

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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EDUCATION is a better safeguard of liberty than a standing army.—Everett.

You cannot repent of your sins? Go to God and tell Him that. Tell Him repentance is beyond your power, and plead with Him, for His Son's sake, to give you repentance.

It is well to observe the faults of others, not to comment on them, but by them to correct your own. Thus you can make such faults a blessing to yourself instead of an evil in leading you to censoriousness.

THERE is no possible way to get the results in society which come from regenerated hearts, except by having regenerated hearts. You cannot have the fruit without the root. Those who are trying to elevate the race as a whole would do well to remember this.

We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. That is what we mean by progress.—Henry Ward Beecher.

A ROMAN Catholic paper is chuckling because the vast estate of Baron Hirsch will fall into the hands of the church before many years. Baron Hirsch was a Jew, but his grand-daughter, who will ultimately inherit the bulk of his property, is a Roman Catholic.

THE *Herald and Presbyterian* says truly: "When a minister puts himself into direct antagonism to essential positions held by his church, there is always some one who will say: 'What harm does he do? Who is injured by it?' The answer is plain. So far as is possible, he has injured his church, and has made it to suffer."

A PRESBYTERIAN boy in South Carolina last year raised canary birds and sold them, and sent \$100 to their Foreign Mission Board which he had made in that way. It was a noble gift, provided the boy sold the canaries on their own merits, and did not ask the people to buy them because he wished to give the money away.

THE Canadian Presbyterian Foreign Mission Board have heard from Formosa that much injury has been done to mission property by the Japanese soldiers. They have occupied the churches and insulted the missionaries. The Japanese have been showing in Formosa that their civilization is but the thinnest veneering.

PROF. HOWSON, of the University of California, expresses "the surprise of an impartial philosophical observer," that Christian professors accept the doctrine of evolution as relates to man, and adds: "Plain in the doctrinal firmament of every Christian, clear like the sun in the sky, should shine the warning, unless there is a real man undervived from nature, unless there is a rational or spiritual man independent of the natural man, then the Eternal is not a person, there is no God, and our faith is vain."

## IMMERSION IN ENGLAND PREVIOUS TO 1641.

BY THE REV. W. H. KING, D. D.,  
Of London, England.

It will not be possible to form a just and intelligent opinion as to belief in England in regard to the true form and significance of baptism in the year 1641 without some careful consideration of the facts in relation to belief in the reformed churches generally before that time. And, happily, though the material for obtaining information is not so abundant as might be wished, there is sufficient evidence, if it be properly weighed, to give to every unprejudiced mind a well grounded conviction.

In the British Museum, not in the general library, but kept among the special treasures of the institution, there is a little volume beautifully printed in black letter, which is an original edition of one of the works of William Tyndale, the translator of the English Bible. Its title is "The Obedience of a Christian Man, set forth by William Tyndale. 1528." There is one chapter on baptism which contains the following paragraph:

"Now as a preacher in preaching the Word of God, saveth the hearers that believe, so doth the washing, in that it preacheth and representeth unto us the promise that God hath made unto us in Christ. The washing preacheth unto us that we are cleansed with Christ's bloodshedding, which was an offering and a satisfaction for the sin of all that repent and believe, consenting and submitting themselves unto the will of God. The plunging into the water signifieth that we die and are buried with Christ, as concerning the old life of sin, which is Adam. And the pulling out again signifieth that we rise again with Christ in a new life, full of the Holy Ghost, which shall teach us and guide us and work the will of God in us, as thou seest Rom. 6."

Here it will be noticed that the general word "washing" in the first part of the paragraph, is in the second distinctly defined as meaning "plunging into the water." Another work was printed five years later by John Frith, who suffered martyrdom at Smithfield. It has the title, "A Mirror or Looking-glass, wherein you may behold the Sacrament of Baptism described. Anno 1533. By me John Frith." He describes the form of baptism in the following words:

"Now will I proceed with the second part of this sacrament which is the signification. The signification of baptism is described by Paul in the sixth of the Romans, that as we are plunged bodily into the water, even so we are dead and buried with Christ from sin, and as we are lifted again out of the water, even so we are risen with Christ from our sins that we might hereafter walk in a new conversation of life. So that these two things, that is, to be plunged in the water and lift up again, do signify and represent the whole pith and effect of baptism."

Tyndale and Frith were both martyrs for the cause of the Gospel, and their writings were highly prized by the English Reformers. They did much to form the opinions of the Separatist churches, so that their clear teaching about baptism must have been widely known.

Equally clear and decisive is the testimony of "Bullinger's Decades," a work of special interest in this controversy because Bullinger was well known and widely read both by English and Continental Reformers. Moreover, the English translation of the Decades was recommended by ecclesiastical authority as a manual for the English clergy. There is a copy of the original edition of this translation in the British Museum, which has the following statement on the title page: "Fiftie Godlie and learned sermons divided into five decades. By Henric Bullinger, minister of

the church at Tigure, in Switzerland. Translated out of the Latin into English by H. I. student of Divinitie. Imprinted in London 1577."

The eighth sermon in the fifth decade is on Baptism, which is thus defined:

"Baptism is a word fetcht from the Greekes, who use both these words, Baptismos and Baptisma (both which signify Baptism) as the Latins also do. And Baptism is a dipping, which word Tertullian willingly useth. For Bapto signifieth to dip, or dip in, and Baptizo to plunge, or put far in: whereupon baptize also is used for to plunge, to wash away, or to cleanse" (page 1032).

"They define Baptism for the most parte to be a token or recognition of our cleansing, yea, of our enrolling whereby we are received into the church to be of the number of God's children. But we, describing the nature of Baptism more at large do say, that it is a holy action instituted of God, and consisting of the word of God and the holy rite or ceremony whereby the people of God are dipped in the water in the name of the Lord" (page 1033).

"Again the reverend fathers of the fourth Council held at Toledo, do allow but one dipping in Baptism, and then add immediately this reason, And lest any should doubt of the mystery of this sacrament, why we allow but one dipping, he may see therein our death and resurrection. For the dipping into the water is, as it were, the going down into the grave, and the coming up again out of the water is the rising again out of the grave" (page 1041).

Here again it will be noticed that "to dip," "to dip in," "to plunge," are used as synonymous terms with "to wash away," or "to cleanse."

Here we get the true explanation of the article on Baptism in the "Declaration of Faith" of the Baptists printed in the year 1611. Baptism is defined in the following terms: "That Baptism, or washing with water, is the outward manifestation of dying unto sin and walking in newness of life, and therefore in no wise appertaineth to infants."

To suggest that the words "washing with water" may mean pouring or sprinkling, is to evade the obvious significance of the definition, for pouring is at the most a very partial washing, and sprinkling is not washing at all. Moreover, neither pouring nor sprinkling can in any sense be "the outward manifestation of dying unto sin." The above citations from Tyndale and Bullinger put this matter beyond the range of reasonable doubt, for they show as plainly as words can that "washing" was regarded as synonymous with "dipping" and "plunging." That the Baptists of 1611 were familiar with these writings, may be regarded as certain; and they did not define what they meant by "washing with water" because they assumed that its meaning was perfectly well understood. The fact that at a later time anti-immersionists took advantage of this general term "washing," and chose to regard it as meaning sprinkling or pouring, does not in any way affect the article as it stands, for the Baptists of 1611 could not foresee the unwarrantable use that would be made of the term, and there is not a particle of evidence that they or any English Baptist subsequently ever regarded the word "washing" as meaning anything else than "dipping."

One of the most unsatisfactory features of this controversy is the attempt that has been made to evade the significance of the testimony of Leonard Busher. The title of his book is "Religious Peace; or a Plea for Liberty of Conscience, long since presented to King James and the High Court of Parliament then sitting, by Leonard Busher, Citizen of London, and printed in the year 1614." His statement in regard to Baptism is, "And therefore Christ commanded

His disciples to teach all nations and baptize them: that is, to preach the word of salvation to every creature of all sorts of nations, that are worthy and willing to receive it. And such as shall willingly and gladly receive it, He hath commanded to be baptized in the water, that is, dipped for dead in the water." To try to slur over plainness of this testimony by suggesting, without a particle of supporting evidence, that this book, composed by a citizen of London, and presented to the English King and Parliament, was possibly written and printed in Amsterdam, and that therefore Leonard Busher "does not come within the range of the present inquiry" concerning the belief and practice of the early English Baptists, is an utter violence to all historic probability. For it must be remembered that the reason for believing that he was ever out of England is the statement which he himself makes in this very book, and must of necessity, therefore, relate to a period before the book was written. There is no evidence that he left England after he presented this address to Parliament. Moreover, there is distinct proof from other sources that at and before this time there were Baptist meeting places in London. But far worse is the insinuation that though he was an "immersionist in principle," he was possibly not an "immersionist in practice." To suggest that the man who boldly stood forward in that age as the asserter of the principle of liberty of conscience, was all the while doing violence to his own conscience by preaching one thing and practicing another, is nothing less than an outrage on his fair fame. The same doubt might be suggested about the consistency of Edward Barber, or Thomas Kilcop, or Alexander Rowley or any other Baptist of that age. Leonard Busher was a great and good man, whose memory ought to be dear to every Baptist, and his testimony to the principle of believers' baptism is clear, convincing and unassailable.

There is another Baptist witness of a somewhat later date whose testimony has not been quoted in this controversy which has nevertheless a very important bearing upon it. In the British Museum there is a copy of a work by John Spilsbury with the title, "A Treatise concerning the Lawful Subject of Baptism." The book is an exposition of the principle of believers' baptism, and an argument against the sprinkling of infants. But in his preliminary "Epistle to the Reader," he says: "And yet not holding any rebaptizing, for he that is once baptized with the Lord's true baptism, he needs no more. Nor yet a new way of baptizing, as some to please themselves so call it, but only the good old way which John the Baptist, Christ and his apostles walked in before us and left the same as a rule under command in the holy Scriptures for such as be followers of them to walk by. And as it is recorded by the Holy Ghost in the Scriptures of God, even so it is the judgment of the most and best learned in the land, so far as I have seen, or can come by any of their writings. As in all the common dictionaries which with one consent affirm that the word Baptism, or Baptizo signifieth to dip, wash, or plunge into the water, though some please to mock and deride by calling it a new found way and what they please."

Spilsbury's testimony in this passage is exceedingly important for two reasons. It will be seen in the first place that in defining the meaning of the Greek word Baptizo, he uses the word "wash" as a synonym of "dip," "to dip, wash, or plunge into the water." This is in perfect agreement with the citations given above from Tyndale and Bullinger and it shows the significance of the phrase "washing with water" in the confession of faith of the Baptists of 1611. Spilsbury's words prove with the ut-

(Continued on fourth page.)

## HOW TO BELIEVE.

REV. ARTHUR FINLAYSON.

To know about a remedy is one thing; to apply that remedy is another. You may have had knowledge without heart experience.

"We have read," says Dr. Thomas, "of sailors in the Arctic regions who, to warm their freezing blood, have kindled a fire by pieces of ice taken from the crystal mountains of frozen waters that were piled about them. By forming the ice into a convex lens, it caught and condensed the rays of the sun, and thus by its aid they kindled a fire in the wilderness of ice; all the while the medium that conveyed the fire remaining frigid as ever. Even so the rays of Gospel truth may pass through the frozen heart of an unconverted minister, thaw the souls of his congregation into the temperature of heavenly love, and leave him frosty still."

In the same way you may be able to explain the way of salvation to others without experiencing that salvation in your life. It is possible to point others toward heaven and yet remain, like a sign-post, standing still, without going along that way yourself, and that is the saddest of all experiences. From that I wish to save you. And, therefore, I urge you to apply God's provision to your own special needs.

The Apostles dwell much on the necessity of faith. But they give little or no explanation of what they mean by faith or believing. From this we gather that it was easily understood. There is nothing mysterious about it. Those who know what is meant by faith in a remedy, in a promise, in a friend, know what the Scriptures mean when they speak of faith in the Lord Jesus Christ. "Faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation as he is offered to us in the Gospel." Believing is neither more nor less than heart-looking. It is the absolute trust of the soul in Christ. It is the sinner placing his entire confidence in efficacy of Christ's atoning work. It is the surrender of the heart to Christ and his Word. It is the whole inner man—the head, the heart, and the will, united and combined—relying on the Lord Jesus.

It is this act which joins the soul to Christ. It may be instantaneous in its birth, but it is lasting in its development.

The uniform and single condition of salvation, presented in the Scriptures, is expressed in the words, believe *in* or *on* (or, as the grammatical construction of the Greek more literally translated has it, *into*) Christ. See what this means.

At a country fair a man had a powerful galvanic battery, around which a crowd gathered. He explained the uses of the battery, said it could give a severe shock of electricity, could hurt a good many of those who were strong and healthy, and yet cure many who were ill or in feeble health. His audience stood round with wondering eyes and gaping mouths. They believed his word, but when he invited them to grasp certain handles, they one by one began to fall back, refusing to try the electrical machine. They believed the battery could do what he said, and they were quite ready to admit that it seemed excellently adapted for the purpose, but they did not believe in the battery. They would not test it for themselves by personal experiment. And so the very people who most needed an electric shock began to fall back in the crowd. You may know and believe about Christ and his Gospel without believing in Christ and his Gospel. Do you see the difference?

Suppose you are sick. You are told of a wonderful remedy, and you agree that as that medicine has cured others it may cure you. You believe there is such a medicine. But when you take the medicine and apply it to your own cure you may be said to believe in the medicine. So it is quite possible to believe the gospel as God's plan of salvation without believing in or on the Lord Jesus Christ, as the personal Saviour of personal sinners. To believe that Christ lived and died will not save the soul. The devils also believe and tremble. But to receive and believe in Christ, in his full character as the soul's Sin-bearer, Teacher, Exemplar, and Supreme Ruler, is a very different matter, and may be easily understood. You believe the train goes from London to Bath, but when you trust yourself to the train and actually undertake the journey in it, you may be said to believe in

the train. In the same way you must apply your belief about Christ and his salvation to your personal need by trusting yourself to the Lord Jesus Christ, or by placing yourself in his keeping.

God connects salvation with faith, or trust, or believing, or receiving, yet the salvation is not in these acts, but in the Person believed on, remembered, trusted, or known. Hence the child believing today for the first time may, equally with the aged Christian, rejoice in a complete justification. "Ye are complete in him."

When you believe in the name of the Lord Jesus—that is, when you receive him in the full character in which God has sent him—as your Saviour from the guilt and power of sin, your Teacher and your Master and Supreme Ruler—then you become what you were not before—a child of God, and are born of God. The Holy Spirit who has striven with you by his gracious influences from time to time will then take up his abode with you. He will make you altogether what he would have you to be if you will yield yourself to his influence. Will you do this to-day? Will you make a distinct and definite surrender of yourself to God by taking Christ as your Saviour from the penalty and power of sin, by looking to him daily as your Teacher and Exemplar, and by obeying him completely as your Lord and King?

## ALIEN IMMERSION.

BY REV. J. W. PORTER.

The word "alien" has, by common consent, among Baptists been used to designate all baptisms, other than those of their own administration. The very name it seems would offer presumptive evidence against their validity, and place the burden of proof upon those who favor them. For as there is "one baptism," any baptism that is alien or foreign to this baptism, cannot constitute valid baptism, as things that are not equal to each other are not equal to the same thing.

1. Baptism is an official act, authorized by a Scriptural church. That it is so considered by Baptists is evidenced by the fact that only those authorized by the church are permitted to administer the ordinance; e. g., baptism administered by a Baptist layman without special church authority would be deemed worthless. That the church only can create this official character and confer its authority is admittedly true, presupposing of course, the Divine call and qualifications. The demand is to the churches to "keep the ordinances blameless." The church then must, in the very nature of the case, have control of that for which they are held solely responsible. It is really the church that administers the baptism, and the minister is simply a servant or officer of the church.

To admit then the baptisms of other organizations is to declare them true churches of Christ, and by the same declaration, impliedly, but emphatically deny that we are churches of Christ. This, it is true, will not be admitted by those that favor this practice, but a simple statement ought to suffice to make the matter clear. Two churches widely differing in doctrine, ordinances and church government, cannot successfully maintain the same Scriptural origin and warrant for their antithetical faith and practice, for this would be to make Christ a contradiction, and the author of confusion. Can the mind conceive how Christ would call and ordain one minister to preach that there is "one baptism," and then call another man to preach to the world that there are three baptisms—or three forms, of a form? Did Christ call one to teach apostasy, and another to preach perseverance, and then further inform us that a "house divided against itself could not stand?" This is not a theme for broad-gauge-brotherly-eeloquence, but is the eloquence of cold facts, and we may as well face it. Things that equal the same thing must equal each other.

2. To acknowledge the baptisms of other denominations we must acknowledge their ordinances. Not only must we acknowledge their ordinances as Scriptural and regular, though we would flatly refuse to ordain the same men, but we must even admit the baptism and therefore their ordinance of such men holding views for which they would have been silenced from our ministry. Is it not then, an inconsistency, which smacks of hypocrisy, to admit as true

occasionally, what the preaching of a life time is given to combat? Furthermore, if one has the right to baptize without ordination he has the same right to administer the Lord's supper and to receive and dismiss members. We must keep up our fences, or we may as well let them down all along the line.

