Dr. Hillis for it.

STUDIES OF THE PORTRAIT OF CHRIST. By the Rev. George Matheson, M.A., D.D., F. R. S. E., Vol. II. New York: A. C. Armstrong & Son. \$1.75.

This volume takes up the life of Christ at the feeding of the multitude near Bethsaida, and traces it to the end. By the "Portrait of Christ," our author means the united impression produced upon the heart by the narratives of the four Evangelists. The author in imagination follows Christ, talks to Him and comments on the incidents of His life. This makes the book vivid and impressive. Having the historic imagination in a remarkable degree, Dr. Matheson has done his work wonderfully well. It is not a narrative, but comments and reflections on the events of Christ's life in their order. It is a devotional study of Christ's life and character with no attempt at theological analysis or definition. It is a glowing book, well suited to kindle the heart of the reader. It is in line with Dr. Matheson's other well-known works.

CHRISTIANITY IN THE NINETEENTH CENTURY. By the Rev. George O. Lorimer, D.D., LL.D., Philadelphia: American Baptist Publication Society. \$1.50.

This volume is the expansion of the Boston-Lowell lectures Dr. Lorimer delivered last year, and which were so well received. The purpose of the book is well stated in the Preface: "to present Christianity as it has been thought and felt through a hundred and fifty years, and all sublunary things are the vessels of vileness, to indicate what changes on its human side have taken place in creeds, expositions, rituals, and practical methods of endeavor."

The following are the topics: The Dawn and Dawn; The Divine and Human; The Medieval and Modern; The Seers and Sages; The Church and Society; The Bible and Criticism; The Regeneration and Development; The Isms and Schisms; The Disruption and Reunion; The Nations and Religion; The Obstructions and Oppositions; The Past and Future.

Dr. Lorimer makes a few concessions to the modern spirit, which we regret, as, for example, in regard to the "universal brotherhood of God," but these are minor matters, and he has given us another great book.

PREACHERS AND PREACHING. Lectures Delivered before the Maine Ministers' Institute at Cobb Divinity School, Lewiston, Sept. 4-12, 1898. New York: Silver, Burdett & Co. \$1.50.

Here are nine lectures from seven divines, designed to make the hearer a reader by the preacher. Dr. J. R. Ray discusses the Elements of Successful Preaching; the Rev. C. S. Patton tells of Variety in Preaching and Preaching; Dr. Smith Baker speaks of the Minister's Preparation for Sunday; Dr. J. S. Sewall discusses two lectures on Expository Preaching; Dr. A. Howe sets forth Doctrinal and Illustrative Preaching (two lectures), and Prof. H. R. Parrott describes A Model Preacher. These lectures abound in practical suggestions to pastors and they will find it helpful.

THE BOY FROM BEAVER HOLLOW. By Sophie Sweet. 12mo. Philadelphia: The Westminster Press.

This is a book which forces you to read it a second time. It opens with the choice of an uncle between two cousins as to which one he will educate. He was decided in his choice by the composition which Pitt Doubleday had read at the school exhibition.

This composition had appeared in a newspaper in a neighboring city. No doubt of Pitt's guilt appears; he seems to admit it in what he says to Phineas. He goes to school, and his many course there makes one regret all the more the sin into which he had fallen.

But, contrary to all appearances, his innocence is shown at last. He was the writer of the newspaper article which he used for his composition. Knowing this, the reader goes back and rereads the book, finding that his words to Phineas bore a different meaning. The story is wholesome and interesting.

[Additional literary on another page.]

HOLY souls love retirement; it will do us good to be often left alone; and if we have the art of improving solitude we shall find that we are never less alone than when alone.—Matthew Henry.

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THE NOANK'S LOG. A PRIVATEER OF THE REVOLUTION. By WILLIAM O. STODDARD. 12mo, cloth, illustrated by Will Crawford, \$1.25. An absorbing sea story of the Revolution by a famous story teller.

THE STORY OF THE NINETEENTH CENTURY. BY THE CHRISTIAN ERA. By KLEBRIDGE B. BROOKS. 8vo, cloth, illustrated, \$1.50. The critics are unanimous in praise of what they style "this timely and masterly epitome of history." "A volume of great merit. To recite such facts and in connected form and make the subject interesting, is nothing less than a triumph of literary art."—Chicago Inter-Ocean.

CHINA'S OPEN DOOR. A historical sketch by HON. ROUSEVELLE WILDMAN, United States Consul General at Hong Kong, 12mo, cloth, illustrated, \$1.50. "One of the most informing and decidedly the most interesting book on China."—Cleveland Plain Dealer.

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WHO IS TO BLAME?

BY A NORTHERN LAYMAN.

I have read what a Northern Pastor has had to say with much interest. His words are undoubtedly true. He might have drawn a still darker picture of the state of affairs in many of our Northern churches, in the cities especially. I have no fault to find with him nor with other ministers who have written along the same line.

But I wish to tell them that the greater part of the blame lies at their door. And I wish to tell them so in such a kindly way that they will feel my motive is the glory of God in the advancement of the Christ's kingdom, and no captious desire to criticize them.

The city pastors in the North have ceased entirely to be pastors. They do no pastoral work. They have ceased pastoral visiting, having turned that work into social visiting. When my pastor goes to my home I am off in my office, the children are at school and he sees my wife and grown daughter. He does absolutely no pastoral work with them. He converses with them like the cultivated and genial gentleman, which he is, but just as any other caller would do. They talk of the weather, of the latest book, of the sickness of some friend, of the news from China, etc. There is no gossip and no slander. The conversation is intellectual and most entertaining, but there is no spirituality in it.

When he talks, as he usually does, about the church, it is altogether of the secularities of the church. He speaks of this society or the other, of the plan the ladies have on foot for raising money, of the voice of the soprano, etc., etc. He is full of plans for "work," as he calls it, the work generally being to raise money by some device, more or less praiseworthy—generally less. In my father's home, and from the blessed pastor of my boyhood, I heard nothing of raising money. Money was seldom mentioned, and when it was, I was taught to deny myself and give, not to beg other people to give or to plan how I could raise money from their pockets.

When I meet my pastor I find him a most delightful companion. He talks to me upon the same subjects as he does to my wife and daughter, with the addition of a little politics, as we both belong to the same party, and there is no danger of friction, and an occasional inquiry into some case in court which I have on hand.

But of the souls of myself and family he knows no more than the judge on the bench before whom I plead. He does not know our temptations and our spiritual experiences. He does not know nor care, it would seem, whether I have family prayers, and whether I am training my children in the nurture and admonition of the Lord. When he meets the children of the family, he talks of their studies, their teachers, their games. He tells them most entertaining stories. But he does not inquire about their catechism learning, nor their memorizing of Scripture, nor of the condition of their souls. His idea seems to be to make them like him personally. And they do. There is no one who is a greater favorite with them. But that he is the shepherd of these little ones and must give an account unto God for their souls, never seems to occur to him. We

have no pastor; we have instead a most genial and delightful acquaintance whom we all admire as such. But so far as our souls are concerned, he passes by on the other side.

My partner and I are middle aged, hard-headed business men, too much wrapped up in our profession for our souls' good. But some times as we sit in the gloaming, we talk of the pastors of our boyhood and we are not ashamed of our faltering voices and the tears in our eyes. Next to mother my old pastor was my most confidential friend. His religion was his life. His love for us was a personal affection. He knew the characters of his sheep, and of us younger ones who were yet out of the fold. I can feel to-day, as I sit in my office, the touch of his hand on my head, and hear his loving voice as he spoke to me of my soul and of my duty to God.

The temptations which come to us in after life, in whatever business we may be engaged, have their prototypes in the temptations of the school-boy. Honor and truth, whole-hearted integrity, thoroughness of work, courage and trustworthiness are qualities needed by the boy as by the man. The words and the look of that dear old pastor have been a safeguard to me in many temptations through all my after years.

I have no pastor—only the memory of one who has gone to his reward. My family have no pastor; only a pleasant acquaintance and an eloquent preacher. I ask our ministers, may not this state of affairs have something to do with the drifting, the dwindling congregations, the general indifference which they lament so greatly? There are two other points to which I may call the attention of our ministers if I have time hereafter, and the editor is willing.

WINNING THE CROWN.

BY REV. THEODORE L. CUYLER, D.D.

One of the most interesting objects in Athens is the ancient Stadium on whose race course the Olympic games were celebrated. I could see, still remaining, the terraced sides on whose marble seats over forty thousand Athenians once sat and cheered the victors in the games. Paul had such encounters in his eye when he exhorted all the racers for a celestial crown to "so run that they might obtain."

Perhaps some of my readers may be setting out on a Christian life. Two things are vitally important for you at the outset. One is to break with your old self, old habits and favorite sins; the other is to set your eyes steadily on Jesus Christ. The moment you begin to love anything more than you love him—the moment that you make money or worldly promotions or social pleasures your "goal," you begin to lose headway. "This one thing I do," said the grand old Apostle, "I press on toward the goal for the prize of the high calling of God in Christ Jesus."

If you do not set out with the honest determination to serve Christ, whether rich or poor, popular or unpopular, you will soon play truant, or become a laggard in the race. Those Grecian combatants went into severe training, and they also stripped off all entangling garments. The Master's injunction to you is, "If any man will be my disciple let him deny himself." Some young converts start with too heavy a load of worldliness, or entangle themselves with favorite sins that trip their

feet, and soon lead them to backslide. I have watched the career of many hundreds, and almost every backslider that I have ever known was the victim of one or more besetting sins. They would not make a clean break with them, and very soon they gave up following Christ. The spiritual epitaph of all such backsliders is, "No cross, no crown!"

"But what must I give up?" is the question that those setting out on a Christian life may reasonably ask. Of course you must give up all pursuits, pleasures or practices that are wrong in themselves. Listen to the voice of conscience on all such points; and as you regulate your watch by the sun, regulate your conscience by God's Word. When you are in any doubt about these questions of casuistry, give your Master the benefit of the doubt, and take the safe side. Even surrender your right to do things not sinful in themselves, provided that by such a course you may take a stumbling-block out of another person's path, or may advance your own graces, and enlarge your own usefulness. This sound principle of removing stumbling-blocks has swept wine bottles and cards out of many Christian houses.

Certain luxuries of domestic life may be lawful in themselves; yet to give them up in order to have more money for Christ's service or in order to discourage the rage for social extravagance is a dictate of Christianity. John Wesley had a right to possess silver plate; but he refused to do so, as he said, "While so many poor people were lacking bread."

You need wholesome recreations; but any amusement that smirches a Christian conscience, let alone: The most unpopular doctrine in these days, with a nation or with individuals is self-denial. The daily battle of Christian principle is with that cunning, subtle, greedy sinner self. The real victory of grace is to follow Jesus over rugged paths of self-denial; and that is mainly to be done in the little every day words and acts of life; for the great occasions that demand sublime sacrifices are very rare. Strive after a religion that will stand a pinch, that can work upstream against certain social currents, that sets its face like a flint in the straight narrow road of righteousness. Better be narrow with Christ, than on a broad road with the devil. The Apostle's watchword was, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run the race that is set before us!" How can a Christian make headway for the crown, when he is enervated with luxuries, or over-loaded with the "cares of this world," or bandaged with the manacles of fashion, or entangled with besetting sins? Those Athenian racers might as soon have attempted to win the chaplet of laurel when running in a sack.—Evangelist.

