

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXI

LOUISVILLE: THURSDAY, JANUARY 7, 1897.

NUMBER 5

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00  
After three months 1 25  
After six months 75

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There is nothing which gives one so much comfort in affliction or so much strength in temptation as simple trust in God. How can one gain that trust? Only by obeying Him.

DR. BARRETT, a Congregational preacher in England, has a great idea of the feebleness of his brethren in the ministry. He advocates the introduction of a liturgy because the strain on the minister which a service of entirely free prayer involves is altogether too great! Poor ministers!

The *N. Y. Advocate* says in regard to meetings: "When much is said of wonderful men and little of converting power; when the presence of God and the sense of sin are not spoken of, but the numbers who rise are recounted, there is reason to fear that the fallow ground is not broken up." These words are timely.

In times not so very far back, we heard of protracted meetings, or of "meetings of days." Now, in many cases, we are told of "Gospel meetings," or "evangelistic services." The former phraseology indicated that the Gospel was regularly preached and the meetings like ordinary meetings, except that they were protracted for days.

RUSKIN has proved his faith in his plans for the improvement of the condition of his fellow-countrymen by his works. He has given away his entire fortune of \$750,000 left him by his father, and is dependent for his support on the royalty of his books. This supports him in a frugal way which contents him.

The mayor of Stratford-on-Avon is a Baptist. Recently he invited the Vicar to a municipal banquet, but the clergyman declined the invitation on the ground that a year before at the banquet the mayor had called on the Baptist minister to say grace, although he, the Vicar, was present! Did any one ever say anything about Baptist bigotry?

The Edinburgh *Evening News*, a secular paper, says: "The glory of theology to a Calvinist was that it was not palatable to the natural man. The Gospel, as conceived by the fathers of Protestantism, was not a kind of emotional soothing syrup. The Gospel was a message of peace, but in the background were the terrors of the law. In their eyes the Author of the universe was no sentimentalist, but a being who clothed himself with holiness, righteousness and justice."

The *Watchman* is a very strong paper, but we fear it is just a little of an old fogey, and not fully "abreast of the times." Old fogies will enjoy these words: "As long as the captain of the foot ball eleven, or any other college athlete, is the hero of the day, while the first scholar of his class or his college is unknown, if not tacitly despised as a 'dig' and a 'prig', there will be something loose in the educational joints." The *Watchman* concludes by saying it is time "for the recognition once more of the fact that mental training, as well as physical, has its place in education."

## DR. DEXTER'S QUOTATIONS.

"SEVEN BAPTIST WITNESSES."

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

There probably is not to be found in all literature a book written by a responsible author which has, in the same space, a larger number of irrelevant and garbled quotations than is contained in the extracts from the "True Story of John Smyth," which Dr. Whitsitt has adopted and inserted in the ninth, tenth and eleventh chapters of his book, "A Question in Baptist History." In the ninth chapter, headed "Seven Baptist Witnesses," for example, there is not one citation copied from Dr. Dexter which, when examined in its connection with the original context in the book from which it is taken, may not be shown to be, so far as relates to the question of immersion, a distinct perversion of the writer's meaning and purpose. This is, obviously, a very serious statement to make, and very likely it will be challenged. But it is made with a full sense of responsibility, and with the clear knowledge of the fact that the Library of the British Museum is accessible to any accredited reader. The statement is made, therefore, with all the more confidence that it may be tested by any one who is able and willing to afford the time and the patience to read the books through, as I have done, and to examine each citation in the context from which it is taken. The one fact that vitiate all these extracts is the persistent way in which Dr. Dexter has confounded between statements made in regard to believers' baptism and those which relate to immersion. It would seem that he supposed the one always involved the other; that whenever he found a remark about believers' baptism he felt himself justified in applying it to immersion, and hence his work, so far as regards the practice of immersion by the early English Baptists, is one of the most unreliable books that ever was written by a responsible author.