3. To maintain alien immersion, we are forced to surrender close-communication. Admittedly, our strongest argument against unrestricted communion is, that baptism is a prerequisite to participation in the Lord's supper. How then can we keep one from the Lord's table because he was unbaptized, and then receive him into the same church and upon the same baptism, that he had when he offered himself at the table. Is the Lord's supper a higher ordinance than church membership—a part greater than the whole. It is a notable fact too, in this connection, that a majority of those who favor alien immersion are also in favor of unrestricted communion, and must be, to be consistent. We must surrender one or the other and from this there is no escape.

4. An unbaptized man cannot baptize another, unless it is possible to communicate to another that which he himself does not possess. For example, would a Baptist church affirm the baptism of one of its own members that was baptized by an unbaptized man? Surely we would not endorse in others that which we would repudiate among ourselves—should charity begin abroad? I have yet to hear of a Baptist church asking a minister of a Pedit-baptist church to baptize one of their candidates for them, and for good reason, because they would not consider it valid. Certainly we have no right to accept a baptism "second-hand," that we would in the first place repudiate. Let us not try to "beat the devil around the stump" to secure members for our churches at "second-hand prices."

5. To receive alien immersion is to forfeit Scriptural baptism as a condition to church membership, which I trust we are not quite prepared to do. It is a fact that most Pedit-baptist ministers claim that Christ was not immersed, and that immersion lacks Scriptural authority. If this be true then their immersions, according to their own contention are not Scriptural. We at least can afford to take them at their word, and treat their baptisms accordingly. Let us not become a "partaker of their deeds."

6. As to the Campbellites the cast is still stronger. All agree that the design of baptism is necessary to its very existence. That the design of their baptism is the remission of sins, is not denied by their founder or leaders. Will any Baptist dare affirm that a baptism for the remission of sins is any baptism at all? But by receiving such a baptism, we either acknowledge it to be genuine, or that baptism is not essential to church membership—of the two evils I choose neither. But it is urged that if the "intention" of the candidate is alright he ought to be received. To this we reply; that it was the business of the candidate to know the purpose of the church in having him baptized, and of the minister in performing the act, and in the event their purposes did not agree with his own not to have suffered himself to be baptized. Ignorance is no excuse in nature, law, or grace, and where such ignorance is pleaded the candidate ought to be taught "the way of the Lord more perfectly" and like the disciples at Ephesus be baptized by the right party for the right thing. If intention governs, a baptism by Bob Ingersoll would be valid, should he be mistaken for a minister.

## A PERFECT MAN.

James says, in his general Epistle (4:2): "If any man offend not in word, the same is a perfect man." Does he mean that he who bridle his tongue is sinless? The word *teleios*, translated "perfect" all through the New Testament, has no such meaning. It is an adjective derived from a noun, which means "the end, termination, completion." James' idea is that of a complete man, of an all-round symmetrical character. This is proved by the figure of the horseman which follows. He puts a bit in the mouth of the steed in order that he may have complete control of him. Like this accomplished rider, or driver, is the man who, by bridling his tongue, secures, and manifests self-control. He is not the slave of his passions, but has brought his whole nature into subjection to the law of love. His conversa-

tion is "such as becometh the gospel of Christ."

We have another illustration of the meaning of this word in our Savior's reply to the rich young man. He said: "If thou wouldst be perfect, go and sell what thou hast" etc. He did not mean that giving his wealth to the poor would make and keep him sinless, but it would meet fully the condition of discipleship, which was "Deny thyself, take up thy cross and follow me." The young man lacked one thing, which was necessary to his entrance into the kingdom, to his becoming a follower of the Lord.

In the sixth chapter of the Epistle to the Hebrews we read: "Leaving the principles [the first things, the rudiments] of the doctrine of Christ, let us go on to the perfection." The writer is speaking of knowledge, and not of character. He is exhorting his hearers to study and comprehend the teachings of the Lord in all their length and breadth and depth and height. It is as if a teacher should say to his pupils: Don't stop when you have learned to read and write and cipher, but go on and get a complete education.

In his second letter to Timothy, Paul wrote: "I have finished my course." Here the verb is from the same root as the adjective in the passages already quoted. It might be translated: "I have perfected my course." But Paul did not mean that he had lived a sinless life. He had completed the ministry—the round of missionary toil to which God called him. He had finished his lifework. He, no doubt, saw many errors and imperfections in that work as he reviewed it from his prison in Rome. It was now done, however, and he was ready to depart. So every aged Christian might write when near the end of his pilgrimage, rejoicing, as Paul did, that not through merit, but through grace, he would soon receive a crown of righteousness.

Trench, commenting on Matt. v. 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect," writes: "Love, he [Christ] says, not merely your friends, but your enemies. Stop not short at easier love, but go on to the harder, fulfilling the course set before you, and do this because God does it. But he who asserts this to mean, do all this in the measure in which God does it, and believes this possible, declares, not that he has a high apprehension of what man's love ought to be, but that he has most poor and unworthy apprehensions of what God's love is."

And Lyman Abbott says: "The word 'perfect' never signifies in New Testament usage sinlessness, but completion in Christian character, in contrast with a half-finished and partial character that is Christian in some parts, and worldly and selfish in others."

In talking with the people who claim to be perfect, i. e., sinless, I find that their idea of perfection is largely negative. If they are consciously guilty of no gross transgression, they think that they are "free from sin." But this is not the Divine ideal. God wants us to go on to the completion of a Christlike character, to grow up into him in all things which is the head. A man may be comparatively innocent, and yet utterly inefficient. Some people are too lazy to be very wicked. The demand of the gospel upon all believers is that they not only give up their evil habits, but that they grow in grace until they attain to the measure of the stature of the fullness of Christ.—C. E. B. in Herald and Presbyterian.

## THE DAY OF JUDGMENT.

Ask yourself of any habit that belongs to your own personal life, and bring it face to face with Jesus Christ and see if it is not judged. A judgment day that is far away; that is off in the dim distance when this world is done—it shall come, no doubt. I know none of us can know much with regard to it, except that it is sure. But the judgment day that is here now is Christ; the judgment day that is right close to your life and rebukes you, if you will let Him rebuke you every time you sin; the judgment day that is here and praises you and bids you be of good courage when you do a thing that men disown and despise, is Christ.—Phillips Brooks.

ARE WE NOT IN DANER OF COMMITTING THE SIN OF IDOLATRY?

BY THE REV. W. B. RUTLEDGE.

While enthusiasm is not a peculiarity of the American people, yet it is a striking characteristic. Especially is this true of Southern people. We are full of fire. Sometimes the fire needs to be fanned, but when it burns something is sure to suffer. Fire is a fine thing so long as it is controlled, but our chief danger is in suffering our fiery nature to lead us to extremes in devotion to the cause we espouse.

The breakers that most threaten us are, first, the danger of falling into the folly of hero-worship. Baptists, of all people, should guard against this sin, inasmuch as they have always stood for equal privileges to all in matters of religion. While they have never looked up to one of their number as lord, pope or bishop, they have always shown a warm affection for one another. Sometimes they have been bound together by their whole-heartedness in the triumph of one common cause; sometimes they have been knit together by their labors of love, but most frequently they have been cemented together like the stones in an arch by the pressure from without. Whenever one has had sufficient strength and wisdom to resist this pressure, and bring the world to acknowledge the right of Baptists to exist, they have suffered their devotion to that one to rise to a point closely allied to worship. There is nothing wrong in devotion; but the danger is in exalting a mere frail man to the plane of perfection, taking his word as the last court of appeal, and singing his praises when we ought to be praising the Lord of all the earth. I once heard a young lady wondering what a certain young minister would say if he knew she had been so attentive upon his prayer-meetings. How much better it would have been to ask what Jesus thought about it! I have known some church members who worked splendidly under a certain pastor, but were not worth a penny under any other pastor, showing conclusively that it was not for the good of the cause they worked, but for the pastor. To esteem a man of approval of more worth than the Saviour's, is the shrewdest of idolatry; and yet some ministers give their members the example in this kind of idolatry, when they refuse to speak the whole truth for fear they will not get the approval of all who hear them. We need to be careful that if we enter into a mutual worship, we need not be surprised if the Lord absents himself entirely from our worship.

Secondly, it seems to be natural for us to love tradition. One of the best reasons for this, that I can think of, coming as they do in the form of traditions from our very earliest childhood, and it gets a better hold upon us than what we learn from our own investigation.

Another reason is that traditions are moulded to fit our fancy, coming as they do in the form of words from our fathers. But perhaps the main reason for our devotion to tradition is the distaste we have against hard work, such as close investigation requires. So long as tradition keeps to the truth, as recorded by the faithful chronicler, it cannot be needed and may not be set aside. But circumstances change so frequently and so radically that it is next to impossible for a correct account to be preserved in tradition. For instance, many of the things (not all) we hold today about our lineage are the most tradition, with a slight mixture of truth. To take the things that come to us by hearsay and refuse to accept any slight by which we may know the truth, is to exalt tradition above truth. All truth has its source in the mind of God. To exalt that which originates in the mind of men above that which came out of the mind of God, is equivalent to exalting above God, and is a flagrant form of idolatry. At a time when we are in so much danger of forgetting our obligation to Christ and of neglecting the great work for which we exist, viz., the spreading of the truth, the whole truth and nothing but the truth, Paul's admonition is quite fitting. Beware lest there shall be any one that is carrying you away as spools, through philosophy and vain deceit according to the tradition of men, according to the rudiments of the world, and not according to Christ (Col. 2:8).

Cloverport, Kentucky.

BAPTIST HISTORY.

DEAR RECORDER—I have been taking and reading you for several years—before Dudley and Rust sold out, and you are much better than ever before. Now this controversy about the Baptists I regard as one of the best things for the Baptists that has occurred for years. It will cause a great deal of them to often be glad to swallow, but most tones are bitter, and we are the stronger for taking them down bravely. "If I am censured," said that godly man, Bishop Griswold, "then let me correct, but never justify my faults." A minister with more zeal than discretion once called on the Bishop and he bore him with a harsh denunciation. Instead of showing the man out of the door, the Bishop calmly replied, "My dear friend I do not wonder that they who witness the inconsistencies in my daily conduct, should think that I have no religion. I often fear this myself, and I feel very grateful to you for giving me this warning." His reply was made in such unaffected meekness and sincerity that the visitor at once begged the Bishop's pardon and always regarded him afterwards as one of the most Christlike Christians he had ever known. He is doubly the fool who not only flings himself into a pit, but resents the friendly hand that tries to help him out of it.

Another evidence of the might of meekness is that it enables a man to rein in an unruly temper. He that ruleth his own spirit is better than that which taketh a city. I do not know of a better definition of this grace than was given by a negro lad in a mission school when the missionary

asked, "Who are the meek?" and the boy answered, "They are the people who give soft answers to rough questions." This sort of meekness is quite too rare. When a man takes fire, the first impulse is to bring a bucket of water. But when temper takes fire, the first impulse with too many is to throw on more fuel. Angry, resentful speech is explosive and shattering; it often breaks what never can be mended. Silence is cooling; it cools off and cools also our assaults. One of the meekest men I ever knew told me that he had naturally a most violent and passionate temper, but he had subdued it by resolutely bridling his tongue until he had cooled down. There was an infinite sublimity in the conduct of our meek and adorable Master when, amid all the insults of his brutal enemies, he who might have laid them all dead at his feet, only with majestic silence "held his peace." The more that you and I have of the Spirit of our Lord, the more shall we display the irresistible might of meekness.—Evangelist.

In 1209 "progress of a discussion between the Albigenses and the papal bishops interrupted by the advance of the inquisitorial army, which slays upwards of two hundred thousands of the innocent Christians in a few months. The history of the church in the wilderness for upwards of three hundred years after the establishment of the Inquisition is but one scene of bloody persecution. During this time, according to its historians, upwards of one million five hundred thousands were destroyed by the papal church. Retainer, the inquisitor-general sent against the Waldenses about A. D. 1240, says, "These sectarians are the most dangerous of all the heretics. They have existed since the days of Pope Sylvester (A. D. 350), and some say since the days of the primitive Apostles. They declare themselves to be the Apostles' successors. They hold the Church of Rome to be the whore of Babylon, Rev. 17." And again, "They believe all things rightly concerning God, only they hate the Pope and blaspheme the Church of Rome and their clergy."

Their doctrines were the same as those now held by most of the Protestant churches.

Lindaus, a Catholic bishop, Cardinal Hosius, the learned defender of popery, who presided at the Council of Trent, and many other leading Catholic writers say the heretics of Luther and Calvin are the same as those of the Waldenses' (Lyman's Historical Chart, 1874 edition).

SINBAD.

THE MIGHT OF MEEKNESS.

BY THEODORE L. CUYLER, D.D.

There are three persons in the Bible of whom it is said that their faces shone with a remarkable lustre. One of them was Moses, who was the last Testament model of meekness. He is said to be like God to his nation, and excelled a most praiseworthy patience under their provoking waywardness and abuse. He knew how to deal with fault-finders—a most desirable faculty for presidents or pastors. His mind was at peace because it was stayed on God. The second person whose face shone with a lustre was the face of an angel, "was the heroic martyr, Stephen. This was the outward expression of an inward serenity of soul under the most cruel provocations. The third person was our adorable Saviour. To the most insulting taunts of his enemies he answered not a word. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He it was who said, "Blessed are the meek!"

Few words are more misunderstood or oftener misapplied than this word meekness. It is often regarded as an amiable weakness instead of being an evidence of great strength of moral character. Meekness is a vastly different thing from the nerveless imbecility that never thinks for itself, the pitiful pusillanimity that does not know to stand up for the right. So far from being a negative trait, it is one of the most positive traits of a powerful personality. Self-conceit, arrogance, irritability, and revengefulness are all marks of weakness, but there is a great might in the meekness. To bow in humble submission to the Lord, to wait on his will, to bear what he sends, to keep quiet under bitter provocations, and to stand still in the face of a storm—all this requires a most pronounced inward force and commanding grace. There is hardly a virtue that requires more merit than the virtue of meekness.

The foundation of it is a loyal obedience to God. The child Samuel possessed it when in the temple at midnight he said, "Speak, Lord! Thy servant is listening." The intrepid Joshua displayed it when he conquered. What shall I say of the meekness of the very name of Moses is a synonym of meekness; and all those three men, Samuel, Joshua and Moses, are among the strongest characters in the whole Scripture gallery. It is the very essence of meekness to let God rule. While pride seeks to put self above God, and power takes as God, and anger often strikes back at God, the meek spirit is content to be so swallowed up in God that it submits calmly to him. "Learn of ME," said the incarnate Son of God, "for I am meek and lowly of heart, and ye shall find rest for your souls."

One of the weakest traits in any person is to be unwilling to accept honest criticism and correction. From the foolish child who will never listen to parental authority, on to the foolish man who will never listen to either rebuke or reason, pride always goes before a fall. Honest criticism is often a bitter dose to swallow, but most tones are bitter, and we are the stronger for taking them down bravely. "If I am censured," said that godly man, Bishop Griswold, "then let me correct, but never justify my faults." A minister with more zeal than discretion once called on the Bishop and he bore him with a harsh denunciation. Instead of showing the man out of the door, the Bishop calmly replied, "My dear friend I do not wonder that they who witness the inconsistencies in my daily conduct, should think that I have no religion. I often fear this myself, and I feel very grateful to you for giving me this warning." His reply was made in such unaffected meekness and sincerity that the visitor at once begged the Bishop's pardon and always regarded him afterwards as one of the most Christlike Christians he had ever known. He is doubly the fool who not only flings himself into a pit, but resents the friendly hand that tries to help him out of it.

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GOD'S PRECIOUS THOUGHTS.

"How precious are thy thoughts unto me, O God! how great is the sum of them. If I should count them they are more in number than the sand" (Psalms 139:17).

"I have seen the Father and have heard him, and have seen the Spirit and have heard him, and have heard the voice of many waters" (1 John 5:6).

How God has poured the sweet sunshine upon our home, and has strewn our pathway with flowers! How he has enriched us with his own peace! How his faithful chastenings have always been the tokens of his unflinching love! Whatever may be our allotment in the straited future, let us ever say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

As we gaze upon the brilliant orbs of night we remember that far away in the blue depths are invisible worlds, where glory, by reason of their vast distance from our sphere, must forever be concealed from us. The broad arch of our daily existence has been filled with uncounted blessings. Many of these we beheld at the time, shining in all the effulgence of stars and suns of the first magnitude; but since these, the far-off aspects of our life for human cognizance—were inconceivable mercies. How powerfully, yet unconsciously, have they affected our whole existence! God was in them, attracting, stimulating, working in our interest. We have always lived in an atmosphere surcharged with celestial forces: a dispensation whose chief glory consists in the revelation of the Father through Jesus; with in sound of holy voices which, if they did not overpower us with loud hosannas, still entered our souls in the sweetest undertones of love.