To FEED on Christ is to get his strength into us to be our strength. You feed on the corn-field, and the strength of the corn-field comes into you and is your strength. You feed on the corn-field, and then go and build your house, and it is the corn-field in your strong arm that builds the house, that cuts down the trees, and piles the stone and lifts the roof into its place. You feed on Christ, and go and live your life, and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battle, and that wins the crown.—Phillips Brooks.

HERE IS HEALTH

These Four New Preparations comprise a complete treatment for nearly all the ills of life. The Food-emulsion is needed by some, the Tonic by others, the Expectantant by others, the Jelly by others still, and an hour, or any three, or two, or any one may be used singly or in combination according to the exigencies of the case. Full instructions with each set of four free remedies, represented in this illustration.



EDITOR'S NOTE.—The Slocum System is medicine reduced to an exact science by America's foremost specialist, and our readers are urged to take advantage of Dr. Slocum's generous offer. When writing the Doctor, please mention The Western Recorder and greatly oblige.

THESE FOUR REMEDIES

Represent a New system of medical treatment for the weak and for those suffering from wasting diseases, or inflammatory conditions of nose, throat and lungs.

The treatment is free. You have only to write to obtain it. Its efficacy is explained as simply as possible below.

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The medicines are especially adapted for those who suffer from weak lungs, coughs, sore throat, catarrh, consumption and other pulmonary troubles.

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Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the Emulsion, which they themselves need, and give away the other three preparations to their friends.

The second article is a Tonic. It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

Thousands take only the Emulsion and the Tonic.

The third preparation is a medicinal healing Jelly, in a patent, collapsible ozojell nasal tube. It cures catarrh. It heals all irritation of the nose, throat and mucous membranes. It gives immediate relief. It is also a dainty application for sore lips, rough skin, etc.

Perhaps a million people need the Ozojell without any of the other articles.

The fourth article is an Expectantant and Cough Cure. Is absolutely safe for children, goes to the very root of the trouble, and not merely alleviates, but cures.

The four preparations form a panoply of strength against disease in whatever shape it may attack you.

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To obtain these four FREE preparations, illustrated above, all you have to do is to write mentioning the WESTERN RECORDER.

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The Original and Genuine Worcestershire.
Club men and all good livers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburg and all dishes flavored with this sauce.
SIGNATURE OF LEA & PERRINS JOHN DUNCANSON SAUCE AGENTS - NEW YORK

by firing adjacent buildings. I heard a lady say that to see the fires raging in different directions dangerously near them seemed really hellish. The Chinese went so far as to burn their great Han Sin College, a very costly and highly valuable place, in order to secure the destruction of the legations; but, as some one remarked over and over again when a fire would be kindled, that to all human appearances could not be hindered from accomplishing the fiendish purpose of the kindlers, the wind would change from driving toward the poor innocent victims inclosed in their prisons, and often burned great sections of the Chinese houses. The vacant spaces made by these fires all around the besieged in the early days, became their safety in the later and more terrible days, enabling the guards to keep the enemy at a good distance, and so the very hand of God seemed stretched forth constantly in behalf of the poor, helpless people within. Certainly the destruction of the walls of Jericho seems scarcely more miraculous than was the defence and final relief of these legations.

In order to make their position worse anything for defence, these friends had to seize and fortify a portion of the city wall, which ran right along close to their places. If the Chinese had seen the wisdom of preventing this fortification they could have done it with all ease and planted their guns there and made quick and terrible work of it. As it was, it was a very dangerous and difficult thing for the besieged to fortify it, but it was done, not, however, without the loss of life. The native Christians worked nobly in all these preparations, and it was probably in preparing this specially dangerous place that two of my native friends, Methodist preachers from Tai An, were shot the same day.

Another very remarkable thing is that in taking in that piece of wall a certain section of native shops had to be included, and this proved a most wonderful blessing. One shopman, foreseeing a probable siege and rise in price of grain, had, just a few days previous to the including of his store, laid in an immense stock of grain, and this gave bread to the besieged. Then there were cloth shops that seemed to have a surprisingly large amount of piece goods on hand which came in very well for making sand bags, after the material—window curtains, brocade silks, table linens, &c., &c.—of the foreigners had been exhausted for that purpose. It is said that nearly a million of these were made, and the church in the legation was converted into a sewing hall, continuing it even on Sundays! There were also shops within this inclosed area packed with fuel, fodder for the horses which were killed for meat as needed, and stores for almost everything that was specially needed. It looked as if somebody had been overlooking and getting ready to save these poor innocent men, women and children from the mouth of the lion, and somebody had, who is

wiser than any nation's minister, or than all the ministers and missionaries combined—it was our own dear heavenly Father who had prepared all things for them.

But while we see a wonderful Providence over all these events, and what seems little short of miracles worked in behalf of the suffering, and while the large majority of those concerned were Christians, and knew how to trust God, they showed their faith by their works. They trusted as though all depended upon God, and worked as though all depended upon them. Missionaries and native Christians were immensely useful and helpful in all the operations, some of the missionaries being in a very special sense so. A Methodist gentleman named Gamewell had charge of all the fortifications, and did his work so well that some one said that the only thing that prevented his being knighted was that he was an American.

Both the British and American Consuls bestowed very high praise upon the missionaries, and confess that they owed much, if not their lives, to the earnest, concerted efforts of the missionaries. Of the more than one thousand foreigners in the siege, including legation people, guards, missionaries and business people, considerably less than 100 lives were lost in the more than two months from every cause.

One gentleman, formerly a missionary, but recently in the Peking University, was very busy and useful in looking out for a way to preserve the native Christians and in getting arrangements

"IT'S NOT BIRCH,

for Wealth, for Status, but 'Get Up and Go' That Makes Man Great."

This is the motto on the letter head of a well-known grocery firm in Watertown, N. Y., Fred B. Bush & Co., and is indicative of the character of the men. Mr. Bush himself had quite an experience with food in relation to health, as he was refused insurance three years ago because the examining physician found he had Bright's disease and could only live a short time at the best.

"My own physician suggested that I make a radical change in diet. About that time my attention was called to Grape-Nuts food, and I began with doctor's permission to use this food. Of course I had been forbidden the use of sugar or starchy food, but my doctor knew that Grape-Nuts was composed of the starch of wheat and barley transformed into grape sugar and in this condition is easily digested.

"To make a long story short, Grape-Nuts has been a constant dish at my table for three years. I have taken no medicine during this time and I am now strong and healthy and capable of doing a hard day's work every day."

So much for pure food, properly selected and perfectly cooked by experts at the factory. There is not a single disease in the category of human ills but what can be helped by the use of pure food of this character, and most of the ordinary diseases can be cured.

for food for all, and he was killed just after completing the arrangements. He literally laid down his life in efforts for others.

I believe that of all the Americans there only eight perished—the infant of a civilian and seven marines. One child was born in the early days of the siege, and was named "Siege," and passed through it all safely, and may live to carry the name far and wide into the world.

Of course we, who were near the scene of action, along with all the world, stood aghast as the relieving armies of the Allies drew near to Peking, for it was very difficult to see how relief could be given without first greatly increasing their danger. But they seemed to go in at the last almost unopposed.

At one very critical time, when a unanimous attack was to be made by all parties of the foe the next day, two sections of the Boxers—Red Turbans and Yellow Turbans—began to fight among themselves, and the next day had to be given up largely to removing the piles of dead bodies. The Imperial soldiers and Boxers also at times quarreled and fought among themselves, and so gave a little rest to the besieged.

Now all this, and much more than will ever be told, took place by the approval and aid of some of the highest officials—military and civil—in all China, including, beyond any doubt, I think, the Empress Dowager and Prince Tuan, the father of the child in whose favor Kwang Shu was de-throned. And yet some people, including the WESTERN RECORDER, advocate stopping at the relief of these foreigners in Peking and allowing these same fiends to return to take up the reigns of government in Peking! It seems to me the densest blindness not to see that such a course means only the more seriously to endanger all life of foreigners in China. In fact, it is to shut China up to foreign intercourse and put her back where these blind leaders wish to see her, where she was a hundred years ago. I shall be very sorry to see China divided up by the Powers, but I had rather see her divided, or even entirely destroyed, than to put her back into the hands of the Empress Dowager and Prince Tuan, which would only encourage them to push further on in their course.

Where will the Empress return to power from if she does return? From out the Yamen of her beloved pet, Yi Hsin, who was, to all intents and purposes, the murderer of Mr. Brooks last winter, and who, before Peking was relieved, is said, on good authority, to have put in a claim for promotion on the specific ground that he had, in accordance with Imperial edict, murdered thirty-two foreigners!! She will come out of a city whose gates are adorned by the heads of men and women who were living in the province only for the temporal and spiritual good of the natives there! And consent to ask that woman back to play the hypocrit, along with the superb, slick-mouthed rascal, Li Hung Chiang, in settling the terms with foreigners? In the name of all justice, for the sake of China herself, and in memory of the bodies of foreigners scattered all over this country, I say "No, never!" God guide and save us.

Fraternally,
G. P. BOSTICK.

Do not despise the condition in which you are placed; wherever you are you must act, suffer and conquer. You are as near heaven and the infinite in one place as in another.

Cured by Swamp-Root.

To Prove what this Great Kidney Remedy Will Do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.

Among the many famous cures of Swamp-Root investigated by the WESTERN RECORDER, the one which we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

KANSAS CITY, MO., NOV. 20, '99.
Dr. Kilmer & Co., Birmingham, N. Y.

DEAR SIR:—During three years I was frequently attacked with severe spells of sickness, many of these sick spells ending in bed, dangerously ill, from three weeks to three months, under the constant care of the best physicians in Kansas City. The doctors said my kidneys were not affected, but I felt sure they were the cause of my trouble.

"Some doctors pronounced my case gall stones, and said I could not live without a surgical operation to which I would never consent. In May, 1898, I had the most severe attack. Then the doctors said I could not live. It was during this illness that a friend suggested I try Dr. Kilmer's Swamp-Root. I began to take Swamp-Root regularly, and when I had used only three fifty-cent bottles I felt fine and was able to do more work than I had done in four years. It has made a new woman of me. I have only had one attack since I began to take Swamp-Root, and that was caused by being drenched with rain and catching cold. This stomach trouble had bothered me for about twenty years and had become chronic. I am now 42 years of age and feel much younger than I did ten years ago. My energy is now looking younger every day. Five years ago I only weighed 105 pounds. I now weigh 135 pounds. I freely give this testimonial for the benefit of those who have suffered as I have."
MRS. M. E. DALLAM,
Proprietress of Criswell House, 311 W. 5th St., Kansas City, Mo.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always



tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

How to Find Out If You Need Swamp-Root.