The treatise of Edward Barber has been published, and may therefore be read by any one who is interested in the subject. The way in which the citation from A. R. has been garbled by Dr. Dexter by the interpolation of the words "(i. e., as never before to know that true baptism is dipping, and dipping alone true baptism)" in the middle of a paragraph which, as the context plainly shows, treats exclusively of believers' baptism, has been sufficiently exposed in the pages of the WESTERN RECORDER. About these first two of the seven witnesses there is no need, therefore, to say anything further.

The third witness is Thomas Kilcop. A brief account of his treatise, which has for its full title "A Short Treatise of Baptism: wherein is declared that only Christ's Disciples, or believers, are to be baptized; and the Baptizing of Infants hath no footing in the Word of God, but is a mere tradition received from our forefathers," may be found in the WESTERN RECORDER of July, 30, 1896, under the heading, "The Baptist Authors of 1641-42." I have only to repeat, and more emphatically, what is there stated. For eight pages before the paragraph from which the quotation is taken, to the end of the treatise, there is not a sentence about either sprinkling, pouring or dipping. The suggestion that Mr. Kilcop is speaking about the rightfulness of making the practice of dipping the foundation on which to erect a church state, is altogether false; his contention is that Baptists have the right to make believers' baptism to the exclusion of infant baptism the foundation of a church state. On Dexter's quotation from Kilcop, Dr. Whitsitt, who most certainly has not read the book, makes the following remark: "Kilcop....argues,

that even though immersion had become extinct, the Baptists had as much right to erect baptism as the Independents had to erect a church state." Emphatically no! There is not a word or a hint from end to end of the treatise of Mr. Kilcop about immersion becoming extinct.

The fourth witness is Henry Denne. How Dr. Dexter could have the hardihood to cite his "Antichrist Unmasked" as a witness for the newness of immersion, passes comprehension. In neither of the two treatises included under that general title is there a single word about immersion. The second treatise does not mention baptism at all, and the first deals solely with the question of infant baptism versus believers' baptism, and does not contain even the most distant allusion to the form in which baptism should be administered. The headline over each page is, "The Foundation of Children's Baptism Discovered and raised," and these headlines indicate the whole scope of the book. The words quoted by Dr. Dexter, "Among the rest the Church is now travelling ready to be delivered and to bring forth the Doctrine of the Baptisme of Water," refers solely to the great agitation then felt in all the churches about the question of believers' baptism. No one who reads the book with an open mind can doubt this for a moment.

The next citation is a remarkable one. For one thing it contains another example of Dr. Dexter's most reprehensible habit of interpolating his own words in the middle of a sentence, and leaving his readers to suppose that they were written by the author from whom he is quoting. In the year 1644, Mr. Emanuel Knutton published a book with the title, "Seven Questions about the controversie between the Church of England and the Separatists, and Anabaptists briefly discussed." From this book Dr. Dexter makes the following citation: "This opinion (of rebaptizing by dipping) being but new and upstart, there is good reason they should disclaim it and be humbled for it." The citation is taken from a chapter in which the writer is discussing the question "Whether it is lawful to be rebaptized or not," and the entire paragraph reads thus, "Therefore the Separatists do very ill in opposing our baptizing of Infants, for in Scripture we find no examples wherein Infants of Christian parents were denied baptism, but examples we find wherein they had it conferred upon them, 1 Cor. 10:2, as I proved before, and Lydia with all her household was baptized, likewise we find no negative precept inhibiting paedobaptism, neither can it be proved truly that Christ's command, Teach and Baptize &c. doth exclude infants from baptism. Now if there be neither example nor precept against paedobaptism, then such as oppose it do ill, for they follow those pestiliferous heretics called Anabaptists in Germany who sprung up there (when the light of the Gospel first began to shine) not very long since, about Luther's time, this their opinion being but new and upstart, there is good reason they should disclaim it, and be humbled for it." (pages 22-23).