How shall we enumerate our spiritual blessings? More numerous than the pulsations of the heart were the visitations of the Holy Spirit, giving authority to the voice of conscience, deepening moral sensibility, and suggesting motives to a true life. How often have the holy oracles changed the current of thoughts! God has been with us in a secret, sure, and intimate way we have never known. "Thou preventest us with the blessings of goodness." "We will rejoice in thy salvation, and in the name of our God we will set up our banners." Hereafter, when the veil has been rent and the secret influences that have attended the present life are exposed to our eyes, shall behold, in respect to the minute concerns of daily life, that God has "compassed our path and our lying down" with unflinching tokens of beneficence.

LITERARY.

New Books.

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

THE QUIET KING. By Caroline Atwater Mason. A Story of the Christ. Philadelphia: American Baptist Publication Society.

There has been a surfeit of stories of the Christ. It is much to every writer who is inspired by the example of Ben Hur to try at a similar book.

We opened this with no expectation of enjoying it, and were most agreeably disappointed. The book is reverent, it is accurate in historic detail, it is unusually well written. We can recommend it very highly.

SADDLE, SLED AND SNOWSHOE: Pioneering on the Saskatchewan in the Sixties. By John McDougall. Cincinnati: Curtis & Jennings. New York: Eaton & Malin.

Mr. McDougall is known as the author of "Forest, Lake and River," a record of twenty years' life in Western Canada. This book takes up the story of his life where that left it. It gives an accurate account of a part of the country which is little known by the general reading public, and therefore has a freshness impossible to descriptions of the well-trodden paths of tourists.

Besides, the adventures of the writer and his companions, much is told of the habits and customs of the Indians.

The illustrations by J. E. Laughlin add much to the interest of the book.

ALICE AND HER TWO FRIENDS. By Rev. Charles S. Wood. Philadelphia: Presbyterian Board of Publication. Price \$1.25.

A breezy story of school girls in a school in Ohio. Alice and Ethel and Margaret are the chief characters. To judge from the title of the story, though we would give the first place to Mrs. Russell, the wise mother of Alice, and the Sunday-school teacher of them all.

There is one stirring adventure in the book, the saving of a railroad train from wreckers by the quick action of Margaret. The story of the conversion of one of the men who at-

tempted to wreck the train is of great interest. One of the best chapters is that in which the girls, after a day spent in the woods, gather at night, each one reciting a bunch of a favourite flower and reading a poem on the subject of her flower. This gives an idea which can be carried out in many a pleasant evening.

THE RESURRECTION OF CHRIST. By Rev. J. H. Brooks. D. D. Philadelphia: Presbyterian Board of Publication, 134 Chestnut St.

So long as there are any Christians on earth, so long will the Resurrection be a question of absorbing interest. It is the greatest proof of the incarnation. Had the Lord not risen from the dead, he would have been shown to be only a man.

We have read much of this book carefully; it is a book it will be both profitable and pleasant to study thoroughly when leisure is found. It is thorough and exhaustive in small space, and we have not found a line without interest and profit.

The failures of infidelity in the various explanations which it has given to the fact of the Resurrection are shown. One can answer from this book all the stock arguments of infidels. The chapter upon the Monuments of the Resurrection, which are the Christian Sabbath, the Lord's Supper and Baptism, will please Baptists more than it will Southern Presbyterians. We commend the book to all.

FAITH BELLING. By Rev. William P. Morrill. Philadelphia: Presbyterian Board of Publication. Price 50 cents.

There are five chapters—Dealing with Doubt; The One Foundation; The One Truth; The One Duty; The Condition of Progress. The book opens well. When we read the first chapter we prepared for a treat. For the suggestions as to what to do with doubt were wise.

But our commendation must stop there. The one foundation is the life of Christ on earth, and not his death. The author takes the ground that if Jesus was only a man, a ordinary man, if he were only a man, he was either insane or the greatest monster of conceit and blasphemy the world has ever seen. His life was perfect because he was the incarnate God.

There is nothing of the vicarious atonement, nothing of the vicarious restoration in this book. There can be no saving faith except in a regenerated heart. We must be born again.

DOLLY FRENCH'S HOUSEHOLD. By Jennie M. Drinkwater. Philadelphia: A. J. Rowland, 1120 Chestnut Street.

A story of city and country, going back and forth between Westport and New York City. Dolly French, a life-long country minister's daughter, left her by a friend. With it she holds a home at Westport and gathers in that home a "household of faith."

The part of the story which interested us most more than the happy lovers of whom there are several parts, was the story of Ethel Underwood with her conscience. She had married Guy Underwood, a skeptic, or, as he called himself, an agnostic. How she struggled that he might be saved by her influence, and finally grew willing to let God work in His own way and in His own time, is well told.

Miss Drinkwater is an epigrammatic writer, fond of saying suggestive things. Sometimes she overstrains and is obscure. But she puts many sententious words provocative of thought into the mouths of the persons in her stories.

FOR THE OTHER BOY'S SAKE. By Marshall Saunders. American Baptist Publication Society, Philadelphia. Price \$1.

There are eleven stories in this book, that first giving the name to the book. The first were written by the author of "Beautiful Joe" will cause them to be welcomed by thousands who were charmed with that book. And those who will not be disappointed in the other stories are all charming, each in its own way. But the best and most touching is "The Little Page." Those who put this book in their list of things to buy for Christmas gifts will never regret it.

Magazines.

Lippincott's Magazine for December.—The complete novel in the December issue of Lippincott's is "The Chase of an Hour," by Christian Hold. The scene is in Santo Domingo, a region hitherto unfamiliar to fiction. "The Whipping of Uncle Henry" is a tale of Georgia before the war, in that original and effective vein which is peculiar to Will N. Harben. Pauline Shackelford Colyar and her Thanksgivings, "The Old Boys," "How Timmy Saved the Piece," by Livingston B. Morse, records a remarkable event in theatrical annals of the lumber sort. "The methods of 'Shutting out the Sea' are set forth by George Ethelbert Walsh. D. C. Macdonald opens with "The Land of Tally." The other name of which is Walden, is "The Varnish of Ethel Underwood." "Our First Silver Mine," and David Bruce Fitzgerald describes "An Old Virginia Fox Hunt." "The Evolution of the Poster," is traced by Agnes Carr Sage from the beginnings of advertising, so far as known. Arthur Inkersley discusses "Anagrams," read Wright has a lively essay on "Fritration as a Fine Art." The poetry of the number is by Elizabeth Crooks, Grace F. Penneyacker, Emma C. Dowd, and Arthur D. F. Randolph.

BECAUSE IT IS "God which worketh in us both to will and to do." We are called to "work out our own salvation." The taking of every man's soul realizes this fact, and his every prayer expresses, in one and the same breath, both the divine source and the absolutely divine character of all his Christian emotions and activities. How the two interact and blend into one is a beautiful subject for thought, but not to be fully comprehended here, and, possibly, never.—D. Brown.

[Continued from first page.]  
**IMMERSION IN ENGLAND  
 PREVIOUS TO 1641.**

most clearness that when Baptists used the word "washing" they regarded it as an equivalent of "dipping" and "plunging." The other significant fact in this statement by Mr. Spilabury is the contemptuous way in which he treats the charge of newness as brought by Baptist opponents against immersion. "Nor yet a new way of baptizing, as some to please themselves call it" "through some please to mock and deride by calling it a new found way." Could he have spoken like this if Baptists had themselves recently adopted the practice of immersion?

One of the most singular statements in Dr. Whitsett's book, is his comment on the work of Edward Barber. "As the earliest effort made in the England of modern times to show that immersion is essential to Christian Baptism it must be conceded that his argument is both direct and effective. A simple translation of the Greek word into the corresponding English ought to be sufficient to convince any mind." (page 117). Not only does the work of "Master Rogers" from which Barber quotes, and the third edition of which was printed in 1635, contain a statement that the only true form of Baptism is dipping as clear and comprehensive as the teaching of Mr. Barber's own work, but the above citations prove that "a simple translation of the Greek word into the corresponding English" the use of the words dip and dipping for baptism was common and usual in all the earlier literature on the subject. Mr. Barber no more invented the translation of the word than he invented the ordinance itself.

**FOLLOWING AFAR OFF.**

When Jesus was arrested in Gethsemane, all the disciples forsook Him and fled. But it was not like Peter to remain in concealment. He soon rallied and followed afar off to see the end. He too greatly loved his Master, was too curious to see the end, and too full of self-trust, because of the danger he had placed himself in by wounding Malchus, to follow very near. The band led Jesus to the palace of Annas, while poor Peter, half way between love and fear, loitered in the distance. How many Christians so follow the Master now! Ashamed or afraid to come out boldly before the public and confess him, yet love enough to make a feeble effort to follow in the distance. I once heard a young lady say she did not want to become a Christian till after a certain time that she might attend a picnic on the following Saturday. I know a man, once an active Christian, but now, because of sin, is ashamed to engage actively in the Master's service. Another cannot follow close in the work because of business cares, but loiters behind to attend to his store or his farm. Henry truly says, "Here began Peter's denying him; for to follow him afar off, is by little and little, to go back from him." Then how many Christians are guilty of Peter's sin of denying Christ.

Reader are you guilty? Are you innocent.

T. J. DUVAL.

Vine Grove, Ky.

**THE MODERN MOTHER**

Has found that her little ones are improved more by the pleasant Syrup of Figs, when in need of the laxative effect of a gentle remedy than by any other, and that it is more acceptable to them. Children enjoy it and it benefits them. The true remedy, Syrup of Figs, is manufactured by the California Fig Syrup Company only.

**SUNDAY-SCHOOL.**

INTERNATIONAL  
**Bible Lessons, 1896.**  
**FOURTH QUARTER.**  
**SUNDAY, DEC. 13.**

**CAUTIONS AGAINST INTemperance.**

Prov. 23:16-26.

**MOTTO TEXT.**—For the drunkard and the glutton shall come to poverty.—Prov. 23:21.

"My son, if thine heart be wise."—Become wise. Do not forget that the fear of the Lord is the beginning of wisdom, and that no unconverted man can be wise in the Bible sense of wisdom. "My heart shall rejoice, even mine."—Nothing can give a father more pleasure than to have a wise son. The great sorrow in many a father's heart is the evil life of his son. There is not only grief because he loves the son, but a feeling of remorse in that his own failure to govern the son was a great cause of his toward course.

"Yea my reins shall rejoice when thy lips speak right things."—By reins is meant literally kidneys. "Here and elsewhere the 'reins' as being among the most inward of the 'inward parts' of the body are looked on as the seat of the deepest and strongest emotions."—Plumptre. The speaking right words would indicate that the heart was right. Out of the abundance of the heart the mouth speaketh.

"Let not thine heart envy sinners."—A thing the young are apt to do. They see others having "a good time," they have never known the consequences of such good times, and they do not see why they should not indulge in the seemingly pleasant vices. The safeguards for them are faith in the love and wisdom of their parents, believing that their parents wish them to have what is best for them and are wise enough to know what is best; and greater safeguard still, the fear of God, Solomon shows that is the greatest safeguard in the concluding words of the sentence.

"But be thou in the fear of the Lord all the day long."—In all actions great and small. The fear of God will exclude all fear of others. It enables the weakest to bear the taunts and ridicule of their companions. "For surely there is an end."—There is an end of the pleasures of sin; at last they bite like an adder and sting like a serpent. There is an end of the forbearance of God with sinners, there is an end of the afflictions and privations of His saints. And the one who is wise will not find his expectation cut off, but will know that eye hath not seen nor ear heard neither hath it entered into the heart of man to conceive what God hath prepared for them that fear him.

"Hear thou, my son, and be wise."—Hear his father's words of advice and warning. Hear God's word of command, and hearing, heed. "Guide thine heart in the right way."—The way of wisdom which is the way of righteousness. The warnings in this chapter reach all sin but they have especial references to what all called the social vices chiefly gluttony and drunkenness.

"Be not among wine-bibbers, among riotous eaters of flesh."—Words descriptive of noisy and drunken revels. Gluttony in the form of excessive eating is not a specially besetting sin of our lean and nervous generation. But gluttony in the shape of undue thought and care for dainties and delicacies makes a god of the

stomach as truly as does excessive eating. But of the sinners in strong drink this generation is among the chief.

"For the Drunkard and the glutton shall come to poverty."—Not the highest motive to appeal to. But a right motive and one of great force with the young and ambitious. And it is answer to the temptation to carouse because one can have a good time. The good time is not good, and if it were, it is brief. *Drowsiness shall clothe a man with rags.*—The drowsiness and disinclination to work which follow a night's carousing.

"Harken unto thy father who begat thee."—No one of your tempters loves you as your father does. None of them have your interests at heart. Therefore listen to him and not to them. "And despise not thy mother when she is old," and therefore old-fashioned in her ways, and it may be childish. A man's greatness can always be accurately measured by the reverence he has for his mother.

"Buy the truth and sell it not."—That is secure it no matter what labour may be necessary to do it. Do not surrender it for pleasure, or wealth, or anything the world can offer. Also wisdom and instruction and understanding. These are the valuable things. These no yield to vice will give you.

"The father of the righteous shall greatly rejoice."—Nothing can give a good father so much pleasure as the piety of his children. He feels secure then, knowing life can bring them nothing that God does not mean for their good. If parents die and leave pious children, they leave them in more tender hands than their own, and underneath are the everlasting arms.

**FROM MISSISSIPPI.**

Those who live where the snow falls sufficiently for good sleighing before Thanksgiving cannot understand fully a climate where the thermometer huns 70 degrees the entire month of November, as it often does here. There has been very little cool weather this fall, only one "killing frost." It has been a fine time for protracted meetings though the political excitement prevented in many cases, the deep interest usually felt by our churches in these special efforts. And yet there have been some genuine revivals. At Gallman 28 were baptized, at Crystal Springs 23, at Hazlehurst 9, at Spring Hill 7, at Blue Mountain 37, at Magnolia a goodly number, at Damacus 6, at Clinton more than 20, at Union Hall 11, and at other places there were gatherings the number of which I do not now recall.

**MISSIONS.**

Our mission work is in an encouraging condition. Last conventional year the state exceeded the amount requested by the Foreign Mission Board for Foreign Missions. More was contributed for Home and State Missions than ever before. This result was due in part, at least, to the almost general adoption of the apportionment plan by the associations connected with the State Convention. The mission rallies, under the direction of Bro. A. V. Rowe, the secretary of the Convention Board, were also helpful in disseminating missionary information and arousing zeal. And besides all this we have a band of as energetic and harmonious pastors as may be found in any southern state. To this statement there may be a few exceptions, but it is a delight to think that the inefficient and indifferent pastors are having their ranks depleted year after year. A

letter just received from Bro. W. P. Price, pastor at Magnolia and Summit brings the pleasing news that the church at Summit raised \$98 for Foreign Missions in a recent collection and some others are to hear from, which will put that church on the list of churches contributing \$100 or more to Foreign Missions, and yet this church has preaching only two Sundays in each month. We need red hot missionary sermons and clear statements from the pastors about the needs of our Lord's work and then the money will come.

Our Convention Board met recently and laid plans for another year's work on the basis of \$21,000 for all Missions, State, Home, and Foreign, and we are hoping to raise every dollar of that amount.

**WHAT WE ARE DOING FOR THE NEGROES.**  
 Last year the Convention Board authorized the holding of institutes for colored preachers in various parts of the state and set apart \$300 for the purpose, allowing \$25 for each conductor. Twelve white pastors were chosen to teach four hours a day five days in a week for four weeks. On account of sickness in some localities three of the institutes were not held, but the other nine were very successful as the following results show: Days of service 150, number in classes 347, number pages of tracts distributed 8,000, number of books 300, number Bibles 21. All this was done at a cost of \$225. So far as known the colored brethren were delighted with the arrangement and are clamoring for more schools next year and the Board has wisely decided to do a similar work for them.

**CHANGES.**

Pastor W. P. Price declined the call to Summit, where he has been preaching two years, and accepted that of Brookhaven. Pastor W. M. Farmer will leave Como to take the pastorate of Summit and Bogue Chitto. Pastor John P. Culpepper has been called to Gloster. Pastor W. F. Yarborough, who came to Crystal Springs June 1st, feeling the great need of an assistant pastor went to Louisville, Ky., Nov. 24th to secure her and is expected home in a few days to occupy the renovated pastor's home. Pastor John P. Hemby, who preaches two Sundays in the month at Gallman, has been called to Hopeville and Sardis which will make him one of the best fields in South Mississippi. But Concord church, which he has served for a year, baptizing 25 into her fellowship, wants him to move among them. On account of a fall from a horse this brother has suffered much for nearly two months, but is better now.

At Jackson, Pastor Spoles is indulging the pleasing reflection that he and his congregation will soon be in their new and handsome auditorium. He has labored long and faithfully and deserves the gratitude and material support of the brotherhood everywhere. Pastor Henry Bennett has resigned at Canton after a pastorate of some 6 years. Pastor G. B. Butler has given up Durant, where he was engaged one half his time, to accept the church at Lexington for his whole time. Pastor Z. T. Leavell has resigned the church at Clinton, Pastor John L. Johnson at Columbus, and Pastor E. L. Wesson has been called to his old charge at Water Valley. The church at Natchez is without a pastor and Aberdeen will be also if Bro. Wesson goes to Water Valley.