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

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one,—you may have a sample bottle free for the asking.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womankind. Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, catarrh of the bladder, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation, sediment in it after standing in bottle or glass for twenty-four hours—these are all unmistakable signs of kidney or bladder trouble.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Birmingham, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root, also a pamphlet of valuable information pertaining to kidney and bladder troubles, by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this great kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and mention reading this generous offer in the LOUISVILLE WESTERN RECORDER.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one dollar size bottles at the drug stores everywhere.

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"LOVE NOT THE WORLD."

1 John 2:15.

BY REV. T. L. BAILY.

Where, O my friend, is thy love fixed? Is it with worldly cares so mixed— Few thoughts of heaven enter there? Do transient joys, or pleasures vain— Within thy heart supremely reign— Hast thou no love thy Lord to spare? With constant cares art thou oppressed? From world thoughts hast thou no rest? Do things of time claim every thought? Is all thy love just centered here— Within this transient mundane sphere— With trials filled, with sorrows fraught? Think for a moment what thou art, Of God's great universe a part— A part of the eternal whole: Then give thy thoughts to things above. For He whose very name is Love, Will help the feeblest humble soul. Death does not close the soul's career. But when his icy touch draws near, How sweet to think of treasures laid— Within the bright and peaceful reign— And of the crown that there awaits. Where toils and sorrows ne'er invade. Atlantic City, N. J.

OUR PULPIT.

OVERCOMING THE WORLD.

BY ALEXANDER MACLAREN, D. D.

Text: John 16:33. "Be of good cheer; I have overcome the world." So said Christ, when within an hour of Gethsemane and an hour of Calvary. It is a strange utterance for such a moment, and seemingly altogether contradicted by fact. If this were victory—to have failed in the effort to win men to godliness, to have spoken words of gentleness and truth which next to nobody cared to hear, and to have given counsels which no man regarded; to have been misunderstood, rejected, hated; to have lived a life of poverty and loneliness, and to die in the first flush of early manhood, unlamented save by a handful of bewildered apostates and two or three brave women—if that is victory, what would be defeat? And yet this calm utterance of triumph is our Lord's summing-up of his whole life. Looking back, he sees it as one of continuous victory; looking forward, he sees the Cross already overcome, though yet to be endured. And, in that apparently crushing defeat, he recognizes crowning victory. If Jesus Christ was right, most men are wrong; if that life is the type of a victorious life, many of us need to revise our notions, and to revolutionize our practices. Now, these words suggest to me three questions, which I name here at the beginning that we may understand where we are going. What is a victorious life? Was there ever such a life? If there was, what does it matter to me? And the answer to all three questions lies in this about of victory from the man who was within arm's length of his cross, "Be of good cheer; I have overcome the world." So, then, let me ask you to think with me, to begin with, What in the light of this great saying, we must believe to be a victorious life? "I have overcome the world." I people say that in what they choose to call the Johannine writings, there is a peculiar phraseology, which I take leave to think John learnt from Jesus. And one of the characteristics of that phraseology is the meaning that

is attached to that expression, "the world." I do not need to spend your time in repeating over again what I suppose we all, in a general way, understand—namely, that by that phrase is not meant this great assemblage of wonder and beauty which God has spread around us and set us to live in and to understand; but that it means two things: first, the whole mass and aggregate of visible and sensible things, considered as apart from God; and next, substantially what you and I mean in our modern and conventional phraseology, when we talk about society, the aggregate of godless men. These two things, the material universe apart from God, and the men who make a community because they are all apart from him—these two thus cover the ground which John and John's Master desired to include within this term. Now, then, if that is the meaning of the phrase, let us take another step. What is it here for? Two things. First, for the same purpose as the leaping bars and leaping poles and other things in a gymnasium hall—to make muscle, to build character, by resistance to make us strong. And another thing, for the same purpose as the window is in the house, that through it we may look and see the blue and the sun. And just as a man may fix his eyes upon some bit of colored glass in the window, and look at that—oblivions of the more glorious and Diviner coloring, laid on by no human brush, beyond; so you and I, by our weakness, make the world—which is meant by its visibilities to show us the invisible, even his eternal power and Godhead—an obstruction instead of a transparent medium. And just as men may fail rightly to use the gymnastic apparatus, so we, by reason of our weakness, find that the world robs us of our strength instead of increasing our strength; seduces us instead of stimulates us, and draws us away from our true selves and the home of our hearts, which is God himself. And so, dear friends, the world conquers us when we let it hinder us from doing our duty and living Christ-like and God-pleasing lives. The world conquers us when it lets down its painted phantasms between us and the true realities, the things unseen and eternal. And, conversely, we conquer the world when nothing in it will turn our feet one inch from the straight path; when all that is in it will exercise our muscles and build our character; and when, like some Jacob's ladder with its foot upon the earth, we climb up and up until we reach at last the summit, and gaze into the face that is above it, the face of our God. The one is to be beaten by the world; the other is to beat it. And when you put your foot on the animal that is in you, when you refuse to be deceived by the world's false promises or to be caught by its glittering baits, when you will not let its siren voices seduce you into ignoble contact with its trivialities and transitorinesses, then you have conquered; otherwise you are conquered. And now for my second, Was there ever such a life? Jesus Christ, in our text, says that his was. And here is the peculiar thing, that nobody is revolted by the apparent self-complacency of the Saviour; and that the world takes Jesus Christ at his own valuation, and says, "Yes, it is true; Thou hast overcome, and Thou only." Now, if we look at the words from that point of

view, notice how profound an insight they give us into the whole life of Jesus Christ, as it mirrored itself in his memory and his consciousness. Do not let us be mealy-mouthed, or afraid of marring the great doctrine of his Divinity, when we give the fullest meaning to that word "overcome." It was no sham fight, no dramatic spectacle, exhibited for the edification of those who heard of it, that he fought in the wilderness. True, there was no nidus, no nest or occasion for the temptation within; but equally true, the temptation, when it came to him, did present what was a temptation to his humanity, and he resisted it and overcame. And you do not understand the wondrous beauty, the wondrous calm, the universal compassion, the undisturbed leisureliness, as it were, of that life, if you do not see beneath all the gentleness, the tenderness, the care for others, the open eye to everything that was fair and good, the stern and continual stress of one great purpose that was resisted by things around, but was ever borne onwards by his volition. I have seen in one of our Lancashire manufactories a machine by which a great solid block of indiarubber is pressed by a strong spring continually against a sharp cutting edge. That was like the life of Jesus Christ. The humanity conscious of all the pain and sorrow, and the unmoved will which was the result of an unchanging love, and had for its end an infinite sacrifice. The unmoved will bore it ever against the cutting edge, the sensitive heart of the Man of sorrows. It was a real conflict, from the beginning to the end. None the less so because through all the conflict there was calm, and at every round victory. And that is the other thing that is here, as mirrored in our Lord's consciousness, in reference to his own individual life: An unbroken and continuous triumph.—He never lets one word pass from his lips to suggest even a momentary reverse in the conflict. Other men may press on in the main and the right line—but oh, the right line for the best of us is like the unsteady strokes that the child draws when it first gets a pen into its hand. Christ's life is unbending, one continuous straight line, for ever directed to the Cross, and seeing, through the gloom of the Cross, the throne that is beyond. And, as I said a moment ago, when he says, "I have overcome the world," nobody stands up and says that it is a piece of insane presumption; everybody, except some poor sceptical people who want to make a reputation by not saying what anybody else ever said—all the world bows down before him, and says, "Thou art beautiful, Thou art fair, one entire and perfect chrysolite, without a flaw." Did you ever think how strange it is that we let Jesus Christ, if I may so put it, say things about himself, without in the least degree detracting from the image of perfection that we carry in our minds, that we would never tolerate from anybody else? "I am meek and lowly in heart." Think of a man saying that. Why, if anybody else said it, the answer—and it would be a right answer!—would be, "Meek and lowly are you? If you were, you never would have said so." But when Jesus Christ says it, we accept it; and it does not, as I said, in the least degree detract from—rather, it enhances—the image of stainless loveliness and super-

human beauty, which we all recognize in him. But the words of my text have not only a retrospective, but an immediately prospective aspect, for we cannot but suppose that they are what critics call the prophetic perfect. "I have overcome." There was the Cross tomorrow; it was to be endured yet. But it was behind him, in one aspect, for he had accepted it, and therefore he has overcome it. And let us take the lesson though it is digressing from my present purpose; let us take the lesson, that the way to overcome our troubles is to bear them; the way to conquer our crosses is willingly to lay them on our shoulders, and to never stoop under them. The accepted sorrow is a point-less arrow.—He that will not allow the troubles of the world's possible penalties to cause him to deflect one hair's breadth from the path of duty, he has overcome the penalty and the pain even before his flesh has to bear it. But there is another thought here, which I may just touch upon for a moment. I cannot discharge from these triumphant words, "I have overcome the world," a prophetic look into a more distant future than Calvary tomorrow. Christ's Cross is the victory over the world: "Now is the judgment of this world; now shall the prince of this world be cast out." There a man may see what sin is, and what it leads to; there all men may learn the true holiness; there all men may behold the Sacrifice for the world's sins; there all men may find new motives and new powers for their own conflict with their own world. And so not only in reference to his own past life, nor in reference only to the death upon the Cross but in reference to the ultimate results of that passion, results which the world's history ever since more and more has been seeing wrought out, and will be completely accomplished yet. Jesus Christ triumphantly declared, "I have overcome the world," and answered for us all the question, "Was ever such a life lived?" Now, that brings me to my last point, and it is this question: "If such a life has been lived, what does it matter to me?"—My text answers, in a very remarkable collocation of phrases, "Be ye of good cheer; I have overcome the world." That is what it matters to us; that is altogether unlike what it would be possible for any other body to say. Or if he did, he would lay himself open to a very damaging answer. "I have overcome the world." Well, so much the better for you. But what is that to me? Your example may stimulate me, it may lift me up when my life is low, and do me good in a hundred different ways; but it is not enough, not half enough for my necessities. Contrast with this saying of our Lord's the saying of his servant Paul, which looks very much like it but is in reality infinitely different from it: "I have fought a good fight; I have finished my course; I have kept the faith." So he said to Timothy. He wanted all the sort of heartening that he could get, for he was but a feeble kind of creature after all. But there is not a hint in Paul's mind that his completing the course and keeping the faith was of any good to Timothy except as a bracing memory and a stimulating example. And Jesus comes to each of us, and says to us, "You pluck up heart, for I have conquered." Ah, brethren, I know—and I thank God for it!—that there are many men who

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do not agree with us—I venture to say “us”—in our conceptions of Christ's nature or of Christ's work or of Christ's gifts to the world, and who, while seeing no more in him than an Example, have yet been stimulated in manifold ways to purer lives, lives more in imitation of his character. Thank God for imperfect apprehensions of the dear Lord, and for even imperfect following of his perfect pattern. But that is not enough for us. What more do we want? Look again at my text, at the immediate context, and notice that just before it our Lord had said, “In the world ye shall have tribulation; in Me ye shall have peace.” Very well. There are two spheres, if I may so say, in both of which the Christian man dwells—in the world, and in Christ; the one full of both-erations, and troubles, and afflictions, and trials, and temptations; the other like some sequestered dell, in the midst of an island in the raging sea, where the wind never blows, and all is peace.