In this paragraph two facts will be noted. (1) It does not contain even the most distant allusion to immersion. From among that appears to the contrary, Mr. Knutton might have believed in the immersion of infants as Daniel Rogers did. The whole chapter deals exclusively with the question of infants' baptism versus believers' baptism, and yet Dr. Dexter, with his usual unscrupulousness, has interpolated, in the same type and in the middle of a sentence, the words "(of rebaptizing by dipping)"

(2) The words "new and upstart" refer not to the year 1641, but, as the context shows, beyond the shadow of a doubt, to the beginning of the reformation, "about Luther's time." Was there ever a clearer

instance of irrelevancy and garbling than this?

But Mr. Knutton was not a Baptist, and the Baptist witness in this case is Mr. John Mabbatt, who wrote a reply to the "Seven Questions." Mr. Knutton had asserted that the doctrine of *believers' baptism* as against that of infants' baptism was a "new and upstart" opinion, not older than "about Luther's time." To this Mr. Mabbatt rejoined: "That the Apostles were in their time charged for 'new and upstart' Doctrine by some." And we are asked to accept this as evidence that *immersion* was a new thing in the year 1641! Dr. Whitsitt seems to feel so sure of his ground, that after quoting the words of Mr. Mabbatt and Mr. Knutton (including Dr. Dexter's interpolation), he follows them up with his usual formula about the Jessey Church Records: "Mr. Mabbatt is here in agreement with the Jessey Church Records to the effect that none had practiced immersion since 1641!"

It is hard to know what to make of Dr. Whitsitt's reference to the contention between Mr. P. Barabone and Mr. John Spilsbury. The only clear thing about it is that it is utterly irrelevant to the point at issue. The questions whether a church can exist without baptism, whether the Covenant or Baptism forms the church, whether a man can baptize himself, whether an unbaptized person can baptize others, were felt to be very important questions then, and had been keenly debated from the time of the baptism of John Smyth. But they have no relation to the other distinct question: "What is the *right form* for *believers' baptism* should be administered?" On that point Dr. Whitsitt's quotation has no bearing, and that is the sole point at issue in the present controversy. Happily, however, so far as John Spilsbury is concerned, the whole matter is put beyond the range of controversy by his own clear and distinct statement. In his book, "A treatise concerning the lawful subjects of baptism," he says: "And yet not holding any rebaptizing, for he that is 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 will be followers of them to walk by" (page 2, Epistle to the Reader). Evidently John Spilsbury was no witness for the newness of immersion.

There is no need for any one to consult the books in the British Museum to discover the irrelevancy of the citation from Mr. John Tombes, Dr. Whitsitt's seventh witness, for even a casual glance at it is sufficient to see that it has no relation to the point he wishes to prove. Here is a citation which relates exclusively to believers' baptism, treated as if it referred to immersion. There is no room for the slightest doubt about this. Mr. Tombes' words are so plain that they cannot possibly be misunderstood: "If no continuance of adults' baptism can be proved etc." Moreover, there is distinct evidence that at the time of his life to which this citation refers, he was not a Baptist, and had no connection with Baptists. He had rejected infant baptism, but had not arrived at the truth of immersion. This citation is taken from a work in answer to Robert Baillie, who describes Mr. Tombes' position in regard to baptism thus: "His infant's baptism according to his argument must be null, and another baptism, as yet it seems, he hath not received, for he professeth an unwillingness to join himself as a member to any of the Anabaptist churches" (True Fountain, etc., page 92). A fuller account of his position may be seen in an article on "Anti-Paedo-

(Continued on fourth page.)

## THE MAD MAN OF GADARA.

BY E. T. HISCOX, D. D.