Pastor Oscar Haywood who came recently to West Point has baptized several, and the church are talking of building him a pastor's home. The Winona pastor

T. J. Bailey a short time since moved into a splendid home purchased by the church. This makes 28 pastors' homes in the state. Other churches need them and could have them if they would.  
 JULIAN.

**FROM CHINA.**

**DEAR BROTHER:**—Just before I left home I promised to send you some notes of this trip.

We, myself and six Chinese brethren left home Tuesday, Sept. 29th, in a hired boat that we pay \$1.50 per day for. On the 30th, at 3 P. M. we arrived at Sai Nam, where our Association has opened its first mission. So far there is not much encouragement, and much opposition. Three of us preached to a restless crowd in the chapel. When I had finished Bro. Liu, the preacher here told me that the boy who is serving as chapel keeper wanted to be baptized. He is the son of one of our members who lives near Shin Hing. I advised that he go back home at their next communion and be baptized there. I try to have the people to be baptized at their own home so as to give them a home feeling for their church and to let the home people know that they have joined the church.

We are selling some books by the way as we go slowly up the river. Our next station Shels Kok we reach on noon Oct. 1st. Two of us go and talk and preach to the people in the chapel most of the afternoon. The chapel is owned by the Tsing Une church. At night we preach again. A welcome shower of rain, for it is hot, drives away most of our hearers. Six remain and I preach to them. Then one of the members catechizes them on what we have been preaching. One young fellow showed that he had been listening attentively and he showed further that he had a good knowledge of the requirements of the gospel. When I pressed the question why he did not accept of Christ as his Saviour, he let out the fact, which I had suspected, that he was an opium smoker. I pressed him to give up the habit, he said he would, but when I asked him to turn over his opium pipe to me to destroy, he faultered and said by and by I will leave it off. There are two candidates for baptism here. We left word for them to come up to Tsing Une and join the church there.

Saturday 3rd, we were off early and by 10 A. M. we stopped near Chek Kong village where the Tsing Une church has a school. I examined the boys and they did very well, considering that they did not know that I was coming.

After singing some hymns and prayer we went back to the boat and rested and ate dinner. At 1:30 P. M. we were at Tsing Une. I went at once to the chapel and found pastor Fung, better, he has been quite ill. I preached and then we visited a school teacher who is interested. He received us cordially. His Confucian pride must give way before he can become a Christian. We went back to the chapel and I preached again. Sunday Oct. 4th, Bro. Fung conducted the Bible lesson on school, for all are in one class. And then I preached. It was hot and the smoke came into the chapel from the kitchen and there were others besides the preacher who were wiping their eyes. After the service was over, the Pastor's wife was begging me to send a Christian woman to do Bible woman's work at Tsing Une. I urged her to do what she could, and told her of the recent death of one of our Bible women in Canton and of the illness of another. And a little later a letter from my wife told

of her death on last Thursday. One of the candidates from Shek Kok came up to Ting Une and was baptized at night. The church is small here, but there are some faithful members. An extensive knowledge of the gospel already prevails. The great need is the quickening power of the Spirit to cause it to bring forth fruit—the salvation of souls. There is not much to report for the next two days. At Pak Ma I go ashore and sell some books, while the boat is getting past the customs. About 15 miles from Ting Une we come to the "F.L.T." pass. It takes its name from a famous Buddhist monastery about the middle of the pass of the same name. It appears that most of the beautiful places in China are given over to idolatry. The monastery has large wooded grounds on both sides of the river. There are about 70 or more priests here. And some students go there for quiet and study. The monastery has considerable endowment in lands. We get a jug of good spring water at temple. The pass is about 5 or 6 miles long and the high mountains come to the waters edge on both sides. The river is crooked and the scenery varied and beautiful. A tow path has been dug out and built on the right bank of the river. Boats are towed up and down the river by long bamboo ropes fastened to the top of the mast and pulled by men and women on the shore. When the wind is favorable we sail.

Oct. 6th, we leave our boat today for a 60 mile trip across a rough mountainous country. This I hope to speak in another letter later. I send this back to Canton by the boat that we came in.

With kind regards and best wishes for the usefulness of the WESTERN RECORDER, I am,  
Yours fraternally,  
E. Z. SIMMONS.  
North River, Canton province China,  
Oct. 5th, 1896.

**WORK OF FRONTIER MISSIONARIES.**

The following extracts from letters written by the missionaries of the Home Board indicates a measure of Divine blessing on their labors that will rejoice the hearts of all who have a share in the work.

The Board needs money with which to pay these faithful preachers, our substitutes.

N. L. Pound, Wapanucka, Indian Territory.—I am preaching all the time, visiting the darkest corners of the earth. I have organized one church since I last wrote to you and there is another to be organized on the fourth Sunday of this month. I have had some wonderful meetings this fall. Have received 115 members, having baptized most of them—nearly one hundred converts.

G. W. Evans, Peoria, Ark.—God has blessed my labors this year. I have baptized seventy-nine since our last association, which was in October.

Mrs. L. McIntosh, Sea Side, Fla.—Our work with the Spongers will be limited this winter, as they go further north for their work in the winter. The water is clearer and they can see better. But we expect to go to Key West in December to hold a sailors' meeting. We are trying to rally our forces for the association, so as to have a good meeting. There seems to be a growing interest in the work.

W. D. Smith, Ravin, Indian Territory.—"As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25.

We have had some good revival meetings. Many souls have been made happy in a Saviour's love.

I have baptized three young ladies since I saw you last. I was at the General Association of Western Arkansas and Indian Territory. It was the grandest meeting that body ever held: God so wonderfully blessed his children. I wish I had room to tell you all about it. I also went to our District Association. There were thirteen converts during the four days service of that body, so you can see the Lord is blessing His people in this poor Indian country. Our churches had larger increase this year than usual.

C. L. Alexander, Bokshe, Indian Territory.—I am in the midst of a grand revival with my home church. Pray for the salvation of sinners.

J. F. McLeod, Potter, Ark.—I am happy to inform you that I have just closed a meeting of great interest here near the railroad. I baptized fifteen at the last meeting and there are other converts we look for soon. I baptized three of my grandchildren. Most all of the converts are young people.

S. G. Lucas, Wister, Indian Territory.—I have gotten back home from my work, having had some glorious meetings. I found two of my children very sick. I am gone from home nearly all of the time, as I put all of my time in the ministry. I have baptized sixty-four this season. I have just closed a meeting where there hasn't been any preaching. I organized a church with four members and when I closed the meeting the church numbered twenty-three, Indians and whites mixed. I baptized an elderly sister seventy-one years old, one of fifty nine years and a man of sixty-two years. The Lord has been wonderfully blessing my labors in this Indian country. There are few houses in which to preach, so the work is all out of doors pretty much. I am nearly blind from having been out in the heat so much this summer and having been up so much at night.

The saints which are in Ohio county, Ky., are making a vigorous campaign against the powers of darkness in this part of God's heritage. Our young preachers, of whom we have quite a regiment, are heroically assaulting the enemy upon the right and left, and many are surrendering to the Lord. Brethren Jarnagin and Caserio are having a good meeting at Mt. Carmel where the writer was for many years the bishop. He worshipped with the saints there last Sunday, which was a rich feast to his old soul.

**NEWS ITEMS.**

New Concord, led by Bro. Mathews, a young preacher who was only ordained last April, are enjoying quite a refreshing from the Divine presence. May the good Lord abundantly bless them. This is a young church which is struggling hard to build the Lord a house. Old Walton's Creek church in the Western part of the county is being led in a revival by their pastor H. P. Brown and J. A. Bennett, of Fairview, Ky., but with what success the writer has not yet learned.

On the fourth Sunday in December the church at Fordsville proposes to begin a series of meetings under the direction of their young but efficient pastor J. N. Jarnagin assisted by the writer, in so far as he may be able to aid him.

Thank God, He is giving the churches young, vigorous and zealous brethren to lead them on to success and victory, as we old men have to retire beneath the shades of the evening of life. Oh! How I love them and how they

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Cure all Liver Ills, Skin and Blood Diseases. 25 cents.

see it to love me. May God bless them all.

J. S. COLEMAN.  
Hartford, Ky., Nov. 24th, 1896.

DEATH FROM USE OF TOBACCO.  
The Tobacco poisoned heart stops without warning, often on the street. SCREW UP, a nicotine chewing gum, overcomes the craving. No sickness, no starving, affording safe and prompt relief. Try it today. See a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich.

**NOTA BENE.**

Dr. T. J. Christian's book "Did They Dip" is on the press and will be ready in a few days. It will contain 200 pages, and the price bound in cloth will be 75 cents; in paper 35 cents. This book is a thorough defence of our Baptist fathers in England before 1641.

Dr. Christian has a great array of original authorities. He has probably the finest private library of original editions and certified copies of manuscripts in the British Museum and the English Libraries of any man in the United States. He has given years to the investigation of Baptist History, and seems to know where every old book is, which is in the United States.

His library contains many of the original editions of books in regard to German and Dutch Anabaptists, many of which have never been translated into English.

All his quotations can be relied upon as absolutely trustworthy. We hope all Baptists will buy the cloth bound copy that they may preserve the book for their children and their children's children. But the paper bound copy is in the same type and contains exactly the same pages.

After reading this book our Baptist brethren will sing with great heartiness and renewed satisfaction that favorite old hymn,  
"We are travelling home to God,  
In the paths our father's trod."  
For sale by Baptist Book Concern.

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Highest Honors—World's Fair.  
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**HERE ARE THE PRICES FOR 1897**  
Note Carefully, and Compare with Prices of Other Houses

- I. Lesson Helps**
- THE BAPTIST SUPERINTENDENT** 25 cents a year.
- THE BAPTIST TEACHER** has been reduced to 40 cents a year (formerly 50 cents), in clubs of five copies or more. Single copies, 50 cents.
- THE SENIOR QUARTERLY** has been reduced to 4 cents a quarter, 16 cents a year (formerly 20 cents), in clubs of five copies or more.
- THE ADVANCED QUARTERLY** has been reduced to 2 cents a quarter, 7 1/2 cents a year (formerly 10 cents), in clubs of five copies or more.
- THE INTERMEDIATE QUARTERLY** has been reduced to 2 cents a quarter, 7 1/2 cents a year (formerly 9 cents), in clubs of five copies or more.
- THE PRIMARY QUARTERLY** has been reduced to 2 cents a quarter, 7 1/2 cents a year (formerly 9 cents), in clubs of five copies or more.
- THE PICTURE LESSONS** are 3 cents a quarter, 12 cents a year, in sets of five and its multiples.
- BIBLE LESSONS**, one cent a quarter, 4 cents a year, in clubs of five or more.
- BIBLE LESSON PICTURES**, \$1.00 a quarter, \$4.00 a year.
- II. Illustrated Papers**
- OUR LITTLE ONES**, 25 cents a year, in clubs of five or more.
- THE YOUNG WEAVER**, monthly issue has been reduced to 2 cents a quarter, 8 cents a year (formerly 10 cents), in clubs of five or more. The semi-monthly issue has been reduced to 1 cent a quarter, 4 cents a year (formerly 5 cents), in clubs of five copies or more.
- OUR BOYS AND GIRLS**. This is a new journal weekly, and takes the place of *Watchdog*, which is discontinued. It will consist of four pages, weekly, the rest of the *Young Weaver*, but with several features not practicable in that paper. The price will be 8 cents a quarter, 30 cents a year, in clubs of five or more copies.
- OUR YOUNG PEOPLE** will hereafter be issued weekly at what is really a very great reduction in price. It will be enlarged in size from eight to sixteen pages, will be maintained by an able corps of contributors, and will be well illustrated. We intend this for a wide awake up to date paper for the young people of Baptist churches. The price will be 13 cents a quarter, 50 cents a year, in clubs of five copies or more. Single copies, 60 cents a year.
- THE COLPORTER** is for everybody, published monthly, illustrated, at the marvellously low price of 5 cents a year, in clubs of twenty or more.

The periodicals of the Society are the best GRADED, the best MADE, the best CIRCULATED, and now the CHEAPEST denominational literature in the world. Something for everybody, and everything the best. Nothing less than this should satisfy Baptists.

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—OF THE—  
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J. M. FROST, Sec'y.

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- Its Bible Department.**  
It has a specific Bible Department, out of which grants are made for the free distribution of Bibles in destitute places, and furnishing Bibles at cheap rates to those wishing to purchase.
- Its Appropriations**  
In less than five years' time it has contributed to denominational work from its business earnings as follows: seven thousand dollars' worth of literature and Bibles to destitute schools, twelve thousand dollars in cash to the Home and Foreign Boards, nearly seven thousand dollars in cash to Sunday-school missions in the different States, and fifteen hundred dollars to other denominational interests.
- Its Book and Tract Department.**  
It has also established a Book and Tract Department, out of which appropriations and sales will be made in the interest of circulating denominational and other religious literature.
- Its Periodical Department.**  
It publishes the full line of Sunday-school helps owned and controlled by the Southern Baptist Convention. This supports every other department, enabling the Board to do all it has done in the way of making appropriations and forwarding the work.
- Giving Your Help.**  
We earnestly solicit your help. We ask not for your contributions, but simply that you will supply your schools with literature from the Sunday-school Board at Nashville.

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Address all orders, either for supplies or samples, to the  
**Baptist Sunday School Board.**  
NASHVILLE, TENN.

THE FATE OF JUDAS.

Bill echoed through the dark divin  
The shout that balled the doom of blood;  
When lo, a pale and haggard man  
Before the stern tribunal stood:  
He strove to speak, a while his breath  
Dance fitful as the rasp of death;  
Nor sought those hollow sounds express,  
Save guilt and utter wretchedness!

"Guilt on his knees the traitor fell.  
There dashed to earth the dust of blood,  
And twice he o'er mastering fiend withstood.  
Faltering, at length his accents came,  
Words more than anguish, worse than shame:  
"O, I have sinned! for I have sold  
The guiltless blood for guilty gold!"

Then curled the proud priest's lip of scorn,  
Hate flashed from his indignant eye;  
And "Go," he cried, "thou cursed forsworn:  
Accursed live, ungodly die!  
The deed is done, the price is paid;  
For Him thy coward soul betrayed,  
His blood may sate the wrath divine,  
But who, foul traitor, reck's of thine?"

He heard, and with a frantic yell  
Of agony and wild despair,  
With guilt that not a Cain could tell,  
Remember that not a Cain could bear,  
He rushed—O whither? Human eye  
Saw not the doomed apostate die:  
He fell, unlighted, unforseen,  
Outcast alike of earth and Heaven!"

—Thomas Dale.

OUR PULPIT.

THE PRIVATE MINISTRY.

BY JAMES THEW.

Remember that by the space of three years I ceased not to warn every one, night and day, with tears.—Acts 20:31.

When we preach, warning every man, and teaching every man.—Col. 1:28.

There is something exceedingly fine in the line of conduct that is indicated by these words, for the Apostle is speaking—in both passages—not of his public life and work, but of a direct and personal intercourse with individual men. Paul preached the Gospel in the haunts of the learned and in the synagogues of the Jews. He preached the Gospel in the busy marts and crowded streets of great cities. He preached the Gospel—to use his own expression—wherever he found an open door of entrance. But he seems to have supplemented his public labors by labors of a private kind, by contact with men one by one, by earnest, face-to-face warning and appeal. This he appears to have done in Ephesus—"for the space of three years"—and a picture truly sublime in its pathetic intensity rises before the mind when he tells us that he did it "night and day with tears!"

It may be admitted at once that a work of this kind, a work which is at once so momentous and so delicate, a work in which we approach our fellows on their most sensitive sides, requires and demands the most painstaking care. In the end it will reward it, but all along the line it will demand it! Some of the methods of approaching men individually on the great theme of personal religion which have been sometimes employed, have deserved the very sharpest things even caricature has had to say about them! The tract, which was not a model of strength or of wisdom, thrust into the hand of a thoughtful man; the solemn question, sprung without warning amid the distractions of the market, the abandon of a summer's holiday, or the innocent gaieties of an evening party, the indiscriminate loan of religious books—as if the locks of all minds were to be turned by the same set of keys—it is these and similar things which have brought down upon this Pauline practice much of the angry ridicule to which I allude.

It must be admitted further that a work of this kind calls more loudly than any other in which we can engage for the profoundest humility in him who essays it. Any conscious, or even unconscious, show of superiority, any exhibition of a lecturing or of a

dictatorial spirit, any real or apparent assumption of a personal right to "reprove, rebuke and exhort"—these things are not only eminently wrong in themselves, but they defeat the very object we have in view. There is a way of talking to men about their higher interests which tends to make us about as unwelcome in their company as a too forward child is in ours! And by whatever means that is brought about, when it is brought about we may as well gather up our tools and go. Too much earnestness, too much pertinacity, we cannot show, for we are dealing with matters that outweigh the fate of empires! But we are not religious policemen we are not private moral lecturers. The way to holiness, the path to heaven, is not just so easy, even to our feet. We shall fail if we ever depart from the central point; we are sinners, saved by the abounding grace of God, anxious to direct feet that stray as ours once did, and but for that same grace would again, into the love and service of our blessed Lord.