In Christ, peace; in the world, tribulation.—And if we overcome the world, it must be because Christ is more for us than an example; because in the depth of communion with him his spirit of life flows into our spirits, and we in him, as well as by him, are conquerors.

And the last word that I would say to you, brethren, is: that the answer to this final question, “What does it matter to me?” is still further supplied by words of the evangelist himself. Jesus has shown us how his victory is to be our triumph, in the words that I have quoted; and John, long, long after, when old age had removed the mists far enough away to see the Master more clearly—than he supplemented and echoed the words of my text when he said, “This is the victory that overcometh the world, even our faith.” You put your trust in him as the sacrifice for your sins, and as the spirit of your lives; you look to him not only as example, not only as pattern, but as power; you think of him not only as dying on the Cross for you, but as living in you, to make you less to the world and yourselves of flesh and time—and then you will find as sure as he lives you will find, that he has conquered, and his conquest is for you. He, if I might so say, has transfixed the dragon through its ugly head, and all the rest is but the lashings of its tail. He has bound the strong man; he has beaten the world and captured the central fortress, and the rest is an affair of outposts. So “be of good cheer.” You will have to fight, and you will be beaten, as sure as you live, if you try to master the world without Jesus. But if you will lay your hands, by faith, on the head of the Lamb of God, and if you will open your hearts and your lives to the influence of his triumphant Spirit within, he will give you a share in his conflict, his conquest, and his royal repose, according to his own wonderful promise:—“To him that overcometh will I grant to sit with Me on My Throne; even as I also overcame, and am set down with My Father on his Throne.” Amen.

CHRISTIANITY does not look to political economy, to ecclesiastical drill, nor to the absorption of all languages into one, but it looks to the eternal Spirit of God. One heart, and then many languages will be no barrier. One spirit, and man will understand man.—F. W. Robertson.

NEWS NOTES FROM MEXICO.

All the Mexican missionaries are at their posts, except Bro. Crutcher who is still detained in the states on account of his health, and the work in Mexico is taking on a more hopeful aspect.

In the North Mexican Mission Bro. Cheavens at Saltillo, Bro. Watkins at Torreon and Bro. Marra at Purango are all busy at work and so far as I know the work is progressing encouragingly, and these brethren are planning and hoping for larger things.

In the South Mexican Mission there are three American missionaries and all three are at work. Bro. Hooker, who lives in Leon in the state of Guanajuato, has recently secured a house in which to live and also for church purposes. Leon is a large city and one of the most fanatical in the whole Republic, and Hooker needs the prayers of the brethren at home.

Bro. Chastain is working away in Morelia and in the state of Michoacan and he hopes before long that he will have a home and a church house near the center of the city, and then by the help of the Lord the work will move forward.

On the Toluca field the outlook is encouraging. Bro. Guajardo and Bro. Muller, the two native preachers on this field, are both men well prepared for the work and are taking hold with commendable zeal and enthusiasm. A short time ago these two brethren went down to Diego Sanchez, spent a few days with the brethren, and while there four candidates, who had been waiting for several months, were baptized. Bro. Guajardo baptized three into the fellowship of the Villa Guerrero church a few days ago and at the present there are seven awaiting baptism at Lima and one here in Toluca.

We thank the Lord for his goodness and feel like pressing forward in the work. There is no special sign of a great turning to the Lord down here, but I am sure the cause is advancing and the great wall of prejudice is crumbling under the power of the Gospel and the influence of the Holy Spirit.

A letter from Dr. Willingham tells me that the Board has granted me two hundred and fifty dollars with which to build a school house in Villa Guerrero,

and we want to get ready to open the school in the spring; and I believe that with proper management the school will be a great blessing to that town spiritually and morally as well as otherwise.

No missionary in this country wants a school just for the school's sake. While we propose to teach the regular branches and desire to make them models as schools, yet they are only a means to an end, and six days in the school room the children will be taught the Bible together with all that means. The missionary must get the attention of the people, and especially the children, and he must be ready to use the best means possible, and I believe the school, properly manned and managed, is one of the very best means.

To be sure, our first great aim is to give the people the Gospel and explain to them the Gospel plan of salvation, but at the same time and without varying a hair's breadth from this great purpose, we can help in the social, moral and intellectual development of the nation, and I believe our mission comprehends all these things. It is the purpose of the men now in the Mexican field to move slowly in the organization of the different departments of work, so that the work done may be permanent.

With great interest we read of the glorious revivals and splendid and enthusiastic conventions in the states and we hope this means great things for our work on the foreign field; enthusiasm is worth little if it does not result in a daily life devoted to the service of the Master.

The RECORDER is a welcome visitor in our home.

Fraternally,
R. P. MAHAN.

Toluca, Nov. 9, 1900.

WHAT DOES A REVIVAL MEAN?

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 - A more intimate sense of the divine presence.
 - A greater love for God's word.
 - A more thorough appreciation of its meaning.
 - A stronger faith in its promises.
 - More perfect submission to its teachings.
 - A greater love for the means of grace.
 - A more intense desire to profit by them.
 - Greater enjoyment in private devotions.
 - More faith and liberty in prayer.
 - A stronger sense of my obligations to the church.
 - A greater willingness to do my whole duty in the church.
 - A deeper love and closer fellowship with the church.
 - A more perfect consecration of myself to the work of the church.
 - A more solemn sense of my duty to the unconverted.
 - A stronger desire for the coming of the kingdom of God.
 - More earnest prayer for the baptism of the Holy Ghost.
 - Greater love and zeal in the work of the Lord Jesus Christ.—Exchange.

CHRIST told the woman at Samaria that the water that he would give her would be in her a well of water springing up to eternal life. Whoso comes to him and drinks not only finds his own thirst assuaged, but discovers in himself a wealth of waters sufficient to slake the thirst of numbers.

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- 58c For Ladies' Kid-down Dressing Sacques, in pink, blue and red.
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- \$1.98 For small Children's Box Coats, sailor collar, trimmed with braid.
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- 75c For a good quality 2 clasp French Kid Gloves, in black and all leading shades.
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- 50c For Men's Wool Fleece-lined Shirts or Drawers, silk taped neck and front, drawers equally well made.
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- 60c For the very best French Flannels, in solid colors, exquisite shades, the kind you pay 75c. for.
- 65c For beautiful striped and dotted French Flannels, the finest quality in this month's latest patterns; worth 75c.
- 90c For the French Flannels in wide cream grounds, with silk embroidered dots, worth \$1.25.

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- \$1.48 For Blue Sable Neck Scarfs with six tails; regular price \$2.25.
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EDITORIAL.

Dr. Whitsett's speech before the Baptist (?) Congress in Richmond, last week, has been published in full in some of the daily papers. It contains many remarkable statements. Let us should be misunderstood, we refrain from argument; but as a matter of news we give a quotation or two. He quotes, as expressing his belief on the church question, the language of the Presbyterian Confession of Faith, as follows:

"The Catholic or Universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body and fullness of Him that filleth all in all."

We take it that the reason he did not quote from some Baptist articles of faith, was because he could not find his belief stated in any Baptist document, and so he was constrained to cite Pedobaptist authority. He adds:

"Among Southern Baptists the friends and advocates of the fundamental Protestant doctrine seem to be now overwhelmed and borne down by those Baptists who are not Protestants. But the cause is not lost. . . . Why should it be thought a thing incredible with you that God should intervene for the relief of the Protestant Baptists of the South?"

Speaking of Baptist history, Dr. Whitsett, among other things, says:

"It was not long before the distinctive principles of Baptists began by this means to be overthrown. The last man who has been shown to have held and practiced it was Magnus, who wrote a letter to Cyprian, of Carthage, about the year 355, in which he appears to have advocated the Baptist contention. After that date, though many churches and parties held and practiced immersion, no record has ever yet been discovered of any one who held and practiced that of the rest of the world, until the Baptists were restored in 1641."

"Therefore, so far as present research has gone, no Baptist has been found between A. D. 255 and A. D. 1641."

It will be remembered that during the late controversy the WESTERN RECORDER was charged with gross unfairness to Dr. Whitsett because we took his language in the *Independent* and in the *Encyclopedia* at its plain meaning. It was said that he did not mean that there were no Baptists in the world before 1641 (after the early period), but that he meant simply in *England*; that he believed as strongly as any of us that there were Baptists on the Continent of Europe before then, and that there had always been Baptists since the days of the Apostles. Here, however, he says: "Therefore, so far as research has gone, no Baptist has been found between A. D. 255 and A. D. 1641." It is thus manifest that the RECORDER was right, and was guilty of no unfairness to him in the case. It is easy to upset these statements of his, but we refrain from discussing them, as above stated, lest we should be misunderstood.

Another striking utterance in this remarkable speech is Dr. W.'s attack upon the literature of our Sunday School Board at Nashville, and in contrast, his praising that of the American Baptist Publication Society. He asks:

"Why should not the children of Southern Baptists be entitled to an orthodox, unquestionable Protestant Baptist literature as that supplied by the American Baptist Publication Society?"

Dr. Whitsett claims that all

true Baptists are Protestants, while those who are not have virtually sided with Rome. He admits there were Baptists in the world before A. D. 255. Very well, since there were no Protestants in the world until the time of the Reformation, certainly those Baptists who lived before A. D. 255 were not Protestants, and in this regard those Baptists to-day who are not Protestants are more like the Baptists of the first and second centuries than are those who are Protestants.

THE CHRISTIAN OBSERVER AND BAPTIZO.

We are unable to induce our neighbor, the *Christian Observer*, to furnish those passages it claims to know about, in the Greek of either the classic or New Testament period, where *baptizo* means "sprinkle" or "pour." The *Observer* scorns the \$1,000 offer for the production of one such passage; and so we have challenged that paper to produce one such, sending marked copies of our challenge to the editors. More than that, we lately addressed them an open letter begging and entreating them to give us one such passage, and offering to furnish them a large number of passages in the Greek of those periods, where *baptizo* certainly means "immerse." We went so far as to clip this open letter and send it to the *Observer* editors in a sealed envelope. But it is all in vain. The editors are as silent as the grave on the subject, though they claimed to know of the existence of such passages.

So now we ask our readers to show this article to their Presbyterian friends and neighbors, earnestly requesting them to use their influence to induce the editors of the *Observer* to produce those passages, or at least one of them. Here seems to lie our only hope.

The meaning of a word in any language is determined by its usage in that language. Now if there be any authority at all for believing that *baptizo* in the New Testament means sprinkle or pour, it must be because there are passages in the Greek of that or a preceding period, where the sense requires *baptizo* to be so translated. Since there is no such passage, there is no ground whatever for believing that *baptizo* in the New Testament means either *sprinkles* or *pour*, and there is no reason for thinking *sprinkling* or *pouring* is the proper act of baptism.

The reason the *Observer* is silent on the subject is obvious. The editors are unable to produce any such passage. If they could produce one such, they would be only too glad to triumphantly bring it to the light. But the least they can do in view of their inability to produce any such passages, is to withdraw the claim to know of their existence.