When the healing of the demoniac of Gadara by Jesus took place, great fear fell upon the keepers of the swine who fled and spread the news in city and country (Luke 8:26-40). Great curiosity and great consternation fell upon all that community far and near, and the people went out to see what was done. Their amazement was two-fold; first, that the madman, whose fame was notorious, and had filled with terror all that region, should be completely healed by a word from the prophet of Galilee; second, that the swine, the property of their fellow-citizens, should be destroyed by the malignity of the demons and by the permission of the healer. "And they were taken with great fear." The motive which incited to this great fear was also evidently two-fold; first, the presence among them of such a dread power as could cast out devils with a word, overshadowed them with awe; second, the destruction appealed to their carnality and sordid love of gain. A man had been saved, but two thousand swine had perished; and they counted the moral value of a man as less than the market value of the swine. In that their estimate differed from the judgment of Jesus. If he remained longer in their country more swine might perish, for there were manifestly more persons possessed of demons to be healed. Or possibly other property beside swine might be sacrificed to the welfare of society and to human salvation. And so deprecating the presence of the only being who could do them infinite good, they begged him to leave them. "The whole multitude of the country of the Gadarenes round about, besought him to depart from them." He heard and answered their prayer, and in granting their request he sealed their doom. He left them, not to return. He took ship back to be received joyfully on the other side of the sea. Type of many souls who have repulsed the Savior of men because his presence interfered with their carnal pleasures or profits. Some prayers are answered to the salvation and some to the perdition of those who pray. They dreaded the presence of Jesus in their land more than that of the demons of the madman, whose fierceness terrified the whole community and blocked the paths of travel, endangered the lives of women and children, and made the lake shore a desert to be shunned. (Matt. 8:28.)

The Son of Man came to save that which was lost. Hence he was doing his work in a marvellous way. A man was saved. A most desperate case. The victim of Satanic possession, of physical degradation and a mental wreck. Was saved to himself, to his home and friends, to whom Jesus sent him back a new man (Mark 5:19), was saved, a monument of grace, to become a preacher of the glad tidings, and publish to all the inhabitants of that land the wonderful works of God. (Mark 5:20; Luke 8:30.) And though Jesus departed from them in response to their insane prayer, yet he left with them a herald of their own number, who proclaimed his deliverer and deliverance through all Decapolis. With the ignorant and selfish Gadarenes, the loss of two thousand swine (Mark 5:13) weighed heavily against the healing of a maniac and the saving of a man; but Jesus saw in it the sending forth of a new apostle, one snatched as a brand from the burning like the woman of Samaria, to say, "Is not this the Christ?" And to show himself to his countrymen as the best evidence of the great physician's skill, and to declare to them what great things Jesus had done for him. Not that he had done many mighty works elsewhere and for others; but what great things he had done for him. That is the substance of all effective human testimony to the saving power of Christ, what he has done for himself who testifies. "One thing I know," said the man healed of blindness, "whereas I was blind, now I see." The testimony of a personal experience. The court and jury give little weight to hearsay if it be admitted at all; but what one hears and sees and personally knows carries conviction.

A man was saved, a maniac transformed, a demoniac regenerated. He was a changed man. A great change had passed upon him. And it was a saving change. There are four traits of this change mentioned which are in evidence that he was a saved

man. He was clothed; he was in his right mind; he was sitting at the feet of Jesus; he desired to be with Jesus and to follow him. "The normal state of mental poise and action had been restored and he was willing now to wear clothing, which the disciples or others present furnished for him. By some strange hallucination common to the insane, one of the marks of his malady had been that he would not wear clothing, but if put upon him he tore it off and roamed naked among the tombs. Now his sense of modesty and propriety was restored, and like Adam in the garden he knew he was naked, and desired to be covered. How like the sinner in the blindness of his unbelief, who does not know that his soul is naked in the sight of God, but supposes he is arrayed in raiment fitted to appear in the presence of the King. He does not realize that all of his righteousnesses are as filthy rags, and that he must have on the true wedding garment, the perfect robe of Christ's righteousness, to stand at last with the blood-washed throng. The saved man of Gadara must have seemed strange to himself, sitting becomingly clothed in the garments of another. Every saved sinner does. He was in his right mind. The mental balance had been restored, all the faculties were in their proper order and performing their normal functions. He was rational. The power of will had been restored; he could control his thoughts and act reasonably. He "came to himself," as did the prodigal son. Every soul in neglect of Christ and in rebellion against God, is out of his mind, is morally insane; and never till he comes to Christ does he come to himself, or is in his right mind. Though a legion of demons had possessed him, they had gone with the swine, and he was perfectly whole.