It is a work, too, that should in the main be done on what I may call "natural lines." There are such lines in this as in all things, and success lies in finding them and keeping to them. This leads me—I hope without wounding the feelings of any—to speak in discouragement of other methods and practices. I know a tradesman who, in his new-born zeal for Christ, would put leaflets bearing such words as "Eternity," "Salvation," "Heaven" into parcels he was sending home. Can we wonder that many who received them felt that the good man had taken an unwarrantable liberty? When we sometimes have staring placards at the corner of streets, asking the busy passer-by some startling question as to his spiritual condition and prospects, and so on. The good intentions of such people are beyond all suspicion. It is their discretion that I impeach, and impeach it as a departure from "natural lines of action."

And are there no such lines which, in the providence of God, fall to all of us? Do the walks of trade, the regular spheres in which they spend most of their waking hours, do these not present numberless natural and fitting opportunities for speaking that word which, spoken in season, is exceedingly good? You may not stop the man in the street with, "Do you know you are a sinner?" but may the parent not take the child aside and seek suitably to impress its opening mind with the beauties and solemnities of religion? May not the shop-mate, without any breach of manly propriety, do the same or similar for the shop-mate? And do not the sweet intimacies of friendship afford us many a golden moment that might be put to a like use? There is such a thing as officious, and therefore useless, interference with other people. There is a wise and brotherly solicitude, a tender and loving anxiety. Common life is full of natural outlets for both. And whose is wise will look upon this ministry as an inseparable part of the "high calling of God in Christ."

The early Christians adopted this plan. Early Christianity was largely propagated in this way. Andrew finds his brother and brings him to Jesus. Philip finds Nathaniel, and says, "We have found the Messiah." Timothy was a child of personal religious instruction—Lydia was one of a small group who worshipped God by the river side. And Paul, according to the text, filled out his public life for three years in a great city by private warnings and personal oversight. All the

great spirits of the early Church were won so! They are the crowds converted in one day of whom we hear nothing more! Some Christians in the present day seem to have such a horror of proselytizing that they are in no small danger of losing their sense of personal responsibility. To make a proselyte is one thing; to be a means, in God's hand, of saving a soul, and all that that implies, is another.

We owe it to our fellows. Let men say what they will—and they can hardly say too much—about the harm done by the rude obtrusion of religion; there is many a poor fellow at this hour, a slave to his passions, to his doubts, to his fears, who would be thankful if some one, to use an expression which mixes the metaphor, would "break the ice." We have had talk, more than enough, about respecting people's independence—about religion being a thing between a man and his Maker. That is one of those half-truths which are often more mischievous than untruths. Ah, there are men and women about us all who are tired of the hollow conceit, and who would bless God if some one would stretch out a helping hand. I tell you, a man wearied of his sinful wanderings, longing for his Saviour, with his "lightnings within and his fears without," is often quite as eager to welcome timely aid as a man overboard! And, oh, in what waters! Will no one fling him a life-belt? Can no strong swimmer be found who, at least, will hold up his sinking head till Jesus comes to him, "walking," as of old, only upon more troubled waters? Tell me not of a man's independence when he is sinking into depths, no line can plumb!

No one here will say this is overdrawn. If they did, I would reply, "My brothers, the wail has yet to be wailed which can outdo, either in seriousness or in sadness, that of the psalmist, when he said, 'No man cared for my soul.'"

SHEPHERD MY SHEEP.

This is Christ's language to Peter as recorded in John 21:16. But unfortunately for the churches the Old Version read feed my sheep. And a great many pastors imagine that their only duty, as an under-shepherd of Christ, is to feed the sheep, or rather to dispense a lot of food to such as may come to the place appointed for such distribution. They do not seem to feel that they are responsible for the many who fail to come to the place appointed for Divine worship. No shepherd feels thus toward his flock. Can you imagine a shepherd feeding half his flock and then lying down to sleep with no anxiety concerning the remainder? Such a man would not be called a shepherd, yet I have known men called pastors, who bestowed all their labor and care on the few of their churches. They preached to the few, they visited the few, while the many who are also the weak, are left to the world and to the devil. This is not well pleasing to God, "The whole need not a physician, but they that are sick."

I know that a great many members are unworthy an attention, but Christ did not ask Peter if he loved the sheep, but if he loved Him. And this should be the basis of the pastor's anxiety concerning his flock. Love for the Great Shepherd should prompt us to look after all his sheep whether they be weak or strong. I know this requires a great deal of time, but I do not believe any one ought to accept the office of shepherd unless he is willing to do shepherd's work.

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I am confident that many churches now called dead could be brought to life by faithful pastoral work. If the brethren in the country could only be brought to see the necessity for such work I believe there would be quite a revolution among the churches. Christ said to Peter "Feed my lambs," he said "Feed my sheep," "Shepherd my sheep." And to shepherd sheep means to look after all their needs. Wolves, dogs, and disease must be guarded against.

Peter understood Christ's meaning when he said to him "Shepherd my sheep." For we hear him afterwards exhorting the elders not only to feed the flock but to take the oversight thereof. And I would that all pastors could realize that they are under obligation to look after all things that pertain to the spiritual welfare of their members. And just here I wish to say that there is nothing much worse neglected than religious literature. Most pastors will agree with me in saying that there ought to be a good Baptist paper in every family. But all will not agree with me in saying that they are under obligations to put the paper in reach of each member of their flock. Yet I fully believe this to be their duty. What shepherd expecting to be away from his flock for one month would not provide for them a good pasture to feed upon during his absence. The flock of the Lord can not eat enough at one time to last a month. And the men of the world are preparing food of all kinds, in great abundance. Indifferent, bad and worst. Not only so, but this food is so highly spiced and flavored, and so very cheap that the consumption by the people is very great. A pastor need not expect his flock to read of the news of this world for twenty-nine days in a month, and then for one or two days feel any great anxiety concerning the kingdom of Christ. Just so long as church members read other papers to the exclusion of religious papers just so long will they be worldly minded. If a pastor has the love and confidence of his people as he ought to have, he can do more in the way of putting a good paper and good books in their homes than any other man. Having then this advantage over all others, and having the oversight of the flock committed unto him, it appears to me that the pastor ought to look after this matter and see to it that his members are supplied with such literature or shall prepare them to receive and appropriate the word of God when delivered to them.

J. R. HUNT.

Rapids, Ky.

NORTH CAROLINA NOTES.

The North Carolina Baptist State Convention met in the town of Morganton, N. C., Nov. 10-15. This was the first time in its history that it met under the shadows of the Blue Ridge Mountains. The attendance was not as large as usual, but it went to high-water mark in its work, speaking and spirituality. Pastor R. H. Marsh was elected president. Pastor J. W. Carter in casting his vote said: "Last week I cast one vote for

President; this week I cast 103." Pastor J. B. Richardson preached the introductory sermon from the words, "Jesus Christ, the same yesterday, to day and forever." It was a timely sermon, and produced a fine impression on the Convention.

The various boards brought in good reports which were thoroughly and ably discussed. The college is making an effort to endow the Durham Chair of the Bible, occupied by Prof. W. R. Cullom, recently of the Seminary. His work already is a great success. The Orphanage report was good. The central building is ready for roof. A collection of \$550. was taken for the building. There are 136 orphans under its care. The State Mission Board reported a debt, but there is every reason to believe that there would have been no debt if the Convention had not met a month earlier than last year, thus giving only eleven months for work. Bro. J. E. White has done remarkably well this first year of work. A collection of \$530 was taken for State Missions.

The Female University is still pushing its work. This is of importance. The building has reached its third story. The Foreign Mission pledge was by resolution increased to \$10,000 instead of \$9,000, which was asked by the Board.

The Home Board's report was ably discussed and its importance emphasized.

Bro. J. M. Frost was present and made one of his best speeches for the Sunday-school Board.

Bro. R. G. Szymour, representing the Publication Society, was present and addressed the Convention.

Dr. W. H. Whitsitt was present and spoke to the Convention. He was royally received by the brethren. His collection was about \$335. This was over \$150 less than he received last year. This was due to the attendance at the Convention being smaller than usual. Had the Convention been in a central location, his contribution would have been larger.

Bro. Edens, of the *Christian Index*, Bro. Quisenberry, of the *Baptist and Reflector*, Dr. A. E. Dickinson, of the *Religious Herald*, and Bro. M. P. Matheny, of the *Southern Baptist*, were present. Dr. Dickinson added much to the Convention by several humorous talks.

Bro. S. C. Mitchell, whom Kentucky loves, was present and made a fine speech on education.

Next year the Convention will meet at Oxford, and Pastor A. E. Barron will be the preacher.

C. A. G. T.

Fayetteville, N. C. Nov. 16.

THE LOSS OF THE SOUL.

"What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 7:37). Thinking over this text, the extent of the loss contemplated magnifies until it becomes appalling. The loss of the soul! Who shall describe what it means to lose the soul? We know it means the loss of heaven, the loss of happiness, the loss of hope. But here we pause, for language fails us to



WESTERN RECORDER.

T. T. Eaton, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 3, 1896.

THERE has been much said in the English papers, especially in the London Times, in regard to the poverty of the Episcopalian preachers. It appears that seven thousand of them get less than \$650 per year, and four hundred get less than \$250.

These preachers, belonging to the state church, receive their salaries from taxes imposed on all property owners, and from certain endowments. Baptists and others are forced thus to contribute to the support of the Episcopalian preachers. Their own congregations give nothing except the taxes which all are required to pay.

But the value of property in the rural districts has fallen greatly. Hence the amount from the tax for the support of the preachers has diminished till some find starvation staring them in the face. There are cases reported in the Times in which the vicars were said to be suffering for lack of food, and their daughters were applying for places as servants.

The London Speaker, in commenting upon this state of affairs, says that the endowment of a church apparently prevents the congregation from doing its duty. And the Speaker adds: "The liberality of Nonconformist congregations and the comfort of their clergy stand out in flagrant contrast with the apathy and neglect of Churchmen, and with the wretched poverty which the Establishment permits."

What makes this state of affairs most disgraceful, is that in the places where the preachers are suffering most the rich men are members of the Episcopalian church. The noblemen are the great landowners of England, and almost to a man are they Episcopalians. If they gave as liberally as the Nonconformists do, their clergy would be well supported even without the endowments.

This all shows how bad it is for people to be relieved of the necessity of giving. We know of a church in a flourishing town where one generous and wealthy brother paid all the bills. When they were raising the pastor's salary he would say, "Raise what you can and I will pay the balance." Each successive year he had to pay a larger balance than the year before. When this brother died the benevolence of the church had well nigh dried up, and it was almost impossible to raise money for any purpose. It was noble and generous in him, and he did not do more for the cause than he ought to have done, but he did not do it wisely. He should have given so as to encourage the giving of others, instead of in a way to relieve them of the need of giving.

We lately got hold of an amusing illustration of this same principle. We read a copy of the minutes for two years (in one pamphlet) of an anti-mission Baptist association. The reason the minutes for two years were printed together was that the churches could not be persuaded to give money enough to print the minutes the first year. Special and earnest appeals were made to the churches to take "collections to print the minutes." Judging from the copy before us, the whole cost could not have been more than \$12 or \$15 and yet it took two years to raise it.

Frequent and systematic giving is a necessity, and for the lack of it "many are weak and sickly among" us. There can be no doubt that the failure to give to

church support and to missions is a great hindrance to the piety of multitudes of Baptists. There is no excellence of character which is not promoted by giving to the cause of Christ. The people need the giving more than the cause needs the gift.

Editor Western Recorder:—

Our church at her last conference excluded two (women) members for professing modern sanctification, sinless perfection, soul and body, and for dancing. The clerk and one deacon became very indignant at the pastor and church, absented themselves from church, and attended a Negro meeting while there was a protracted meeting in progress at their own church. In your opinion, what should be done with them? Please answer.

A SUBSCRIBER.

These brethren should be labored with kindly and faithfully. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Such is the language of infinite wisdom. (Gal. 6:1.)

It is curious that becoming "sanctified" should lead a man away from church. Yet it is generally the effect, so far as our observation has gone. They usually regard the churches as Babylon, out of which they must come; hence they are sometimes called "come out-ers." Our information is that there are already seven distinct sects of these "come-out-ers" who are too holy to be connected with the churches. Each sect regard all except themselves as Babylon.

It is to the credit of the two women, above mentioned, that they did not want to leave the church, and that it was deemed necessary to exclude them to get rid of them. It is to be hoped that their attack will prove to be a mild one, from which they will soon recover; so that they can be restored to fellowship and can serve God in the ways He has appointed.

We sympathize with the Christian Index. It ventured to speak irreverently of the Monism of the Baptist Courier, and the latter flew at once into a frame of mind which expressed itself in a long and angry editorial. Monism is the apple of the Courier's eye, and whoever speaks of that doctrine with unbecoming reverence may expect to be sharply rebuked by its doughty champion in Greenville. The Index last week labels its hit of pleasantries, "this is a joke," but it shows no sign of repentance of its lack of respect for Monism. We have been there too. We have failed to appreciate Monism, and have called down upon our heads the sharp condemnation of the Courier.

The Index even dares to quote irreverently from an address on Monism which one of the editors of the Courier made to the Baptist Congress, as follows:

In regard to the relation of the objective and subjective, ethically considered, it is important to observe that man as an ethical being is not outside of, or separate from, the universe, any more than as a physical being he is outside. As his physical nature must express the physical laws of the fundamental reality, his moral nature must, in a measure, mirror the objective, immutable moral order, or ethical laws of the reality; in other words, owing to the immanent character of moral law as constitutive of moral being itself, intelligence cannot wholly misinterpret the objective moral order, i. e., the moral is not and cannot be wholly objective.

We confess that this language does not convey the dimmest idea to our mind, and we sympathize with the Index' inability to get any sense out of it. If the monistic editor would kindly condescend to the stupidity of his unmonistic brethren enough to specify one of the "ethical laws of reality," and one of "the physical

laws of fundamental reality," we might be able to take a step toward the misty elevation whence the beauties of Monism can be seen.

We agree with the editor, however, (and it is a real pleasure to agree with him) that "it is important to observe" that man is "not outside of the universe" if we would get a correct view of "the relation of the objective to the subjective," or of anything else. To a man outside the universe, no correct conclusion is possible, since to be outside the universe is not to exist. Such a man (I) would be sure to "misinterpret the objective moral order." Yes, yes! Great is Monism! and the Courier is one of its enthusiastic prophets.

"THE Occident of San Francisco insists that it is true blue Presbyterian, and yet it advocates the administration of baptism by women!"—Western Recorder, Louisville.

In your desire for brevity, dear RECORDER, you have undesigedly misrepresented the position of THE Occident. First of all, we have had no occasion to insist upon being true blue, any more than one whose parentage is well known has need to insist that he is the son of his father. In the second place, to announce that "THE Occident advocates the administration of baptism by women," is a sweeping statement, which is not borne out by anything THE Occident has said. If our Baptist friend will read the editorial to which he alludes, he will find that the special question at issue was, What shall be done about baptizing the Zenannas women, whose conversion to Christ has been brought about by our women missionaries, but into whose presence men cannot go? Shall they be left unbaptized? THE Occident suggested that as the rite of baptism in the apostolic church was administered by deacons and (undoubtedly) by laymen, as well as by the recognized Scriptural class, that the missionaries working among the Zenannas could be inducted into the office of the deaconate and given authority, by presbytery, to perform the rite of baptism upon such native converts as could not be reached by men. Does the WESTERN RECORDER object to this?

We certainly do object to it. There is no Scripture authority for a woman to administer baptism. When an ordinance cannot be administered according to Scripture teaching it should not be administered at all. We have no right to change what the Bible prescribes. If a church could not get any "fruit of the vine," they are not at liberty to substitute something else instead in observing the Lord's Supper. Where the right elements cannot be obtained, the ordinance should not be observed. The command is not "do this in remembrance of me, but if you cannot do this, then do something else of your own devising."

If the women in the Zenannas really are so situated that they cannot be baptized according to Scripture, they should not be baptized at all. They are not authorized to change the administration of a Bible ordinance. God knew what He wanted us to do when He commanded the ordinances, and He has given us no discretion to make changes to suit our convenience, or to suit what we regard as emergencies. There is no sacramental efficacy in the ordinances; and where they cannot possibly be observed rightly, there is no loss from not observing them at all.

THE Salvation Army made an effort to get hold of the Negroes in the South some time ago. The effort was a complete failure.

They reckoned on the Negro's emotional nature. They thought the drums and tambourines and the red jackets would prove captivating to the Negro mind, and that they would leave the Baptist and Methodist churches, and follow the din of the Salvation Army

in thousands, as small boys follow the brass bands in the streets.

In their effort they lived with the Negroes on terms of social equality, and this they fondly hoped would greatly aid their efforts. But it had the opposite effect. The self-respecting Negroes felt a contempt for them, and in losing caste they lost all hope of influence.