It is enough to incline one to be a pessimist to find such a sentence as this in one of the very best and soundest newspapers which come to this office: "A religion of effortless adoration may be a religion for an angel, but never for a man." If that means anything, it is a sneer at the angels.

It is worse. It is a fling at the God of the angels. They obey his will perfectly in Heaven. Every angel does just what God wishes him to do, and leaves undone what God wishes him not to do. If their religion is an "effortless adoration," it is because God wills just that.

Religion is a wrong word to be used in connection with angels. Religion means a tying back to God, and can only be used in reference to creatures who have sinned and rebelled against His authority. So accurate and scholarly a paper as our contemporary ought never to have made such a blunder as that.

There is no reason to think the angels have nothing to do but an effortless adoration. The Bible is full of accounts of their activities. His great angels excel in strength, we are told, and that strength would not be given them if they were not to exercise it. We know they are "ministering spirits, sent forth to minister to such as are heirs to salvation." We know from Gabriel's words to Daniel that the angels contend against the powers of darkness. Jude gives us a glimpse of one of these contentions.

And this world is only one of the smallest of the planets in God's great universe. We treat it is the only one into which sin has ever entered. But surely we may believe that other worlds are inhabited by rational creatures, however different in form from man. The angels may well find employment in the affairs of these myriads of worlds. One would think to hear some men talk, that man is the most important of God's creations, and this little earth the center of the Universe.

Man would be better, too, if he spent more time in effortless adoration. This bustling generation needs no admonitions along the line. It needs rather to have its conscience roused to the fact of the little space in its thoughts which is given to God. It needs to be urged to spend more time in meditating upon God and his perfections.

The most devout of us has need of repentance for his lack of adoration of God. Our prayers are only petitions for things which we or our fellow-men need. Our thanksgiving is gratitude for what God has done for us and ours. Our praise is praise for what He has done for our race. Now these things are right, but it is not right that they should take the place of adoration. We should worship God for what He is in Himself, as well as for what He has done for us.

We should meditate upon his great and holy character. We should adore him for being infinitely just and holy and gracious. We should rejoice in His sovereignty, and be glad in the Lord that He is what He is. Let us see to it that hereafter we do not fail, as sadly as we have in the past, in the duty and joy of "effortless adoration."

Such incidents as this are always occurring in the history of the world, and are always of interest to God's people:

Mr. Frank Bullen has won reputation in whatever business he has undertaken. As an officer of a ship, a man of means used well, and a writer of note, he is well-known to the world.

Recently he has told the story of his life. At a very early age, a poor orphan, he was cared for by an aunt, herself a poor sempstress. When she died, he was left a friendless waif on the streets. For two or three years he lived the hardest of lives in the slums of the city, being a regular "street Arab." Then he was taken on board a sailing ship as the servant of a petty officer. Here he had enough to eat, but his master was a cruel brute, and the boy's life was

filled with hardships and blows. The terrors of such a life on ship-board, given up to the malignity of a petty tyrant, with no one to interfere, has been often described by writers of sea stories. The hunger and cold of the street Arab were much less terrible.

One dark night he had crawled with his aching body under a "sea-drenched life boat on a wind-swept deck." A negro boy of about his own age also took refuge under the boat. The negro was happy and cheerful despite his hard life because he was a Christian. He told Frank Bullen of the Saviour who had died to save him. He was very ignorant, but he knew what it was to repent and believe and to trust God amid all his sufferings. He prayed with Frank, the Holy Spirit accompanied his words, and under that boat a soul was saved.

Henceforth during the voyage the white boy learned to take his hardships as discipline from a Father's hand, to be patient and cheerful and to serve his Master by doing his drudgery unto the Lord, and not as unto men.

Years have passed away, and Bullen has made an enviable reputation by his ability. Through them all he has shown himself God-fearing and God-loving. He has done much good in his generation. And all that he is, and all that he has done, are due, under God, to the faithfulness of that poor, ignorant negro boy.

The story illustrates the power of God to salvation, and his blessing upon the faithfulness of the lowliest of his children. How many of us will stand shamed in the day of Judgment before that negro boy, because we have not availed ourselves of the opportunities we have had to be about our Master's business? Shall we stand with starless crowns, saved so as by fire? Shall no soul in Heaven thank God that we led him to repentance?

In the British navy there is an officer who is Inspector of Singing. On all the training ships the boys are taught to sing by note, and to sing all the patriotic airs of England, and it is the duty of the Inspector to see that the boys are thoroughly taught by the musical tutors.

Such teaching is of great value in strengthening and developing the lungs. The ability to sing together has an inspiring effect upon the crews, and in the hour of deadly peril from storms and wrecks, few things can sustain and keep up their hearts like the singing of such hymns as "Jesus, lover of my soul." When they are ashore in ports all over the world where there are Protestant churches, the heartiness with which the British sailors join in singing the hymns is a rebuke to many who are constant attendants at church.

Why should not the boys in all their schools in this country be taught to sing by note? We wish all parents would ask themselves that question.

Prof. SCHODDE calls attention to a great evil: "In one sense of the word, Bible study is more popular now than ever before; but in another sense, and no doubt the most important and highest, it is not; here there has been a positive loss. Bible-readers know much more now concerning Egypt, Assyria, etc., but they do not know more—but rather, less—concerning the wonderful plan of God's grace.

Editorial Varieties

A writer in the *Interior* says: "If the parson were to insist on our fulfilling our obligations as strictly as we hold him to his, a lot of us would feel mighty uncomfortable."

Have men withheld the honor which you feel is justly your due? Instead of grieving and growling, seek the honor which comes from God and you will soon cease to care for the ill-treatment of men.

The *Religious Telescope* says: "Some persons, if they died to-morrow, would be remembered principally, if not solely, by the slugs they gave." Let us see to it that these words should not prove true to us. The *Christian Index* says truly: "The Shorter Catechism has been the most powerful document ever put forth by a religious body." Spurgeon's Catechism is the Baptist edition of the Shorter, and every Baptist child should memorize this catechism and its proof texts.

The *Independent Witness* closes a strong and timely editorial upon the subject of ministers who have been proved guilty of vicarious crime: "For the sake of the cause, he should never be received as a minister of the Gospel by any denomination again."

No praise which is given to our Lord as a man, no praise which denies or ignores the virtuous statement is acceptable to Him. He went about doing good, it is true. But He came into the world to die, not to show Himself a kindly hearted man.

A correspondent of the *Freeman* says that "it is certainly a great day for the centenary of the death of the man who is said to have done a great deed. Well, the pitting will not hurt the old folks, and learning to obey the Scripture injunction to rise up in the presence of the hour head will be a great benefit to the younger ones, so let the pitting go on, by all means."

The *Religious Telescope* being asked, "What is a good act?" replies, "Primarily it is an act prompted by a desire to please God." The *Telescope* is right. No act is entitled to be called a good act which has not the pleasing of God as its chief motive.

Every one knows that it is the cheerful, sunny-hearted people who are beloved and are welcomed everywhere. Every one wishes to be loved and loved them. Can any explain then why all are not bright and cheerful?

We are too much given to sighing for a better chance. But if we are restless and dissatisfied for the way we are, probably it is we would be as much so in any other station. And if we can be contented where we are, what need of a better chance?

There is great comfort in the thought that this is God's world. Wicked men and devils may do their worst, and they cannot overthrow the sovereignty of God. Therefore, for the way we are, the prospect seems, God's children can work on serene and without worrying over results, only concerned that their work shall be the best of which they are capable.

What matter the trials and disappointments of life to one who knows there is a mansion waiting for him in his Father's house which he shall have through all eternity?

Protestantism is making gratifying progress in France. Large numbers of priests are renouncing Catholicism. In forty-three cities there are Protestant reading rooms for the soldiers. In Koubaix, where Protestants were practically unknown fifty years ago, there are 2,000 who worship in the Protestant churches.

The *Herald and Preceptor* says truly: "The tirade against 'persecution' and 'horrors' of the past, which we hear now and then from certain quarters, with plaintive pleas for 'liberty' in the church are mere far-farances. Men may have all the liberty they want, and they are urged and invited to go away and enjoy it, if they feel cramped in the church."

Another of our noble Old Guard, Bro. W. B. Morris, of Sulphur, Ky., has been called home to the mansion prepared for him. We hope that he leaves children who will love the *RECORDER* and pray for it as he did. The greatest blessing the *RECORDER* has on earth are the prayers of the Old Guard.

Rhode Island has been such a small State that it has had to have two capitals—Providence and Newport. At the recent election it was decided that the State had grown large enough to have but one capital, and Providence is the place. Many think there was a providence in this result.

The Trustees of the Peabody Fund last year expended, and wisely we think, the sum of \$16,000 in holding educational institutes. These wise men, e. g., Dr. J. L. M. Curry, Chief Justice Fuller, Hon. W. M. Everett, Hon. James D. Porter, Hon. Wm. Wirt Felt, Hon. Joseph H. Choate, Dr. Dan. C. Gilman, Hon. George F. Hoar, Hon. Richard Olney and the rest, feel that they can wisely spend \$16,000 in a single year in holding educational institutes in administering the great trust committed to them. How much more should religious institutes be held. Dr. Wadler may well draw inspiration from the action of the Peabody Trustees, who expend about 30 per cent of their income on educational institutes. In addition to this, the various States, where the Institutes were held, appropriated for them \$28,724, making a total of \$44,724 expended on educational institutes in the South during the past year.

AMONG THE CHURCHES

THE STATE.

Pastor W. H. Bringle writes: "We have just closed a very precious meeting with my Glendon church. There were 7 conversions and 4 additions and the church greatly blessed. Bro. W. M. Stallings did the preaching with his usual earnestness and power, which was greatly enjoyed by our noble people. The Lord has wonderfully blessed his labor. Since Sept. 1 there have been 115 added to the churches, and more than 100 souls saved under his preaching."

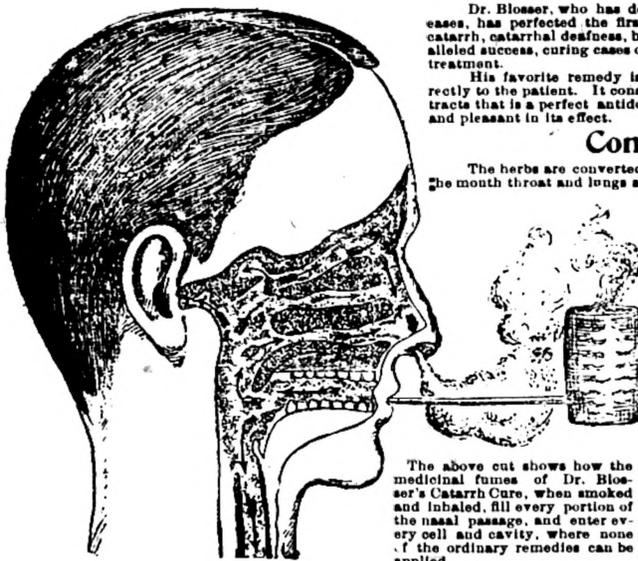
Pastor H. W. Virgin writes: "We have just closed one of the most helpful meetings in the history of the Lagrange Baptist church. For genuine, critical and lasting interest the meeting has been remarkable in its results. Bro. T. M. Martin, now of Liberty, Mo., assisted the pastor, and for soundness, frankness and fearlessness, for ringing out in clear tones the Gibraltar doctrine of eternal salvation by grace, he is unequalled. Bro. Martin, by his earnest and concentrated zeal, was a blessing to pastor, people and community. He left for Nicholasville Saturday, the 17th, to assist Pastor Timberlake. Sunday the largest and most harmonious meeting held for years called the pastor for another year. At the close of the business session the church sang 'Blest be the tie that binds our hearts in Christian love.' God used Bro. Martin to create this blessed spirit among this people."