Another evidence of his saved condition is found in the fact that he was quietly and submissively sitting at the feet of Jesus, as disciples and pupils sit at the feet of their instructors to listen and to learn. What a change! He was no longer tearing about, mutilating himself, assailing passersby, making the place bidious with his uncharity cries, but meekly waiting the word of him who had saved him. One reason why Christians make so little impression on the world is that they show so little change in their professed conversion. They still live, talk and act so much as they formerly did, and as the unsaved world around them still does, that old things do not seem to have passed away, and all things become new. From madness to sanity is a great change and must become apparent. From death to life, from the power of Satan unto God, is a great change and must be noticeable. In some more than others, but it is the same in essence, and can be wrought only by the power of God. The case of Lazarus was more impressive than that of the widow's son, or of the daughter of Jairus, or of Dorcas. But they all were identical in nature; from death to life, and effected only by the omnipotent Spirit. Entire submissiveness to the Master sitting at his feet to learn and to obey, is a striking evidence of being saved.

Another, and perhaps a still more satisfactory evidence of the madman's change and salvation, appears in his changed affections. He now loved Jesus, who had rescued him from the powers of darkness and desired to be with him and to follow him. He "besought him that he might be with him." He was conscious of a new affection. There was change of heart as well as a change in body and in mind. At first he deprecated all interference and repelled the presence of Jesus. "What have I to do with thee, Jesus, thou Son of God?" He evidently knew his Savior. "I adjure thee by God torment me not." The demons had possession then. Now love implores the privilege of being with Jesus, but is submissive when the request is denied. At first he loved no one. A fiendish hate for all filled his soul and controlled his life. Now a new life brought love; and he that loveth is born of God; His love was not in word, but in deed. He did not say he loved Jesus, but showed it; indeed he proved it. He went his way and began to publish in all Decapolis how great things Jesus had done for him; and all men did marvel. He was not a silent witness as so many saved ones are. He had an experience and proclaimed it. He had been saved and he published it. He magnified the grace of God. Jesus had rescued him

from the jaws of death, from the powers of hell, and he extolled that blessed name. The people heard and were amazed, for they saw the change and knew his testimony to be true. More such witnesses for Christ and the great salvation are needed in the churches and in the world to day. And more will be found when the love of Christ constrains the saved subjects of his grace.

## EDUCATION.

The thing that goes by the name of "Education" is the most overshadowing and remorseless idol in this land. For at least a generation it has received the most extravagant, and oftentimes the most untelligent, homage ever paid to any created thing by a civilized people. It has been proclaimed, with unvarying emphasis, as the only thing that could avert the fate of all former republics. Every Macaulay, who has ventured to predict a horde of domestic Huns and Vandals that will overwhelm us, has been triumphantly silenced by Brougham's assertion that the schoolmaster is abroad and will take care that no incipient barbarian be left to menace or disturb our peace and social order.

Well, the schoolmaster has had his way. Popular "Education" has had the floor undisputed for a time whereto the memory of man runneth not to the contrary. Everything, without exception or question, that has been asked for it in its interest and behoof has been granted with cheerful and unsparring liberality. And lo! a chorus of alarmed and threatening voices raises the warning note that already the barbarians are abundantly in sight and surging up around our very doors. Peripatetic "alliances," nervously inquire of each other what they must do to be saved from the ignorant and anarchic "masses," how the "dangerous classes" are to be "reached," and what the church must do to get the ear of "the masses," those multitudes of average individuals whom we all, for so many years, have been so expensively educating to motel citizenship.