New, undeterred by their previous failure, the Army proposes to make another effort, with Atlanta as a starting point. The officers are to be white men, and are to conduct themselves as white men, and thus avoid the contempt of both races.

This expedition will probably be as complete a failure as the former. Our colored Baptists are emotional. If they feel happy they shout. If they are burdened with a sense of sin, they groan. A little more shouting and groaning might not be amiss among the whites, by the way.

But their frank way of expressing their feelings does not prevent their having convictions, and very earnest ones. Their religion is not to be overthrown by a drum and a tambourine, nor yet by a poke bonnet and a red jacket.

We are asked why it is that so many people are ready to say ugly things, while so few are ready to retract them and apologize for them. We answer:

1st. It takes no strength or nobleness of character to say ugly things; while it does take both strength and nobleness to make retraction and apology. Indeed the less a character a man has the more ugly things he is likely to say, and the less likelihood of his making any amends.

2nd. As a rule, a man who has character enough to make retraction and apology for ugly things said, has character enough to keep him from saying the things. Hence, as a rule, those who say ugly things make no retraction and apology. They haven't manhood enough.

3d. Sometimes a man of noble character, under special provocation or excitement, will say ugly things. Then when he reflects he is ready to retract and apologize. But this is a small class, and therefore only a few of those who say ugly things ever make the amends honorable.

THE Baptist Union Thanksgiving meeting at Chestnut-street church last Thursday was an interesting occasion. The editor of the RECORDER conducted the exercises in the absence of Dr. Weaver. Dr. Purser read the Scripture selection. Dr. Pickard led in the opening prayer. Prof. McClothlin took the collection for the Orphan's Home, and Dr. Christian took the leading part in preaching the sermon. It was an interesting, impressive and appropriate sermon, setting forth reasons for thanksgiving. He grouped the reasons under three heads. We should thank God 1st for being Christians; 2nd for being Baptists, and 3rd for being Americans.

REV. JAMES MORGAN WELLS DEAD.

The sad news comes to us by telegram from Fort Worth, Texas, that Brother Wells died Tuesday, 7 A. M. In his death the denomination has sustained a great loss. The bereaved family and church have our deepest sympathy.

No true man can live a half-life when he has genuinely learned that it is only half a life. The other half, the higher half, must haunt him.—Phillips Brooks.

Editorial Varieties.

The Courier-Journal recently said of certain politicians: "They look upon opposition as impious. Why? Because it does the same thing who are not politicians." Matthew Arnold, whom so one will suspect of any leaning toward orthodoxy said: "We look with apprehension on all that diminishes man's attachment to the Bible."

Dr. Whitall was most cordially received both at the State Convention in Morganstown, N. C., and at the General Association in Richmond, Va.

The American Board of Foreign Missions closed its year without debt, but they did it by cutting down the force on the field and by withdrawing support from native missionaries.

Prof. O. A. Curtis says the most significant feature of modern life from the Christian standpoint is "the sense of personal responsibility for character." Alas!

Mr. Kipling certainly does writing profitable. He is to be paid 50 cents a word for a story to contain 40,000 words. This foots up the neat sum of \$20,000. There are writers who do not get one cent for fifty words.

We congratulate Pastor Anderson and the church in Oremson on their new and handsome house of worship, almost ready now for dedication. Bro. Anderson is a most efficient pastor and his labors have been richly blessed.

Speaking of the indignation in England at the Sultan's cruelty to the Armenians, Dr. Barrows says: "It is refreshing to know that private persons of distinction have sent back their decorations to the great assassin who gave them."

The Outlook speaks of Dr. John A. Broadus as "Professor John A. Broadhurst," and of Dr. E. H. Harris as "Dr. E. H. Haines, of Louisville." What is fame? Byron said it was "getting killed in battle and having your name spelt wrong in the gazette."

The Christian Advocate speaks of the Baptist Congress in Nashville as having been attended by "How was a foundation," and of Dr. T. J. Morgan and others. They tell us Dr. Harris' paper was the best in the lot. Whatever he does is well done.

The Rev. T. P. Dudley, of Madras, India, sends a list of the five hymns he regards as best, and we publish it, though it comes in so late: "How was a foundation," "Rock of ages," "When I survey the wondrous cross," "There is a fountain filled with blood," and "From Greenland's icy mountains."

When Prince Albert Queen Victoria's husband, lay dying, he said: "I have had wealth, rank and power, but if this were all I had, how wretched would I be now!"

Let me send myself in them. The father of Robert Browning had his pew in the gallery of the church he attended in London, and there it was where Robert Browning sat for worship as he grew up. After he became famous, some of the rich and proud members complained of the pew made over the Brownings, who only sat upstairs."

Bro. W. S. McCarty says: "Of what denomination are Dr. Northrup and Dr. Watta who wrote the articles composing the book titled 'Sovereignty of God' for which you wrote the preface?" Dr. Northrup is a Baptist, while Dr. Watta was a Presbyterian. He recently died. That is a great book, worthy of careful study.

Prof. Godet says: "To-day almost all the Stundists hold the beliefs of the Baptists, and in the South of Russia Baptists and Stundists are practically synonymous terms." There are 250,000 of these Stundists who are Baptists. Our friends in the East show sympathy toward these our persecuted brethren.

Dean Swift says: "It is a very unfair thing in any writer to employ his ignorance and malice together, because it gives his answer double work: it is like the sort of sophistry that the logicians call two mediums, which is never allowed in the same syllogism. A writer with a weak head and a corrupt heart is an over-match for any single pen: like a striking jade, dull and vicious, hardly able to stir, yet offering at every turn to kick."

The Rev. John Robertson, of Glasgow, Scotland, is reported as saying that there are many Presbyterians in Scotland who are convinced that the only way to heaven is the right baptism, and that they will probably form Presbyterian-Baptist churches, holding the Presbyterian polity while practicing the immersion of believers. We hope they will adopt New Testament polity as well as New Testament baptism.

The Outlook says the current "higher criticism" will make reverence for the Bible deeper. They have been saying this a good while. It is high time for some of them to explain how believing a book is full of mistakes can make reverence for it deeper. We are not made that way. The more mistakes a book has, the less reverence we have for it. We reverence the Bible because it is God's Word, true from lid to lid, the only and the all-sufficient rule of faith and practice.

A congregational preacher in England published a suggestion that the brethren in the ministry wear robes in the pulpit. Among the answers received were those of the Free Church minister in a gown is a spiritual monstrosity. The crying need is for men in the pulpit, and Dr. Barrett would give us no millinery." When Spurgeon poured out his soul before 7,000 people he not only wore no gown, but was without the least trace of pomp; he wore a simple, white tie, yet every soul present felt his authority."

Among the Churches.

LOUISVILLE.

Walnut—Pastor Eaton preached. Bro. Pursler left for New Orleans Thursday night. Three received for baptism, 4 by letter, 2 baptized and 3 under watchcare. Pastor Eaton sermons next Sunday night, a series of sermons on the "Life and the Land."

Broadway—Pastor Pickard preached. One received for baptism. Chestnut—Pastor J. M. Weaver preached. One received for baptism and baptized. Three received by letter.

East—Pastor Christian preached. Two joined by letter. Five weddings during the week. Pastor Christian begins a series of sermons Sunday night on the Story of Genesis.

McFerran Memorial—Bro. E. P. Jones preached. Pastor Jones is in Chattanooga aiding Pastor Garrett in a meeting.

Twenty-second and Walnut—Pastor Hunt preached. Two joined by letter. Six baptized since last report.

Franklin-street—Pastor Edwards preached. Two baptized. German—Pastor Ritzman preached. Highlands—Pastor Dawes preached as usual.

Logan-st.—Pastor Ewing preached. Parkland—Pastor Nowlin preached. The pastor was stormed on Thanksgiving day and his ladder was well filled.

Portland-avenue—No report. South-vate-street—Pastor McFarland preached as usual.

Twenty-sixth and Market—Pastor Thompson preached. Since last report two have been received for baptism, one by letter and one baptized. Two hundred and twenty in prayer-meeting last week.

Third-ave.—Brother B. M. Bogard preached. He preaches every day this week. Eight received for baptism and seven by letter.

Thirty-sixth and Blismark—No report. Highland Park—Pastor Burroughs preached a thanksgiving sermon.

Clifton—Pastor Masters preached to children. One received for baptism.

SEMINARY NOTES.

Tuesday was Missionary Day, and was one of unusual interest and power. Giving for discussion, "Propositions of the Bible," led by Bro. John Bass Shelton in a very vigorous paper, as follows: I. What is it. II. How Established. III. How to be maintained. Bro. Shelton is an easy, fluent speaker, and read his paper with fine effect. Dr. Warder followed, and strongly endorsed the paper, and suggested that it ought to be published in tract form. Good suggestions by Dr. Dargan. Bro. Asten, from Brazil, told us some of his experience. Dr. W. D. Powell, of Mexico, then spoke in his strong and forceful way on "Missions and the Holy Spirit."

The students voted a hearty vote of thanks to Dr. Harvey and the Book Concern for "Thanksgiving turkey. Come again, Doctor.

Bro. Coell V. Cook has been called to and accepted the pastorate of Meadow Home church for two Sundays a month.

Bro. Geo. E. Burlingame, one of the best young preachers in the Seminary, preached at Ferrysville Sunday morning, (missionary sermon, at Fifth Sunday Meeting of South District Association.)

Dr. Kerfoot is gone to the whole Carolina State Convention, and while gone will preach the 40th anniversary sermon of the Citadel Square church, Charleston, S. C.

Dr. Powell visited New York Hall, and gave the students the greatest missionary speech of the season. The Doctor also donated a box of blacking each to the 100 students in New York Hall, provided they were at the missionary meeting.

The students are invited to hear Dr. McGarvey, of Lexington, on "Some Mistakes of the Bible," in Chestnut-street Baptist church, Friday, Dec. 4, at 8 o'clock. No charge for admission. Prof. McGarvey is an able and vigorous writer and speaker, and the brethren would do well to hear him.

Supplies for Sunday: City Mission, morning, J. Bell; Saunders, morning and evening, J. F. Newton; Portland, morning and evening, J. E. Watkins.

The Seminary work is moving along nicely. God bless the old, safe, sound and conservative WESTERN RECORDER.

WM. D. NOWLIN.

THE STATE.

Pastor P. I. Lipsey writes: "Bro. J. G. Bow, of Pembroke, came and helped us for nearly two weeks in a revival meeting. We think he is qualified in an excellent degree for such work, and we

were helped and blessed in many ways. This is the second time Bro. Bow has been here on such a mission and we should like to have him again. But best of all the Lord was with us, saving grace and to edify his people. Fourteen altogether united with the church and we expect the work to go steadily on."

Pastor E. W. Coakley writes: "We closed Monday a very interesting and helpful meeting with Sugar Creek church, Davison county. We had Bro. A. J. Ashburn of Louisville with us who did all the preaching to the great delight of all who heard him. As a result the meeting three were baptized, two others converted, and quite a number who were in doubt as to their spiritual condition had the evidence of their acceptance with Christ brightened. It was a meeting of real strength to the church."

Pastor J. J. Davis writes from Bagdad: "I have just closed a two week meeting here in which I had the assistance of Bro. J. S. Gatson of Eminence. He won all hearts by his earnest, practical, Gospel preaching. The religious interest was good, congregations large and the church was greatly benefited. Six were added by letter and it is believed that eternity will reveal other and greater results. The church has just sent a nice Thanksgiving donation to the Baptist Orphan's Home. The Clay City's Saints have remembered their pastor and family in a Thanksgiving donation, worth twenty-five dollars and a friend here sends a nice load of hay."

Pastor Granville Dockery writes from Cave City: "I began a meeting at Little Home church near Mammoth Cave and continued 5 days, and then left the meeting in the hands of Pastor W. S. Doyel. We had had when I left 12 or 15 forward for prayer, 3 or 4 of them were converted. Pastor Doyel continued the meeting more than a week and closed, I understand, with near 30 additions. I came from there and began a meeting at home and continued 13 days, closing with 10 conversions and 12 others, of whom were baptized at the close. One especially interesting feature of the meeting to me was the privilege of baptizing our little daughter who is our only child. She was converted the day she was 12 years old. The two rescued here were assisted the first week by W. H. Smith, editor of the Baptist Helper of Scottsville, Ky. Bro. Smith did some excellent work. The meeting far exceeded the expectation of all, as the religious advancement made by our members think it folly to attempt a meeting. I after closing here aided Pastor Doyel at Dripping Spring near Smith's Grove. Though the meeting had been announced, also, hindered by measles, the community yet we had a thorough revival in the church and closed after 12 days, with 9 conversions and 8 additions to the church."

Pastor R. B. Mahony writes: "We have just closed a most delightful meeting in my church at London. Dr. J. M. Weaver, of Louisville, did the preaching, the character of which was calculated to produce great results hereafter. There were 7 for baptism and 4 by letter. The church greatly revived and strengthened."

Pastor Wm. M. Stallings writes from Texas: "I am very encouraging as to the work of my church at Bradfordville. Received two for baptism at our regular service on last Sunday. I have had to baptize three times there since July. A deep spirituality pervades the membership, and additions are frequent."

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Bro. E. M. Jolly writes: "The Flag Spring church, Campbell county, is certainly enjoying a refreshing from the Lord. A two weeks meeting has just closed, Bro. Swindler of Covington doing most of the preaching aided by the Pastor at Logan Vickers. Result: a large part of the membership greatly revived and fifteen additions. Bro. Swindler left greatly beloved by all. The church has extended to Bro. Vickers a unanimous call for next year and we are hoping and praying for even greater things."

Bro. Harvey Boyce Taylor, the worthy son of Bro. Billy Taylor, of precious memory, has accepted the call of our church at Murray the county-seat of Marshall. Bro. Taylor graduated with distinction at Bethel College and

at the Southern Theological Seminary. We predict a most useful and brilliant career for him. Bro. W. J. Couch writes from Kellsey: "We are in the midst of a genuine revival here; pray for us."

Bro. J. H. Burnett, of Auburn, is assisting Pastor Terry at Glasgow. Good preaching and a fine prospect for an old-fashioned revival. Glorious news from Shelbyville. Already Pastor D. D. Furwood has baptized 59 happy converts. Bro. T. M. Martin, of Beattyville, a man full of the Holy Spirit, is doing the preaching."

Pastor White, of Macon, Ga., is conducting a protracted meeting in First church at Bowling Green. Bro. White is one of our ablest preachers, and we hope a great ingathering of converts will crown his labors."

Pastor A. F. Shouse writes from Versailles: "We have just closed a protracted meeting at Hillsboro, conducted by Bro. D. W. His earnest and convincing style of presenting Christ was much appreciated and resulted in a great revival and a great revival to the church."

Pastor Wm. E. Mitchell writes from Carlisle: "We have just closed a very helpful meeting in which Pastor J. H. Boyce, of Lexington, assisted me. The number of accessions was not large, but our membership has been greatly strengthened; indifferent members seem to be revived. Much good seed was sown, and I feel that others will soon take stands for Christ. Bro. Boyce is a faithful preacher of the Gospel and has endeared himself very much to our people."

A brother from Lewisburg writes: "Bro. Otis Maddox of Bethel College has just closed a singing school of two sessions with the M. P. Pleasant church, Logan county. The closing exercises were held in connection with the Thanksgiving services. Bro. Laton Maddox preaching in the morning and Bro. McCord in the afternoon. The occasion was pleasant and hospitably entered into by all the entire day being devoted to serving God by song and preaching the word. Our people are well pleased with the spiritual character of Brother Maddox teaching, as he faithfully seeks to teach the people, and to instill the spiritual teaching of the song, making it a vital part of worship. We would further state that Bro. A. B. Gardner, of Townsville, has accepted the pastorate of our church and will be recalled at Danmore will move into our midst where he will be in the center of his work. Our mission meeting at Lewisburg begins the 1st Sunday in December."

Pastor Eliott Summers writes from Satterfield: "I have just closed a good meeting with Mt. Pleasant church, Anderson county, Bro. J. T. Sampson doing all the preaching. The church and community enjoyed the preaching very much, and we trust that the good seed sown will bear fruit. Visible results: additions to the church—3 baptized, 1 restored."

Bro. J. T. Hall writes from Riley: "I have just closed a 14 days meeting with Pleasant Hill church, in Taylor county, with 11 profession of faith and 11 for baptism. The church is without a pastor and I was invited by the church to hold the meeting, it being my 3rd meeting with them. Bro. J. F. Hunt was with me the last few days of the meeting, to whom I am indebted for preaching 6 sermons."

Bro. J. M. McFarland has been aiding Pastor Valenburgh in a meeting in Litchfield. There were twenty-six additions. Bro. J. M. Weaver has just returned from aiding Pastor Mahoney at London. There were eleven additions. Bro. S. H. Pope writes from Shady Grove, Simpson county: "We closed a good meeting at this place the 24th inst. The writer with the beloved pastor, A. H. Rafter, of Lamont, Tenn., did the preaching. Bro. Hunt rendered good service. God blessed the Word and attended it by his Holy Spirit. The meeting continued ten days. Thirty additions—25 by baptism, 3 by letter, 2 restored. To God be all the glory."