Bro. J. W. O'Hara writes: "Sunday was a great day with us at Washington. At the morning hour I preached on 'Heavenly Wisdom,' and had a fine service. In the evening service, we had 30 minutes special prayer for the unconverted, the names of whom were handed me. In the service we had 13 additions to the church by profession of faith and baptism. 'A great door, and effectual, is opened to us' and the Lord is helping to enter. Pray for us."

Pastor J. A. Kirtley writes: "The church at Big Bone, has recently enjoyed a very precious revival season, with a goodly number of additions, both of men and women. The men being largely in the majority. I began the meeting on Sunday Oct. 28th, with favorable prospects. Pastor O. M. Huey of Carrollton, was with me on Monday night. He came in the Spirit of his Master, preaching the Gospel with great earnestness, zeal, and effectiveness. During the meeting which continued from Oct. 28th to Nov. 10th, the church was greatly stirred, revived, built up, and enlarged. Twenty-four were received for baptism, two restored and one received under the watchcare of the church. On Saturday the 9th, Bro. Huey very kindly baptized for twenty-two of the candidates; two of the number being sick and unable to be present. It is a most grateful and joyful experience of my own that at the close of my long pastorate with this church, forty years ago, I should enjoy so precious a revival, and stand forth in such unity and harmony."

Pastor W. H. Bell writes: "I have the pleasure of reporting one of the grandest revivals that has been in this neighborhood for many years. It was with my church at Hubbardsville. On Oct. 27th, we commenced the meeting with Eld. B. F. Jenkins assisting me. Notwithstanding the election excitement and a political rally with brass band and speaking at the rear end of our house, our meeting moved on without the least stop. The churches were all revived. Yesterday evening Nov. 18th, we met

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at Mason's Landing on Green River, with the largest crowd of people that had been there since the Coleman baptizing. There I buried with Christ in baptism 21 precious souls, 8 of this number will go to Bethel church; so you see we have received 13 by baptism, 1 by letter, 2 under watchcare, 2 by relation. While we had joy, sorrow came at our business meeting, when we had to withdraw fellowship from one of our new members for living in adultery. After a long spiritual death our church has taken on new life and are working nicely. They gave me a unanimous call for the third year. Let God be praised for all."

Bro. Geo. W. Strode writes: "Rev. Geo. C. Cates commenced a meeting at our church on the 22nd inst., lasting twenty days which resulted in 40 professions. Nineteen were baptized, 6 are awaiting baptism and 4 others came under the watchcare of the church, pending their letters. Others are expected to unite with the church. The membership have been greatly strengthened in their faith and zeal. The meetings were well attended at night, also the day meetings which were continued from 10 A. M. to 4 P. M. The bell ringing every hour to accommodate all classes of attendants. Bro. Cates is a man of great earnestness and unusual faith. He had to leave for another appointment on Friday the 9th inst., when Bro. I. A. Halley of Clinton, Ky., took charge of the meeting, closing Sunday night the 11th inst. Bro. W. H. Robinson, our pastor, was taken sick the first day of the meeting and has been confined to his bed ever since, much to the regret of his people."

Pastor J. M. Joiner writes: "Bro. W. M. Wood of Elkton, Ky., assisted us in a meeting at Mt. Zion church, Todd county, Ky., in which 12 professed faith and were added to the church by baptism. Bro. Wood is a fine preacher and an excellent help in a meeting. I am now assisting Bro. Milton Hall at Lafayette, Ky."

Pastor Jas. H. Burdin writes: "We

held a protracted meeting at Mt. Eden last September and the results were far beyond our expectations. Bro. H. H. Mashburn of the Seminary, was with us and did the preaching to the satisfaction of both pastor and people, and won 100 conversions. Bro. Mashburn is indeed a workman that needeth not be ashamed. His preaching is with power and with the demonstration of the Spirit. The Lord wonderfully blessed our meeting and added to our number 42, 28 by baptism, also held a meeting at Pigeon Fork and North Benson churches with good results. Six additions to one and three to the other. The churches are strengthened and our future hopes are brightened. May all honor and glory be given to the Lord for what has been done, and may He continually bless us in our prayer."

Pastor E. H. Brookshire writes: "We closed a two weeks' meeting with the Second Baptist church on the 11 inst. with 9 valuable additions. We had the efficient aid of Pastor J. M. Weaver of Louisville. Bro. Weaver is a biblical scholar, a fine theologian, possessing a great storehouse of knowledge, and an able expounder of God's Word. The sermons were both logical and analytical, and met all honor and glory to the Lord with great acceptance. Our church is greatly revived and working in perfect harmony and are doing all in their power for the up-building of our dear Redeemer's Kingdom. We ask the prayers and hearty co-operation of the State in connection with our home brethren, all for the glory of God and the advancement of His cause."

Pastor Robert H. Tolls writes: "On the 4th instant we closed a very precious meeting at Felix Baptist church. Bro. A. H. Ellis, of Toleboro, did the preaching. He is a godly man, and preaches the old-time religion. Our people were strengthened and built up both spiritually and numerically. There were added unto the church 16 souls, and we baptized them in the Ohio river at Dover on the 4th inst. We are rejoicing in the Lord and the power of his might."

Pastor H. F. Burns writes: "We had a fine meeting at Bethlehem. There were 14 professions, 13 baptisms and one joined by letter. The church membership were very much revived. We had a good meeting at Lebanon church, Warren Plains, Tenn. There were 6 professions, 4 joined by baptism and 2 joined by letter. Bro. E. S. Bryan did the preaching for us, and did it ably and effectively. My wife and I are sad over the death of our dear little baby, Clarence Radman, which took place at 9 o'clock last Friday morning. He only stayed with us nine days, but we had learned to love him so much. We are submissive to God's will."

On my way to the Texas Baptist General Convention I spent one day in St. Louis, and had the pleasure of meeting Editor Armstrong and Manager Payne, of the Central Baptist.

Also W. P. Moody, manager of the American Baptist Publication Society Branch in St. Louis. The Central Baptist is in a high state of prosperity, and Bro. Moody reports business in books and periodicals as larger than any previous year. He complimented me with a copy of the "Master Christian," which I read with great pleasure and profit.

W. P. HARVEY.

SAVANNAH CENTENNIAL.

EDITOR WESTERN RECORDER:
We thank you very much for the editorial and the bundle of papers. Dr. Henry Holcombe, the first pastor of our church, was a great man. He led in the founding of what is now Mercer University, the Savannah Orphans' Home, the Savannah Port Society, the Georgia State Penitentiary and the Savannah Baptist church. We celebrate the centennial of the church next Sunday, Monday and Tuesday. Dr. Kerfoot, Willingham, Jameson, J. B. Taylor, Landrum and Pollock are to be here. We would be pleased to make this list still more famous by having you among the visitors and speakers. Can't you come?

The church was organized November 28, 1800. It was never more united nor prosperous, so the records and old members say. Present membership 775.

Yours cordially,

JOHN D. JORDAN.

[We would have been glad to accept this invitation had it been practicable.—Ed.]

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DR. H. M. WHARTON telegraphed the editor of the RECORDER from Webb City, Mo., where he is holding a meeting: "All cases against me dismissed." This is just as we expected, and as we prophesied. We heartily congratulate him on his complete vindication. The court decided that there was no case against him, not enough to warrant a supposition of probable guilt; but that he was so manifestly innocent that there was no case to try. It is now in order for those who condemned Dr. Wharton in advance to make all the amends possible.

SEMINARY NOTES.

Record—Texas, in 1900, gave \$1,000 to the students' fund.

Bro. Bolton, a '98,' made a short visit to the hall this week.

Bro. Lequard, a '97,' was at supper Thursday night.

Bren. Robertson, C. H. Jones and Geisweit made us a visit Wednesday noon. Dr. Geisweit struck a key note in his after-dinner speech, to which every heart responded.

We hear much from the Texas State Convention in the halls from brethren who attended. Many of the students can be heard saying that they would like to make their home in Texas. "Thou shalt not covet," brother!

Seldom do our Monday evening mission meetings take on more life than did the last one. Bro. Taylor of North Carolina, made India and her religious systems live before us. It was an excellent paper.

The Seminary Magazine will go if it depends on its business management for success. Bro. McMillan is hustler, and no one cares that it will not pay out this year.

Bro. Marshall, our blind brother, led the Thursday evening prayer-meeting. He read I John 5 from memory and commented on the 4th verse. An excellent spirit is he indeed, and the rest of us feel rethold when we see his remarkable industry and success against so many odds.

H. A. F. BUCKNER.

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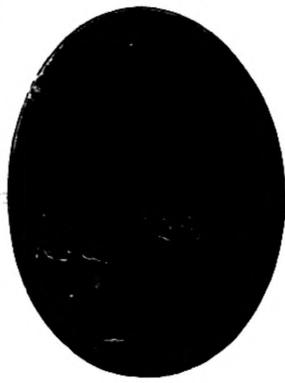
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Children's Corner.



THE GREEDY DUCKS.

A True Story.

She was a very little girl; so very little that she had to stand on tiptoe to get the kiss her father bent down to give her.

"Good-bye, dearie," he said, "be good and help mamma all day, and whatever you do, don't let Farmer Dawson's ducks get into the garden patch.

"See, here is a nice, long pole I will cut for you. Whenever you see that old drake leading his friends up among our peas and beans, just hit him, will you? You may kill every one you can hit; they deserve it.

"I guess it will be safe enough to tell you that," he added, laughing, and giving her another kiss, he went hurriedly down the path, and out of sight on his way to work.

The little girl sat down on a big stone, under a tree, and watched his retreating figure grow smaller and smaller in the distance, until a turn in the road hid him from sight.

It was June, and all the air was sweet with the smell of the blossoms.

A little gray squirrel peeped cautiously out at her, and then, as she did not move, ventured nearer, making daring little runs, in and out from behind a hollow log; his twinkling eyes always upon her. A saucy woodpecker drummed a tree close by, tipping his scarlet-capped head from side to side, and nodding at her in the most friendly way.

"He isn't the least bit afraid of me," said the little girl, "and I fink the gray squirrel is trying to play Pussy wants the Corner."

A big brown butterfly mistook her golden head for a bed of yellow buttercups, and almost settled down upon it, and she laughed merrily. She had no playmates, and so she had grown to feel that the bees and the birds, and even the little gray squirrels were her friends, for she had so much more time to watch them and talk to them than other little girls, who have friends to play "keep house" with, and to take their dollies to visit.