Of course poor Gradgrind has told us that the dangerous classes are foreigners "not yet assimilated," and all that. But Mr. Hewitt has proven, amid unanimous applause and approval, that not more than one in ten of our foreign-born citizens is a socialist, a criminal or a dangerous person; and that the other nine, who are well-disposed and desirable citizens, may be safely trusted to take care of that one. And, until we cease to believe Mr. Hewitt's assertion, we may calmly tolerate the platitudinizations of Gradgrind without wasting a breath in reply. "But," says Gradgrind, "the point is not that the masses are socialist or criminal; they are irreligious. One-third of the population never attend church. The portentous danger is not their socialism or their crime so much as their irreligion!" Precisely. That is the point. And "education," after all, is not all-sufficient, although Gradgrind has told us, and still tells us, that it is "the only hope of the Republic."

Verily, it is time that all this outworn cant and twaddle about education should be in some worthy matter begun. In all these years of sophomoric declamation upon the benefits of education and its saving efficacy in popular governments, it has never occurred to any of the wordy sophomores to state, or even inquire definitely, what they mean by education; and what the popular idea of it is. But all this can be stated very simply. By education in these days is meant, on the one hand, the stuffing of the mind with a hodge-podge of undigested, incoherent fact and information; and, on the other hand, the sharpening of the mere understanding, to the neglect of the high benefits of character, and of the interests of a thoroughly developed manhood. Its products are not character, but conceit; not stability, but smartness; not godlike men and divine women, but politicians who would circumvent God, and sentimental atheistic casuists who would argue his eternal verities out of existence. It is the golden image which the gilded mammonism and inflated pride of the time have set up, with the command that all the people shall bow down and worship. Nay, rather it is the abomination of Chemosh, in the fires of whose insatiable demands their children are being annually offered by the hecatomb; and it is expected to furnish the gaudy para-

phernalia of our modern Vanity Fair. It is intended to turn out men who are always on the make, and women who are always on show. There is no thought of God in it, nor of devotion to its truth. If its methods are confessedly "narrow and mechanical," let it be likewise acknowledged that its results are meretricious and superficial.

The specific counts in this indictment are not far to seek. What sort of practical preparation for the so-called realities of life, for the active strain and competition of the world's work, has been acquired by the pale cheeked, white-handed son of a mechanic or day-laborer from his fifteen year of free-school life, spent in studying all theologies? Of what value are the few formulas he has committed in his trigonometry, his meager collection of Greek roots and the chemical definitions he has conned without experiments? He is largely unfitted for productive labor by an acquired distaste for honorable toil. About one in every twenty of him is a physical wreck from St. Vitus' dance or other nervous disorganization induced by overwork. The chances are five to eighteen that he is near-sighted or weak-eyed or color-blind. His undeveloped mind has been crammed day after day with the dry and dull details of a dozen difficult subjects until his equally undeveloped body has broken down under the burdensome "educational" lumber and routine. "English as She is Taught" is the soberest and saddest volume that has seen the light in many a day.

As for the female pupils, if there are any legitimate conditions in modern life better calculated to disqualify the average girl for the duties and responsibilities of home, and to excite dissatisfaction with her lot in life, together with an idle contempt for domestic activities, than the atmosphere and training of the average town and city school, it would be interesting to know what those conditions are. There are no poor girls in the public schools above the intermediate grade, if dress is any indication. The poorest are gotten up with as many furberlows as the richest; and the taste for competition in the display of dress, with the show of luxurious living developed among the poor from this source, has wrecked the happiness and the dawning prosperity of more homes through ruinous extravagance than can be known or numbered. What sort of encouragement is offered to the homely virtues of industry, frugality and prudence, and especially to the womanly, domestic traits of meekness, patience and love, in an atmosphere of mind and example reeking with the exhilarating scents of vain display and common duties of life?