OTHER STATES. Pastor Wm. D. Gay writes from Adams' St, Montgomery, Ala.: "Our church has become the people's church of the city. We are having overflowing congregations; have had over one hundred additions a year, during the present pastorate; though a poor church have contributed over \$3,000 a year, and have now one or two institutional features connected with the congregation. During the present session of the State Legislature we have present more congressmen than they are forming a separate Sunday-school class. Our Young People's Society has been the pride of the state. The new additions to the church, giving five new rooms for different departments make us expect greater things."

C. L. Berry, pastor, writes from Garden Baptist church, Indianapolis, Ind.: "The Lord has wrought wonderfully in our midst, whereof we greatly rejoice. A meeting of two weeks' duration closed on the 29th inst, resulting in 27 additions to the church, 20 by baptism and 7 by letter; 17 have been baptized and 3 await the ordinance, and in the church being aroused as it has not been for years. The power of faith and prayer was manifested in many instances, but two in particular. In one a wife had been praying for the conversion of her husband 22 years, another 17 years; both were answered. It is a McNameer, of Richmond, Ind., preaching with great power for 12 days. We have never known a more earnest, consecrated minister. In four cases the last one of the family out of Christ professed conversion. Praise the Lord for his goodness and his wonderful works unto the children of men."

Bro. H. F. Burns writes from West Nashville: "We have just closed a very interesting meeting of twelve days at Howell Memorial church. The pastor did all the preaching. The Lord greatly blessed many of the Christians. Six were baptized and 2 joined by letter. My greatest joy was at 3:15 P. M. Thanksgiving Day, when I led four of the children of our Orphanage down into the water and buried them with Christ in baptism. We feel that the Lord has done great things for us, and we hope to do still more for him."

PRE-EMINENTLY the finest and best-equipped train run by any transcontinental line to the Pacific Coast is the famous Sunset Limited of the Southern Pacific, which will resume its trips across the continent for the season of 1907 with the train leaving New Orleans November and running each Monday and Thursday thereafter. The line of the Southern Pacific is never interfered with by snow or ice, and the winter journey via it is like a trip to Southern Italy. The way leads through Southwest Louisiana, Southwestern Central Texas, Oklahoma and New Mexico, and on through the orchards and vineyards of California to the Golden Gate. The country is a most attractive and romantic one. If you want to read about it or know of the route, write to the Limited agent, W. G. Naimyer, General Western Agent, 238 Clark Street, Chicago, Ill. who will cheerfully furnish you with abundant literature.

A MEETING OF INTEREST. We have just concluded a meeting here with my Bellevue church, of unusual interest. Bro. G. W. Hill, of Williamstown was with us and by his faithful and earnest preaching greatly endeared himself, not only to the church, but to the entire community. No progressive method were used, nor even asking any one to commit himself by raising the hand. The plain old Gospel was preached from the pulpit and in our personal work with the unconverted, and we were willing to leave the results with God. The visible results were 22 accessions to the church, 17 by baptism and 5 by letter and under watchcare. The meeting was largely attended, our house being entirely too small to accommodate the crowd. We were baptized in the Ohio River Thanksgiving Day, following a Thanksgiving service in the morning, and at night we had a reception service, which was the most enjoyable of the entire series. Notwithstanding the dark night and threatening weather, the crowd was filled to overflowing and every one seemed to enjoy the spirituality of the meeting. To God be all the praise. In conclusion let me say to my brother pastors: If you want assistance in revival meetings you can do no better than to get Bro. Hill. T. L. Utz. Grant, Ky., Nov. 28, 1896.

ITEMS FROM OHIO RIVER ASSOCIATION. Pastor W. R. Gibbs has just closed a most excellent meeting with his Caldwell Spring church, Crittenden county. It was my privilege as well as a great pleasure to be with him most of the time. The church was greatly revived and 22 were added to her number. The brethren have concluded to build a new house of worship as the old brick-house is regarded dangerous.

Rev. J. S. Henry assisted Pastor Gibbs in a meeting held with Macedonia church, Lyon county. The earnest preaching of Bro. Henry was much appreciated by the brethren and the church was revived and 3 baptized. Pastor Gibbs, held a meeting in October with his Dunn Spring church, Crittenden county. The pastor did the preaching, the church was much revived, and 9 professions of faith in Christ.

Pastor J. J. Franks held a meeting with his Salem church, Livingston county in which he had the assistance of Rev. W. R. Gibbs. The Lord blessed the work with 7 professions of faith in Christ.

**Blood Pure?**  
Is it? Then take Ayer's Sarsaparilla and keep it so. Isn't it? Then take Ayer's Sarsaparilla and make it so. One fact is positively established and that is that Ayer's Sarsaparilla will purify the blood more perfectly, more economically and more speedily than any other remedy in the market. There are fifty years of cures behind this statement; a record no other remedy can show. You waste time and money when you take any thing to purify the blood except Ayer's Sarsaparilla.

Pastor J. W. Oliver, assisted by Rev. Thos. L. Taylor held a meeting with his Sugar Creek church, Livingston county in October. The church enjoyed a good revival, 10 professions, 6 baptized. The town of Smithland has recently enjoyed a grand revival. Pastor J. W. Oliver was assisted by Rev. A. J. Sills who did most of the preaching and did it to the general satisfaction of the church and people. There were about 30 professions of faith in Christ, 14 added to the Baptist Church and a like number to the Methodist Church. The Christian people of the town seemed to enter heartily into the work and all alike were made beneficiaries of the revival. The Lord be praised. Fraternally, J. S. MILLER. Smithland, Ky.

THE Courier-Journal publishes a picture of Dr. J. M. Weaver which is a good one for a wonder, most newspaper pictures bearing but a slight resemblance to the person. In the sketch which accompanies it the writer says: "As a minister no man is more beloved by his congregation or by the Baptists generally." And by all who know him might have been added. During the pastorate of thirty-one years held by Dr. Weaver, it is estimated that nearly three thousand five hundred persons have been added to the church.

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\$15 Genuine high-grade Kerseys, good weight, in blue and black, silk velvet collar, body linings (think of it!) all-wool serge, double warp Italian or Farmers' Satin, pockets lined with Chamols Plus, sleeves lined with Skinner's Satin, broad facing, and inside pockets piped with Satin. All first-class in material, make, trimmings, and general finish; Overcoats whose honest value is \$20. We sell 'em for \$15. Send in your cash mail order and get the best coat ever sold for \$15. Your money back if you are not satisfied.

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—AND—  
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"Pearl top" or "pearl glass."

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38-inch Scotch Plaids ..... 40c
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Black Dress Goods

40-inch Jacquard, new, large designs ..... 48c
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ZULU AND SOME OTHER DOGS.

BY HELEN INGERSOLL.

Net, a handsome setter, one of our frequent visitors, was comfortably curled up in a corner half asleep when suddenly the next moment began to sing. Immediately the dog woke up and stirred uneasily.

A black poodle, a sort of imitation lion, whom Net especially despised, used to stogie out a piercing whistle from the melody of sounds at noon and lifting his nose in air salute it with a most dismal howl.

The black poodle mentioned before, which responded when he felt like it—the appropriate name of Zulu, lived on his kennel would drive him frantic with despair.

One day Zulu scurried down the road more than usually excited, with the sassel at the end of his stiffly erect tail waving like a war flag and his eyes glancing through his tangled forelock.

Further up the street lived a couple of dogs all were continuous together. Bruno, a great Newfoundland, always followed the example of a collie, nervous, long-haired collie, named Feathers.

I met Feathers in the fields one morning before breakfast, and, as he felt very friendly toward me since I had pulled him out of a pond, he followed me home.

By the time we reached my home Zulu appeared in the street. He trotted down to within a few feet of us and then stopped, holding up one paw and quivering with excitement.

Zulu was quite willing to be any one's escort down town as far as a certain street, and often insisted upon the privilege. If in such a walk he heard a stranger remark, as often happened, "What a ridiculously homely dog!"

escort down town as far as a certain street, and often insisted upon the privilege. If in such a walk he heard a stranger remark, as often happened, "What a ridiculously homely dog!" he was sure to trot confidently up to his friends as if to show the detractor that he was in good company—a public presence could be easily enjoyable to those whom he was escorting, for really he was "ridiculously homely."

A WONDERFUL CURE FOR KIDNEY DISEASE AND RHEUMATISM.—A FREE GIFT.

The Kava Kava Shrub as previously stated is proving itself a wonderful curative for diseases of the Kidneys or other maladies caused by Uric acid in the blood.

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life and with the constant care of two excellent physicians. I only received a respite, but I was unable to get any sleep, and I was ready to wage war with him on the slightest pretext.

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life and with the constant care of two excellent physicians. I only received a respite, but I was unable to get any sleep, and I was ready to wage war with him on the slightest pretext.

So far the Church Kidney Cure Company of No. 429 North Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepared by mail to every reader of the Western Recorder who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs.

LAUGHING BABIES

are loved by everybody. Those raised on the Call Borden Eagle Brand Condensed Milk are comparatively free from sickness.

"It's all right, Mary," he said, patiently. "Go into politics and run for office if you want to. But remember one thing, the cartoonists'll be after you as soon as you're a candidate."

"Do you think they would do that?" she inquired, apprehensively. "Of course. And they'll make your Paris gown look like ten-cent calico, and say that your sealskin coat is imitation."

"William," she said, after a thoughtful pause, "I guess I'll just stay right here and make home happy."

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DR. ARCHIBALD ALEXANDER:—Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

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**TO THE BAPTIST CHURCHES OF THE SOUTHERN BAPTIST CONVENTION.**

Dear Brethren:—The undersigned were appointed a committee by the General Association of Virginia, at its late session in the city of Richmond, to communicate to you the following action of that body, and to ask your cooperation in this important step. The action was taken on Nov. 14th, 1896, and is as follows:—

**THANK-OFFERING.**

Inasmuch as we feel that our Foreign Mission work is hampered and hindered by the oppressive debt which has been hanging over it for years, and we know that Southern Baptists by one united effort can easily pay this debt in a day.

Be it resolved. That we try to raise in Virginia before the close of this year seven thousand three hundred and fifty dollars as a thank-offering to God for the 735 conversions reported on our field during the past year, and to this end we ask every church to get as many of its members as possible to give \$1 each as a thank-offering for the great blessing of God on the work.

Resolved further, That we appoint a committee to appeal to the brethren of the other states of our convention, and ask that they join with Virginia in this thank-offering which we make, and in this way try to liquidate all indebtedness on our Foreign Mission work by or before the 30th day of December, 1896 and so shall we honor our Master and see His work go forward which He has entrusted to our hands.

Baptized believers of the south, we come to you in no intrusive manner, not in any dictatorial spirit, but as your brethren, in a common work for our Saviour. We believe the Baptists of the South desire to see this debt paid, and we know that but a small gift from each will immediately accomplish this so much needed end. We ask the churches of Virginia to urge each member to give as a thank-offering \$1, but if all the missionary Baptists of the South would give as much as fifty cents each, as a thank-offering to the Merciful God, we would be out of debt in a day and have enough to carry on the work until the Convention meets in May. Brethren, this is no light matter, it must be accomplished. We are deeply in earnest. Will you not become so also? Let it be said that the Baptists of the South did one glorious act for God and humanity, and did it at once. Brethren it is done as soon as you do your part. It is not done without you. Preachers and people of the living God appoint a day in December, and let that day blot out the debt of our Board, and start with new life the work of saving the heathen.

And may the watchful Saviour, bless every gift and every giver. Your brothers in Christ Jesus,

- H. W. TRIBBLE,
  - A. E. OWEN,
  - T. B. THAMES,
  - G. W. BEALE,
  - I. B. LAKE,
- Committee.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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THE C. S. Bell Co., of Hillsboro, Ohio, are selling their Steel Alloy Bells to churches and schools for a limited time, at half the List Price. Churches and schools in need of Bells will find it to their advantage to send for catalogue and special prices.

**PLEADING THE GREATER PROMISES.**

I take it that the promises of God are the only arguments with which we are authorized to approach the throne of grace; that our authority is exactly commensurate with these principles, no more nor less; and that we are as fully authorized to plead the greater as the less. I use the terms relatively, of course, for the least promise is of great magnitude.

The apostles and their coadjutors preached justification by faith alone, to a world "dead in trespasses and sin," to whom salvation was offered without money and without price. They did it in the confidence, that the "Gospel of Christ is the power of God unto salvation to every one that believeth;" that the Word of God shall not return unto him void, but shall accomplish that whereunto it is sent, and prosper in the thing that he pleaseth. This clear-cut preaching carried saving truth to every part of the Roman empire in a very short time. It constituted a grand era in the growth of the kingdom set up in these times.

The same doctrine, resuscitated by Luther and his co-laborers, though not entirely freed from Romish excrescences, achieved the Reformation, another grand era in the progress of genuine Christianity.

Wesley got hold of the same great doctrine, through the enlightenment of a Moravian preacher, and it constituted the fountain and spring of his great zeal and activity and that of the Methodist company, permeating the dead formalists and unevangelical moralism of the English establishment, and stirred the antinomian torpor that had invaded the ranks of the dissenters.

So always the preaching of the unadulterated Word, in simple reliance on the Holy Spirit, has proved wonderfully efficacious. Great truths, looming up like the grand promontories that shadow the sea, ever mark eras in science philosophy and especially religion, and that in proportion as the mists are swept away from them by the breath of God.

Another illustration is found in Carey's wonderful influence in the conception, "Expect great things from God. Attempt great things for God." Let the grand missionary movement of the nineteenth century bear witness, making an era destined to eclipse that of Luther.

I have long been persuaded that the pleading of the greater promises, which I seem to hear only in inarticulate and hesitating prayer, habitual and realizing, would be the harbinger of an era more glorious than any since the days of the apostles. I think the modern church has never risen to the plane of hopefulness and expectancy authorized by these promises; that while many of the promises are realized and pleaded with faith, faith is staggered when "exceeding great and precious promises" are contemplated, or seen only through the mists of doubt that God has really meant what he has said, though in plainest terms. It may not be amiss to instance and somewhat analyze some of these promises that may bear on my position. God is "able to do exceeding abundantly above all that we ask or think." We are not therefore to be staggered, if his promises go beyond anything we have ever asked (and no doubt we have asked a great deal), or even found ourselves incapable of imagining. There is a boundless region of promise entirely unexplored by the telescope range of thought. We are taught to pray

as one with the Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession." Gentiles as well as Jews. But why not much more? Possession means a great deal; inheritance a great deal; much more, I opine, than a divided title of questionable dimensions with that of the prince of darkness. "The knowledge of the Lord shall cover the earth as waters cover the sea." Is this merely notional knowledge? Or does not the whole context imply much more!—the general prevalence of saving knowledge? "The kingdoms of this world are become the kingdoms of our God and of his Christ;" characteristically, at least. Is this so even in the most favored states and communities? Scarcely, I think. Something better than we have seen. The kingdoms—not a part, but the whole—better than any we now know. Harmlessness and peace, as the rule, we must suppose, announced by the angels at the birth of Christ. They did not, I imagine, shadow forth a consummation too comprehensive and full. What of all the prophets, so beautifully paraphrased by the author of "Messiah," who "was not ashamed to use his wit in praising his Maker?" Did the genius of a man, who perhaps knew nothing of spiritual religion, overdo the meaning of the prophets? But what shall we make of the words of prayer given us as a pattern by the Master himself? "Thy will be done on earth as in heaven." (1) Commonly understood, I believe, as enjoining submission to the divine will, however trying, that of course. (2) But is not something else implied? The "just made perfect" in heaven are only such in character, as we should desire to be. For this we may pray according to the precept; "Be ye perfect as I am perfect," albeit a consummation unattainable here below. Some approximation may no doubt be reached, rarely known among us, and this prayer we are authorized to prefer and hope for. The approximation means a great deal; its general prevalence much more. What less can the prayer mean? My instances may not be specially opposite, my exegeses unskillful, yet the truth at bottom will hardly be gainsaid, or the suggestions regarded groundless. Christians are not largely familiar with the greater promises; do not plead them as they plead others; and I am profoundly persuaded, when they shall, the millennium will have dawned, and the saints beneath the altar will no longer cry, "How long, O Lord?"

E. B. TEAGUE.

Sold Silver Christmas Novelties are the best things to give for Christmas Presents. They are moderate in price; besides being useful and lasting. Send to C. F. Baross & Bro., Jewelers, Louisville, Ky., and get their new price-list of above goods.

**MARRIAGE.**

On Wednesday evening, Nov. 11th, 1896, Mr. Ellis Dalton and Miss Ida B. Crayne were united in matrimony at the residence of the bride's father in Crittenden County Ky., the writer officiating. J. S. MILLER.

**HALL'S Vegetable Sicilian HAIR RENEWER**

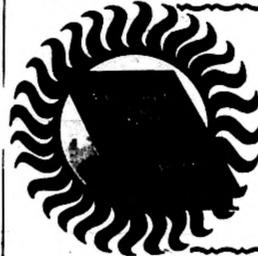
Beautifully and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. E. F. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

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Items of Interest.

We are surprised at President Cleveland, his action does not show the good sense expected of him.