Mr. Bennett's farm was near a small Canadian village, and it was here he had gone to work for the day.

Sarah was watching the brown butterfly so busily that she did not see the old drake when he passed her on the other side of the fence, making for the garden and talking as he went:

"Come right along; I'll show you the way; who knows it better? Farmer Bennett is a good man, but stingy; yes, very stingy. He's away for the day; I saw him go! Dinner pail in his hand! The way is clear! Quack, quack, quack! Come on, come on. Peas and beans, beans and peas! Hurry, hurry! Quack, quack, quick, quick!"

Sarah had been so intent, I say, watching the butterfly, that master drake, the rogue, had actually passed her with his seventeen friends before she knew it. And the first she suspected that he was near, was when she heard the remarks he was making at the top of his voice, although she understood not one word of the lengthy speech, except the "quack, quack." Then how she did run for the garden!

But the ducks had the advantage, and they knew it. Sarah was a fat little girl, and she waddled as well as the ducks. How they all did run! But as she was so far behind she only succeeded in driving them into the garden, where they were soon among the green peas and the beans having a most glorious banquet.

And poor little Sarah could do nothing but rub her fists into her eyes and cry. For even brave little girls cry when they are in real trouble, and when they are only three years old.

And master drake said, "Seems to be unhappy! Poor baby, quack, quack; wonder what it's all about! Quack, quack."

Which would have made Sarah more angry than ever if she had understood, for when one is three years old, one doesn't care to be called "baby." She seated herself on a stone close by the gate. "I yest find I can hit dat big duck when he goes out," she thought. Never doubting for a moment that her father had been in earnest about killing them.

Presently the banquet was over, for master drake and his company had stuffed all that they possibly could into their greedy bodies, and were ready to waddle home again. And so he led them down to the gate, past the big stone where the little girl sat, with the cane pole held straight up in her hand.

As he passed her, he had only time to give his neck an astonished twist toward her, when "whack" came the stick upon his head, and master drake's banqueting days were over. On came the others, too surprised to turn back. Whack, whack, fell the pole with unerring aim. Three of the gay party were lying on the gravel walk and would never steal any more peas and beans.

Sarah was very proud and happy when she ran to meet her father that night, and told him that she had done just as he said she must. She did not in the least understand the surprised look upon her father's face, nor what he meant when they went hand in hand to tell her mother, and he said:

"I'll have to pay Farmer Dawson for the ducks, but it was my own fault, and it ought to be a lesson."

She wondered a little whom it ought to be a lesson to: the ducks, stealing and being, so

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greedy, or to Farmer Dawson for allowing them to wander. I think maybe he meant a lesson to big people not to say what they really do not mean to little people.—Ex.

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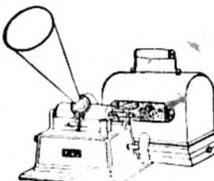
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LITERARY.

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

BOOKS.

The Fleming H. Revell Co., have published Chinese Mother Goose Rhymes, translated and illustrated by Prof. Isaac T. Headland of Pekin University. In the Introduction, Prof. Headland says there are more nursery rhymes in China than in England and America. He has collected 600 in only two of the provinces of China.

These rhymes are charming; Mother Goose must look to her laurels. In poetic conception she is surpassed, if not in beauty of thought also. The book is beautifully illustrated. A copy of the book was sent to Madame Wu, wife of the Chinese Minister in Washington City. Mr. Wu Ting Fang in returning his wife's thanks said, "The book is so richly illustrated that we are sure it will delight the hearts of all children and many children of larger growth" as well.

LEE, A MOUNTAIN HERO. By Frank H. Sweet. 12 mo. 145 pp. Philadelphia: The Westminster Press.

Fathers are often puzzled at Christmas time to choose books for their boys. Any father can put this book on his list without any hesitation. His boys will be sure to enjoy it, and so will he if he will take time to read it. Robert E. Lee King is a mountain boy who resolves to get an education in order to teach his lame brother and his little sister. He is a sturdy boy, as brave and honorable as if his name had "struck in" and given him a character modded after that of the hero who bore it. A breezy and wholesome book.

THE CRADLE OF ISLAM. By S. M. Zwenor. Illustrated. 488 pp. Chicago and New York: Fleming H. Revell Co.

Any story of Arabia has always greatly interested us from the days of early childhood when the "Arabian Nights" figured chiefly among the stories which were of absorbing interest on "week day" nights. Sunday was kept sacred for Bible stories. And the connection between the Bible and Arabia in the story of Ishmael will always add greatly to the interest of all which tells of that mysterious peninsula.

Mr. Dennis says of this book: "The less accessible Arabic authors are easily within his reach, and he brings from those mysterious gardens of spices into his clear, straightforward narrative, the local coloring and fragrance, as well as the indisputable witness of original medieval sources. The ethnological, geographical, archeological and political information of the descriptive chapters brings to our hands a valuable and readable summary of facts."

The Arabs have been since the days of Ishmael a most wonderful race. It seems probable that they have yet a great part to play in the history of the world. Judging greatness by power over men for ages, Mohammed was the greatest man who ever lived except Moses and Paul. It would be almost an impossibility for one to write the story of Arabia, and have it at all consistent with facts and yet make a dry volume.

PRESSED FLOWERS FROM THE HOLY LAND. Gathered and pressed

in Palestine by Harvey B. Green. Published by him at Lowell, Mass.

It seems to us that everyone who sees this little book will wish to have a copy of it. If there was nothing in it but the "Lily of the Field" of which our Lord spoke it would be worth more than the price of the little booklet. Mr. Green spent three summers in Palestine gathering and pressing these flowers, but his supply must even then be limited. The colors are retained in the flowers. This will make a beautiful substitute for Christmas and New Year cards to send to friends.

We are not surprised that the "Sky Pilot" is in its fortieth thousand. This number will be trebled in the course of the next year. For every one who reads it is charmed, rereads it, and speaks of it to his friends. "Black Rock" is almost as good, is considered by many better. Ralph Connor has given us two books which will both profit and please. Fleming H. Revell Co. the publishers have issued these books in both paper and cloth. But so many are sure to read each volume, it will be better to get the cloth edition.

PUT UP THY SWORD. By J. H. McLaren. 12 mo. 191 pp. Chicago and New York: Fleming H. Revell Co.

This book is a correspondence between "Braid" and "Brawn," the one advocating peace, the latter believing in war, or rather making what excuses he can for it in the shape of questions to Braid.

The book is a strong plea for peace. All aggressive wars are wrong. Only one side can be right in war, and that only when one fights in defence of the independence of the country. This book is none too severe upon many Christians who have forgotten that their Lord is Prince of Peace. But its accusations are too general. More Christians oppose aggressive wars that would appear from the statements of the author.

ONESIMUS: CHRIST'S FREEDMAN By Charles Edward Corwin Illustrated. 12 mo. 382 pp. Chicago and New York: Fleming H. Revell Co.

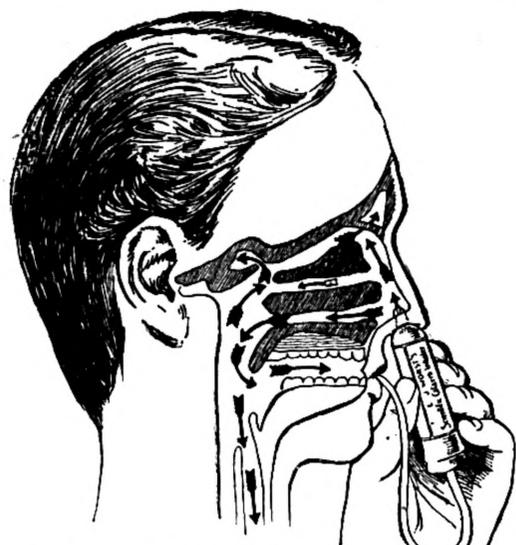
Onesimus was the fugitive slave of Philemon whom Paul sent back to his master with that most beautiful letter ever written, considered from a literary standpoint.

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The Apostle Paul is the real hero of the story, as he must necessarily be in any book which brings him in in a way which we can feel is true to nature. It is hard to introduce so exalted a character without either deifying him or belittling him. The writer has succeeded in portraying Paul in a masterly way which greatly pleases us.

There is a pleasant love story running through the narrative. We are sorry the writer in one place represents the Christians of the first century as sprinkling the converts. His book is so true to history in other respects such a mistake is surprising.

UNTIL THE DAY BREAK. By Robert Burns Wilson. 12 mo. 890 pp. New York: Charles Scribner's Sons. Ruy Harrington and Harry



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- The Baptist Principle, by Prof. W. C. Wilkinson, D.D.
- This book contains 383 pages and sells for \$1.25. Of this great book Dr. Henry C. Weston, President of Crozer Theological Seminary, says: "In all Baptist polemics, I have never seen its equal." The Baptist Quarterly Review says: "All things considered, we regard this the most satisfactory work upon the subject that has yet been placed before the public." The Baptist Teacher says: "It can scarcely fail to carry conviction to any candid mind." The Christian Baptist says: "Probably the ablest polemical work that has ever been written on the Baptist side."

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Ainsworth were friends like Jonathan and David. When Harrington learned that they both loved Evelyn Weir he left the country for an extended trip. He returned after his friend's engagement was announced. John Lubbock and he on their way to Harry met Evelyn and the three went together to Harry's home. He was seen at the window of his room and waved them a joyous welcome.

Harrington ran into the house and up to his room to tell him to come and drive with them, but Ainsworth had disappeared. They searched the house, but could not find him. Police and detectives did their best, but no trace could be found of him. The last seen of him was when he turned from the window as his friend started to the house.

Such is the foundation of a story which reminds one of Wilkie Collins. The discovery of the body three years afterwards especially might have been written by the author of the Dead Secret. The effect upon the sensitive conscience of Harrington of the necessity of concealing it is well told. How could his innocence be proved when he was the last to enter the house before the disappearance and was then married to the woman both had loved?

The Bible Student, published in Columbia, S. C., continues to delight us. It is so strong and true, so able and so orthodox it cannot fail to be a great help to any preacher or layman who will read it. The November issue begins with a clear analysis of the Epistles to the Thessalonians, the first epistles written by Paul, and shows what the Gospel was which he preached. No man who has read this editorial can fail to have an added interest in these Epistles. "The Mistaken Imitations of Christ" is timely, able, interesting. "Why Jesus never said Our Father" will do great good in these days of sentimental and unScriptural talk about the "Universal Fatherhood of God." Southern Baptists generally will greatly enjoy, "Peter not the Rock."

We wish every minister who reads the RECORDER would send 20 cents for a sample copy of the Bible Student. The price is \$2 a year.

(Additional literary on another page).

ATLANTA, GA.

On my return from the Alabama Convention I spent a day in Atlanta, looking after the advertising interest of the WESTERN RECORDER. I enjoyed my call at the office of friend T. P. Bell, the able editor of the Christian Index. I called on F. J. Paxton, the affable and efficient manager of the Southeastern Branch of the American Baptist Publication Society. He reports the business for October to be a record breaker, showing an increase of over 100 per cent. in its Sunday-school literature and 85 per cent. in merchandise sales. The business for November, so far, is ahead of October. H.