Yet all individual and social welfare is absolutely dependent on the cultivation and the exercise of these fundamental elements of character; and the state has no more right to assume that these virtues will be effectually inculcated in the home than she has to take for granted that "the three R's" will be efficiently taught there. But it might as well be admitted, first as last, that the current popular ideal of education utterly ignores the value and requirements of character, whether in its higher or lower, its individual or its corporate, phases. And our educational machinery will not become a distinct and positive force in the production of character until the public conscience shall come to recognize and value character as the supreme force in life. That the cultivation of character is not an end proposed by our public school system, and therefore not an end realized by it, goes without saying. Numberless men and women of highest character have been taught in our public schools, but they got their character elsewhere than in those schools, and in a measure despite their influence. I have lived at various times in five widely separated states. My calling has necessitated a very close familiarity with the conditions of village life, and the character of village schools in all of them; yet I have never known a village where I could cheerfully send one of my little children to the common schools. The moral atmosphere is too debilitating, not to say pestiferous. I once made this statement in an association of clergymen, and it was echoed, with but one exception, by all the members present. I was not surprised. The degradation of juvenile character, the growth of profanity, obscenity, rude turbulence and vulgar disrespect, from the promiscuous mingling of children in all stages and degrees of culture, no-culture, and de-

basement, with no countervailing or corrective influence in the school, is more than can be readily imagined by one not familiar with the facts. But most clergymen are familiar with the facts.

And the remedy? There is no remedy in sight; certainly not in state normal-schools, given over to the idolatry of method, and driveling on in endless refinements of drill, to the utter oblivion alike of principles and of their application, and neither making any account of the teacher's individuality, nor showing him how to teach and inspire the individuality of the pupil. The normal-school is but the brain of the idol.

No more can be hoped for from religion in the schools. Religion must still be resolutely ignored. "Education" is the talismanic cure-all for every evil disease that can attack the republican body politic, and religion can have nothing to do with education because education has nothing to do with character. This last is the suppressed premise to be read between the lines of all the wordy and high-sounding entymemes we hear about the saving virtue of intelligence in a republic, and the evils of uniting church and state. Character is left out of education, therefore God is ruled out of school. Let us have done with that lying apology that our schools are godless because Rome has made them godless. If the people of this land valued godly schools, or wanted them, Rome nor no power on earth or in hell could have made our schools godless. Our schools are godless because godlike men are at a discount in our public aims.

QUESTIONS ANSWERED.

BY SENEX.

"Is it a sin not to like and attend a protracted meeting when one is held in your neighborhood? I love the Sunday service and the prayer-meeting, and go whenever I can." That depends on a great many things, and I can't answer off-hand. One ought to attend a meeting held in one's own church, provided the church has not secured some evangelist who is unsound in doctrine or sensational in his methods. In such a case it is the duty of a consistent and God-fearing member to protest by absence at least. But if the meeting is conducted in a way which God will approve, it may not be a sin not to like to go, but it will be a sin not to go. And if you do go faithfully, and will pray earnestly that God will bless her and save sinners, she will find herself liking to go. But if she does not, she must not forget that duty, not liking is to govern the actions of a saint.

As to protracted meetings held in other churches, even if they are in your neighborhood, that is a different thing altogether. The tendency these days, especially in the cities, is to go to many meetings. This keeps the nerves unduly excited, amounts to religious dissipation and is apt to interfere with home duties. It is apt to lead also to religious hysterics. God never intended that we should spend the greater part of our time in public worship. That is the Catholic idea. They keep their churches open all the time, and encourage the people to go there, and to spend their time in devotion. The Protestant idea is that the bulk of our duties are in our homes, our business, &c., in all of which we must keep steadily before us the aim of glorifying God.