A Cuban officer who was present when the capture occurred has reached New York City and explains the difference between Gomez and Maceo.

Maceo and a majority of the insurgent soldiers are negroes. Gomez is opposed to having a black man's government as the outcome of the fighting.

The London Standard is supposed to reflect English official opinions. It says that the European concert to force the Sultan into making reforms has broken hopelessly down.

It is with great regret that we chronicle the death of Sir B. W. Richardson of England, in New York City.

The electric power of Niagara Falls has been introduced into Buffalo. It works satisfactorily.

The Vermont Legislature has passed a law requiring heavy roads to have wide tires.

The insurgents in Cuba exploded dynamite under a train near Cardenas in the province of Manzanillo.

England is taking much interest in horseless vehicles which have only been allowed on the streets of London for two weeks.

Dr. Kimball, a missionary in Turkey for many years, writes to the Outlook that the machinations of the revolutionary party have been as bitterly condemned by the great body of the Armenians in Turkey as by the Turks themselves.

The first monument to soldiers in Montgomery county, Maryland, has been unveiled.

Eighteen hundred foreigners living in China contributed funds to erect a monument to the eleven missionaries who were killed at Kiu Cheng.

It seems that Austria knew from Russia of the secret treaty Bismark made with the latter country while Germany was solemnly bound by the Triple Alliance.

It is now clear that all Bismark has accomplished is to disgust men with his perfidy and treachery.

The New York World got hold of Miss Harriet Monroe's Ode for the opening of the World's Fair prematurely.

Now is the Time

To plan for your winter trip to California, beginning Nov. 4th, the Western R. R. in connection with the Panama Pacific Railway...

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FOUNDED BY E. LITTELL IN 1844. A Weekly Magazine of Foreign Periodical Literature, giving yearly 2,500 double column octavo pages of matter.

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Trains No. 16, 18 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis.

From East, 7:40am - 12:15pm 6:55pm 12:50am. From West, 7:00am - 11:15am 6:00pm 12:15am.



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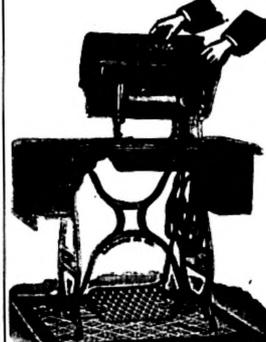
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DEAR RECORDER-The machine I bought of you is much better than one I paid \$60 for.

WESTERN RECORDER.

Highest of all in Leavening Power.—Latest U.S. Gov't Report

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### Items of Interest.

Among the dead are Noel Parfait, member of the French Chamber of Deputies and author of several dramas and poems, in his eighty-third year; Ferris, the inventor and builder of the Ferris wheel; Prince Otto von Stolberg-Wernigerode diplomatist and statesman who was President of the General Synod to prepare a declaration of faith of the Protestants of Prussia; Sir Edmund Hornby of England who was an authority on international law.

New Jersey has erected a monument at Orchard Knob, near Chattanooga, in honor of her soldiers who were killed in the battle of Chickamauga. Gov. Griggs was unable to attend, but the state was well represented by distinguished citizens as the unveiling last week.

Gen. Riva Palacio, the Mexican minister to Spain died in Madrid, aged 61. He was distinguished in many ways; as an officer in the war against the French, as a politician, a diplomatist and an author. When Secretary of Commerce he established the Central Meteorological Observatory.

On Nov. 25th, Benjamin A. Gould, fell as he was going down stairs in his house at Cambridge, Mass., and struck his head. He was unconscious when he fell and died in ten hours. He was born in Boston, 1824, and as a child was remarkable for precocity. He graduated at Harvard when nineteen, studying afterwards in Europe. It would be impossible in a brief space even to give a list of the great works written by this distinguished scholar and the treasures whose merits have been recognized over all the civilized world.

After having shown its power to play at summer, November suddenly gave us a sample of what it could do in imitation of January. The worst blizzard raged in the West, railroads were blocked, telegraph poles thrown down, cattle perished, the thermometer registering in some places 30 degrees below zero. In Louisville the thermometer went to 15 degrees.

Chili is the most enlightened of the South American Republics and we did hope it had outgrown the habit of revolutions, which is chronic with the others. But as the late election did not suit a large party, they proceeded to begin an extensive rebellion. Uruguay is enjoying a similar outbreak.

Not only is starvation staring the drought-stricken provinces of India in the face, but the plague the black death, has begun its work. This is due to the fact that lack of rain has made the streams and wells from which the people drink unwholesome.

The Independent tells of the recent papyrus finds in Fayum. Among the things found are three speeches of Demosthenes, some writings of Plato, a private letter of the Emperor Hadrian; a Receipt of Diocletian which is the oldest papyrus in the Greek language; fragments of a lost Greek drama, and other things. In the upper strata have been removed and scholars are looking eagerly for other treasures.

The Russian Imperial Geographical Society has received a report from the exploring expedition they sent into central Asia headed by Dr. Sven Hedin, the Swedish explorer. Dr. Hedin has spent five months exploring the country around Khotan. He discovered the ruins of two ancient towns, one of vast size the remains of which by their architectural style indicated that they were of Indian origin. Large herds of wild camels were met. At the extreme confines of the desert he found a number of *Kamit* hawks and martlets—the former-bird of Lake Lob-nor.

The dynamic war against society has shown itself again in New York City. A bomb was placed on a track in the Grand Central station, but was fortunately discovered and removed before a train struck it.

C. D. Walcott, Director of the United States Geological Survey, returned from a trip of investigation in western Nevada. He found one of the finest gold districts in the West in the ridge northwest of the town of Silver Peak, Nevada. This gold district has been neglected for the silver ones, but Prof. Walcott thinks that if the group was properly worked they would produce at least \$1,000,000 a year.

### For Over-Indulgence

**TAKE HORSFORD'S ACID PHOSPHATE.** It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

None but the contemptible are appreciable of contempt.—**Rochefoucauld.**

Your salvation is His business; His service your business.—**Fuller.**

As you learn, teach; as you get, give; as you receive, distribute.—**Spurgeon.**

I hate to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it undone.—**Gilpin.**

### THE MARKETS

#### Report for the Week Ending Saturday, Nov. 28, 1896

**Cattle**—The cattle market to-day was steady, with only a few head on sale. All were disposed of at Friday's prices.

**Calfves**—The market was steady and slightly higher, choice stags bringing \$4.

**Hogs**—The offerings to-day were light, consisting of a few hundred carried over from Friday and to-day's limited arrivals. Light weights were in demand at \$3.40 to \$3.50. Medium and heavies sold slowly at \$3.35 to \$3.40. Roughs brought \$1.00 to \$1.20 and stockers \$1.10 to \$1.20.

**Sheep and Lambs**—None were on sale to-day. Prices are about steady.

#### GATTLE

|  |                |
|--|----------------|
| Extra shipping cattle, 1,400 to 1,600 lbs. | \$3 00 to 4 15 |
| Light shipping, 1,200 to 1,400 lbs.        | \$2 50 to 3 75 |
| Best butchers                              | \$3 75 to 4 50 |
| Pair to good butchers                      | \$3 50 to 4 50 |
| Common to medium butchers                  | \$3 00 to 4 00 |
| Thin, rough steers, poor cows and sealwags | \$1 00 to 1 50 |
| Good to extra oxen, 1,500 to 1,700 lbs.    | \$2 00 to 2 50 |
| Common to medium oxen                      | \$1 50 to 2 00 |
| Feeders, 900 to 1,200 lbs.                 | \$1 50 to 2 00 |
| Stockers                                   | \$1 00 to 1 50 |
| Thin, rough steers, poor cows and sealwags | \$1 00 to 1 50 |
| Veal calves                                | \$2 00 to 2 50 |
| Choice milk cows                           | \$2 00 to 2 50 |
| Pair to good milk cows                     | \$1 00 to 1 50 |

#### HOES

|   |                |
|---|----------------|
| Choice pecking and butchers, 225 to 300 lbs., strictly corn-fed | \$3 50 to 4 00 |
| Pair to good pecking, 150 to 200 lbs.                           | \$2 50 to 3 00 |
| Good to extra light, 150 to 180 lbs.                            | \$2 00 to 2 50 |
| Fat shotes, 150 to 180 lbs.                                     | \$2 50 to 3 00 |
| Fat shotes, 100 to 130 lbs.                                     | \$2 00 to 2 50 |
| Roughs, 150 to 400 lbs.   | \$1 00 to 1 50 |
| Stockers  | \$1 00 to 1 50 |

#### SHEEP AND LAMBS

|  |                |
|--|----------------|
| Good to extra shipping sheep               | \$2 25 to 2 50 |
| Pair to good sheep                         | \$2 00 to 2 25 |
| Common to medium sheep                     | \$1 50 to 2 00 |
| Thin, rough steers, poor cows and sealwags | \$1 00 to 1 50 |
| Pair to good lambs                         | \$2 00 to 2 25 |
| Medium to butcher lambs                    | \$1 50 to 2 00 |

### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, Nov. 28, 1896.

| BURLAY—1896 CROP.   |                | Colony.        |
|---------------------|----------------|----------------|
| Trash, green mixed  | \$1 10 to 2 00 | \$2 25 to 3 00 |
| Trash, sound        | 2 00 to 3 00   | 3 00 to 5 00   |
| Common lugs         | 3 00 to 4 00   | 5 00 to 7 00   |
| Medium lugs         | 4 00 to 5 00   | 7 00 to 10 00  |
| Extra shipping lugs | 5 00 to 6 00   | 10 00 to 15 00 |
| Common leaf, short  | 5 00 to 6 00   | 6 00 to 8 00   |
| Common leaf         | 6 00 to 7 00   | 8 00 to 11 00  |
| Medium leaf         | 7 00 to 10 00  | 11 00 to 15 00 |
| Good leaf           | 10 00 to 15 00 | 15 00 to 20 00 |
| Fine and selections | 14 00 to 18 00 | 18 00 to 25 00 |
| DARK—1896 CROP.     |                |                |
| Trash, green mixed  | \$1 00 to 1 25 |                |
| Trash, sound        | 1 25 to 1 75   |                |
| Common lugs         | 1 50 to 2 00   |                |
| Medium lugs         | 2 00 to 2 50   |                |
| Good lugs           | 2 50 to 3 50   |                |
| Common leaf, short  | 3 00 to 3 50   |                |
| Common leaf         | 3 50 to 4 50   |                |
| Medium leaf         | 4 50 to 6 00   |                |
| Good leaf           | 6 00 to 10 00  |                |
| Fine and selections | 10 00 to 15 00 |                |

#### SALES WITH COMPARISONS

| Year                                   | 1895    | 1894    | 1893 | 1892 |
|--|---------|---------|------|------|
| Year 1895                              | 1,350   | 161,802 |      |      |
| Year 1894                              | 1,178   | 149,206 |      |      |
| Year 1893                              | 1,67    | 158,063 |      |      |
| Total new crop sold to date            | 145,742 | 164,010 |      |      |
| Sold to date in 1896                   | 147,400 |         |      |      |
| New crop sold to date, orig. inspec'n. | 111,833 |         |      |      |
| Sold to date in 1896, orig. inspec'n.  | 130,891 |         |      |      |
| Sold to date in 1894, orig. inspec'n.  | 120,103 |         |      |      |

| REJECTIONS                                    |         |
|---|---------|
| Rejections this week                          | 410     |
| Rejections same time in 1895                  | 357     |
| Rejections same time in 1894                  | 306     |
| Percentage of rejections to sale's sales, '96 | 29      |
| Percentage of rejections to sale's sales, '95 | 25      |
| Percentage of rejections to sale's sales, '94 | 24      |
| Rejections since Jan. 1 to date               | 27,104  |
| Rejections same date in 1895                  | 27,230  |
| Rejections same date in 1894                  | 28,138  |
| RECEIPTS                                      |         |
| Receipts this week                            | 1,090   |
| Receipts same time in 1895                    | 705     |
| Receipts same time in 1894                    | 651     |
| Receipts since Jan. 1 to date                 | 100,771 |
| Receipts same time in 1895                    | 114,200 |
| Receipts same time in 1894                    | 111,827 |

### CARD OF THANKS.

DEAR DR. HARVEY:—At the dinner hour yesterday the student body passed a vote of thanks for your donation to our Thanksgiving dinner. I beg to convey the same to you, also the thanks of the hall management. The turkeys were received in due time and in good order. Truly,  
E. F. WRIGHT, Bus. Mgr.

### How Some of our Brethren can Make Money

Last month I cleared, after paying all expenses, \$200.85; the month previous, \$201, and have had the same time since. I believe an energetic person can do equally as well, as I have had very little expense. The cloth washer is just lovely, and every family wants one, which makes selling very easy. Do not say anything. People hear about the Dish Washer, or come or send for one. It is strange that a good, cheap washer has not before been used so generally. The Iron City Dish Washer fills the bill. With it you can wash and dry the dishes for a family of ten in ten minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money, and make it quick, by getting one made from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendidly. You can get full particulars by addressing the Iron City Washer Co., Dep. 351a, A. Pittsburgh, Pa. They help you get started, then you can make money a fair rate.  
Miss W. H.

### THE BEST BOOK ON BAPTIST SUCCESSION.

Drs. John A. Broadus, G. C. Lortimer, B. H. Carroll, R. S. McArthur, R. C. Burleson, Henry C. Vedder, J. N. Hall, J. B. Moody, etc., agree that my Church Perpetuity is the "best" of our class. Baptist Succession ever published. To find an objection against Baptist Succession, not answered by this book, would be exceedingly difficult, if not impossible. This is true of no other book on the subject. Dr. Whitall's vagaries on the baptism of the Anabaptists in this book are answered in particular, and those not thus answered are indirectly met. Indeed, this is so thoroughly done that Dr. Whitall's has soon been to leave the arguments of Church Perpetuity untouched, though he has the book.

About 2,000 copies have been scattered over Europe and America though I have not had the capital to push its sale, and though it has been from the press but about two years. It is now off the market, for lack of money, to get out another edition which is to put in permanent form the latest and the cream of all the Whitall controversy. This book will do what every preacher and lay-member of our churches needs,—nothing filling its place. As Dr. Whitall's book will cause a more vigorous attack on Baptist history than it has ever had, this book will be in the greatest demand. It has over 500 pages. The new edition will have near 600. Its price is \$2. But all who now send me their promise, to remit me \$1.25, when notified by postal card to do so, and who comply with their promise, will, in a month or two after they remit, receive post paid, a copy for that price. To all who send 6 names and collect, when notified, a copy will be sent for their trouble; or, for 3 names, sent and collected on, a copy extra will be sent. No cent. It is expected to appear some time in the first half of 1897. Thus you help me in the fight against error and get the book you need at a greatly reduced price.  
W. A. JARRELL,  
Hot Springs, Ark., Nov. 1896.

## "HE THAT HATH AN EAR TO HEAR LET HIM HEAR,"

And hearing let him heed; and heeding, let him "hustle" to HEADQUARTERS  
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Special lot, with which we ask men to compare the \$10 suits at other stores. Blue and black ribbed Cheviots, and brown plaid SCOTCHES; sack suits; also some gray and brown CASHMERE and black CLAY WORSTEDS; best sacks and frocks.

## Boys' Reefer Coats As low as \$1.98.

Nice, heavy Cheviots; well made, trimmed with good broad; sizes 3 to 10, and only \$1.98. We match them against the \$2.50 goods at the other stores. And in our regular line of Reefers, for boys 10 to 15 years old, we have goods at from \$2.50 to \$5. In every grade our price is 50c or \$1 lower than the prices at other stores, no one of which can show one-third of the stock of these goods that we carry.

## Men's Suits \$7.50.

Special lot, which we declare to be as good as the \$10 suits at other stores. All-wool, black CHEVIOTS; also new plaid and brown and olive mixtures in all-wool SCOTCHES; both single-breasted and double-breasted sacks.

## Black Cheviot Suits The Best \$2.50 Suits in America.

All-wool black Cheviots; double-breasted; double-sewed with lining threads; fast color; sizes 4 to 18 and only \$2.50. These are our "diversity" for the Boys' Department, and we carry nearly always got 'em.

## Our Boys' \$3 and \$3.50 Suits.

These lines include all the popular patterns in fancy Cassimeres and Scotchies, and blue and black Cheviots. They are all double-breasted; sizes 4 to 16, and cut full size; lined double-breasted with best hat thread; pants have double seams, double knees, riveted buttons, and patent elastic waistbands. This class of goods at other stores costs \$4 and \$5.

## Overcoats at \$10.

KERSEY Overcoats and IRISH FRIEZE Ulsters at \$10; and we'll give \$2 to match them against the \$12 Overcoats at other stores. Blue and black Kerseys; either long or English Box cut; silk velvet collars and heavy serge linings. Black and Oxford-mixed Cloaks; extra long; with wide storm collars and heavy woolen linings.

## Usters at \$7.

Special lot to go on sale; and they're equal to the \$10 goods at other stores. Blue, black and Oxford-mixed Prices; full length; big storm collars; side pockets; Diamond-lined and good for at least two seasons of rough wear.

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