KENTUCKY AND MISSIONARY CONTRIBUTIONS.

So far Kentucky leads all the Southern States in contributions to the Home Mission Board, and is third so far in Foreign Mission collections. So far Secretary Bow is about \$2,600 ahead in collections for missions, including State Missions and colportage, of what it was this time last year.

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THE FARM

KENTUCKY TRADE ITEMS

Jeff Balle, of Boyle county, sold to Jos. Bales, of Madison, 80 head of 1,400 pound cattle at 5 cents per pound.

There were 210 cattle in the pens at Stanford Monday but the drought made rather a dull market. The best yearlings sold at 4c; mules, \$80 to \$125.

M. J. Farris bought at Stanford Monday forty extra good yearling cattle at 3 1/2 to 4c, and from Dr. W. A. Brown a bunch of heavy feeders at 8 1/2c.

W. W. Lyons & Co. sold to Carithers & Beard 25 15 to 16 1/2-hand mules at \$102 and bought of various parties 21 mules at \$75 to \$125.—Interior Journal.

Mr. S. Q. Royce sold Thursday to Thos. Phelps 700 barrels of corn at \$3. Measured in crib.—Richmond Oilmax.

Wilson Bros. sold to Williams & Jewel, 13 head 1,250 lbs. steers at \$4.25 per cwt. Delivery Dec. 7th.—Harrodsburg Sayings.

Mr. Robert West told the Record Monday he had bought in this county 800,000 pounds of hemp at 45.—Lancaster Record.

John and George A. McRoberts delivered to J. W. Bales yesterday, 88 fat cattle at 5 cents. They averaged 1,462 pounds and are for the export trade.—Danville News.

B. Stone bought of O. D. Bourne 12 head of feeding cattle at 7 cents per pound, and sold him his crop of tobacco, about 20,000 pounds at 8 cts. Who got the best of the trade?—Georgetown Times.

Lexington Court.—Monday 80 cows brought 2 1/2 cts.; 40 Tennessee steers at \$8.10; a lot of 850-lbs. feeders at 4 cts.; a lot of cows at 2 1/2 cts.; 30 steers 975 lbs., at \$3.88.

Sam Harris, W. H. Murphy and Mr. Robinson, of Boyle, sold 118 cattle this week for the foreign market at 5 cents. They weighed from 1,500 to 1,600 lbs., and were as fine a lot as ever left the county.

Morris Threlkeld has sold to Eisenman & Co., of Louisville, ten car loads of baled straw delivered in the city at \$4.75 per ton, and 4 car loads of clover hay in the bale at \$11.50 per ton. The straw brought in the nice sum of \$800 and the hay about \$900. Farmers are beginning to realize that there is more in straw than there was ever dreamed of.—Harrodsburg Democrat.

The Woodford Sun gives the following prices obtained at a sale there last week: work horses \$40 to \$62; 6 milch cows, \$44 to \$50; yearling steers \$30.50 each; 50 sheep, \$5.50 per head; fat hogs, \$3.75 and \$8.80; shoats, \$4 per cwt; corn in field \$1.60; corn in crib, \$1.65; oats, \$10.85 per ton; baled clover hay, \$8.75 per ton.

L. Joseph made the following purchases of cattle at Bourbon: From Walker Buckner, 75; G. W. Raab, 68; Wm. McCray, 18; Geo. Redmon, 18; J. J. Redmon, 67; W. W. Maasie, 50. The cattle averaged about 1,500 pounds, and the price was \$4.50 to \$5.—Paris Kentuckian.

Lutes & Co., sold to J. M. Cotton 33 90-112 slip cattle at 4c and to F. T. Fox seventy 185-pound hogs at 4c; E. P. Woods bought of A. W. Carpenter a bunch of 1,100-lb cattle at 3 1/2c; L. Joseph bought of W. S. Jones, of Harrison, 70, 1,592-lb cattle at 5c; H. R. Orwein, of St. Louis, paid F. W. Blesse, of Mexico, Mo., \$5,500 for a saddle stallion.—Stanford Journal.

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HOUSEHOLD SUGGESTIONS.

Rubber and leather casters are now frequently put upon furniture which is to be placed on a hardwood or stained floor. Some housekeepers and decorators, however recommend instead the castor cups.

Where brasses are much discolored an application of a solution of salt and vinegar is advisable before using the customary brass polish, as the work of polishing is much more quickly performed.

Handsome glass vases may be kept free from the accumulation of dust at the bottom by inserting a wad of tissue-paper the color of the vase, when it is not in use. By taking this means of keeping them clean the brilliancy of the glass is retained.

While many decorators and furnishers advise the woman of moderate means to furnish her rooms with wicker furniture, on the ground that it is more artistic than much of the cheaper wood furniture, they do not stop to consider the trouble she will have in keeping it clean. Few

servants think it necessary to dust wicker chairs, and the well-trained maid finds it impossible to keep them free from dust without expending more time upon the duty than it is possible to spare from her other tasks.

A delicious way of making the ordinary fricassee chicken into a novel dish has been brought from Spain by an inquiring housewife. Out the chicken up and put it in the saucapan and cover with cold water. After it has begun to boil, leave it at the back of the range, where it will simmer slowly for an hour and a half. Then add a cup and a half of boiled rice, a small onion cut into quarters, a small tomato, salt, pepper, and a teaspoonful of curry powder which has been dissolved in water. Boil slowly for twenty or thirty minutes, taking care at the last that it does not scorch. Serve with the rice piled in the center of the platter and the chicken placed about the border.

When the master of the house objects to carving before guests a good way to serve roasted chicken is to have it cut into

pieces as it is prepared for a fricassee, season it, and rub in egg and bread crumbs. Put it in the oven and let it roast for two hours. This is a dish which is highly commended by the epicure who has a fondness for chicken a la Maryland and other Southern dainties.

Many of the new agate saucapans are made with a rim of copper about the bottom, as they thus retain more heat. A visit to the house-furnishing shop discloses the fact that new shapes are also appearing in saucapans, they being now made much larger around and more shallow than formerly, and similar in shape to the copper utensils used by the French chef. Both these innovations are said to be the means of saving fuel, as they take less time to cook the food.

Only a few minutes are required to rub the sideboard silver with a chamois, and if this is done every day or two, there will be no necessity for using powder, or having any regular cleaning day for it.—Evening Post.

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Items of Interest.

NEWS THE WORLD OVER

A negro was burned at the stake in Colorado, having confessed that he killed Louise Frost, a little white girl, aged 11.

Hugh C. Moore, of Rochester, N. Y., was killed during a cane rush in a Boston Institute. He was a freshman, and was "robustly center rush."

Gov. J. W. C. Beckham and Miss Jean R. Fuqua were married in the Presbyterian church at Owensboro on the 21st.

In these closing days of the Nineteenth Century the Boston Advertiser says editorially of a people who have never injured the United States:

The population of the Philippines is ten millions. That President McKinley coolly proposes to kill six or seven millions people, making himself a second Zenghis Khan monster, is incredible.

The Canadian Baptist says the Imperial Government is considering a scheme to assist the Boer prisoners when they return to their farms.

In reply to what Lord Roberts said of the "marching bands," Gen. Louis Botha took full responsibility for the present fighting of the commandos, and declared that his present campaign is being managed as

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carefully and regularly as was the previous one. He said that this is the Boer way of fighting, and added that the country would not yield as long as a man was left alive.

An express train from Paris to Madrid was wrecked, thirteen being killed outright, twenty others were injured, seven seriously. Duke Canavaro, Peruvian Minister to France was killed, and the Duchess so injured she died of her wounds.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable.

DEATHS.

McINTIRE. The dark winged messenger hath sailed from the eminence of his position into the bosom of Bro. J. H. McIntire, Nov. 9, 1900, and clipped the wings of this world, and why in advance. Count the words and you know at once what the charge will be.

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ALABAMA CONVENTION NOTES.

This body convened with Tuscaloosa church on the 13th inst. Hon. H. S. D. Mallory was elected President by acclamation, R. E. Pettus First Vice-President, and Maj. Johnson, of Birmingham, Second Vice-President.

Dr. W. B. Crumpton, who is affectionately remembered in Kentucky, who served as agent of Georgetown College for several years, and who did much to build up that institution, is the Corresponding Secretary of the State Mission Board.

Dr. VanNess ably represented the Sunday-school Board, and Bro. H. S. Ople had a fine display of books, representing the South-eastern Branch of the American Baptist Publication Society at Atlanta.

There are 129,000 white Baptists in Alabama. F. M. Roof, a native Kentuckian, is the popular President of Howard College, located at East Lake; Rev. G. M. Shelbourne is also a worthy son of Kentucky, and pastor at East Lake. Rev. O. C. Winter, also

a Kentuckian, is the popular pastor at East Florence.

Tuscaloosa was the home of the noted Manly family. Dr. Basil Manly, Sr., was President of the University of Alabama, located here, from 1837 to 1857. He was also President of the Board of Trustees of Central Female College, and Dr. Charles Manly was President of the college and pastor of the church for ten or twelve years.

Prof. Joshua H. Foster, who was, for twenty years, professor in the University of Alabama, still lives here, is a man noted for great learning and piety. He is now eighty-one years of age, and has read the WESTERN RECORDER for 63 years. He was converted in 1837 under the preaching of Rev. T. J. Fisher, of Kentucky, who held a meeting in the Foster settlement, near Tuscaloosa.

The New Century Movement was ably discussed by distinguished speakers during the night session of the Convention. It was my privilege and great pleasure to hear the speeches of Dr. A. C. Davidson, who, to the regret of all Kentuckians, resigned the Presidency of Georgetown College and became pastor of South Side church, Birmingham, and Dr. A. B. Campbell.

Howard College has 126 students, eighteen of the number studying for the ministry. Dr. Patrick, President of the Judson, electrified the Convention by bringing his 150 boarding-school pupils from Marion into the church. He needs more room, and at once a \$15,000 building is to be erected to accommodate those who desire to attend the Judson and no other.

Pastor A. J. Dickinson, one of Alabama's most scholarly young men, is building a fine church in Selma. Bro. G. G. Miles, one of the leading laymen of the State, is the President of the State Board of Missions.

Daring my sojourn I was a guest at the Washington Hotel, kept by the noble wife of Rev. Dr. D. I. Purser, of blessed memory. The fund of \$2,000 for the relief of Howard College was secured, and Maj. J. C. Bush, of Mobile, a prince in Israel, created a sensation in the Convention when he arose and subscribed \$3,500, being one-half of the amount necessary for the erection of a dormitory and sick ward for the Baptist Orphans' Home at Evergreen, and within fifteen minutes \$4,085 additional was raised.

For the students' fund of the Seminary Dr. Dargan, who never gets less than he asks, got \$387. The next meeting will be at Brenton on the second Wednesday in November, 1901, the Convention sermon to be preached by Pastor W. E. Cox, of St. Francis-street, Mobile.

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