Of course, there may be reasons which will make it the duty of one to attend to go to a protracted meeting held in other churches. It may be necessary to show by your presence that you are on the Lord's side and interested in the salvation of souls. It may be that you can carry to the meeting some unconverted friends. About this one's own conscience must be the judge, and no one can speak positively who does not know the circumstances.

"I dearly love to have daily thanksgiving sent up for food supplied. But I am often with those who pay no attention to it at all." Will the lifting up of the heart the best you can without making a display of your thanks (causing some to think you are better than others) be acceptable to the Great Giver of all? The sister inculcated by her question what is the right answer. To volunteer to be a pastor and deacon, who are set in authority to advise, would be pharisaical. It would be administering an uncalled-for rebuke. And as the asking of the blessing is the duty of the head of the house, it would be assuming his prerogative. Therefore return thanks without indicating that you are doing it.

But train your sons to feel that such returning thanks at meals is the duty of the head of the house. Even if he is not a Christian, it is his duty as the head of the house to thank God, his Creator and Preserver, if not his Saviour, for the gifts received from His hands.

I do not mean by training your sons that you should have them ask the blessing while in their father's house and he is at the table. It is the duty of the head of the household. If he dies, then the eldest son should do it. But teach them that it is one of the duties of the head of a family to return thanks. There is nothing much worse ever done with the desire to do right than to put children to lead in any devotional exercises. Such leading of children denies the advantage of getting a blessing, and destroys their humility and their reverence. Everywhere, but most especially in all worship, they must rise up before the Lord.

"Do men of science accept the nebular theory? Is it contrary to Scripture?" My acquaintance

with men of science is limited, as I have had very little time to devote to science. And my views are as hazy as those of one who has only general information on any subject, but has never studied it thoroughly.

So far as my imperfect knowledge goes, men of science generally accept the nebular theory, but do not believe it. They regard it as a convenient working hypothesis on which to arrange their sagings. One must have a theory or system for the facts which are discovered, and gradually the theory can be rectified by the facts.

The utmost that is now claimed for the nebular theory is that it may be true, for the facts which seem to contradict it may be proved by later discoveries not to be facts, or there may be some way of reconciling them with the theory. But the probability is the theory must be given up.

Take one of the facts which militate against the theory as an example. According to the nebular hypothesis, Mars (as an older planet than the earth. At the distance it is from the sun it does not receive half as much heat as the earth does, and being a small planet, it cooled off more rapidly than the earth. Besides, the force of gravity being less, the atmosphere is much less dense. Hence its temperature must be less than that upon our highest mountain. But every winter there are white caps covering the poles of Mars and extending down a great distance. In the spring this snow disappears. If the nebular theory is correct the snow would never melt upon Mars. Here, then, is a fact which cannot be reconciled with the theory, and one well-established fact is of more authority than ten hypotheses.

But may be that the white substance which appears every winter upon the poles of Mars is not snow. Or Faye's modification of the nebular theory, which makes the inner planets older than the outward ones, may be proved nearer the truth. In that case the white caps might still be greater and nearer the surface than the snow of the earth. There are other facts which militate against the nebular theory even more strongly than the snow of Mars, but this will do as an illustration.

The theory will explain more phenomena than any other, hence it is accepted as a makeshift for want of a better. And with some modifications it may be proved to be true. It is not contrary to Scripture. If it contradicts one jot or tittle of Scripture that would be proof it is not true. There have been intimids who tried to make it appear there is conflict between Genesis and the nebular theory hypothesis. But any seeming discrepancy admits of natural explanations. Therefore Christians have no feeling in regard to the theory—one way or the other.

Some of the most interesting questions about evolution. Evolution stands on an entirely different footing. The nebular hypothesis is generally accepted by the leading scientists, though they know the difficulties under which it labors. But the great students have never accepted Darwinism. Irchard, the greatest of living naturalists, Kelvin and Dawson, who stand first in their line, are avowed opponents. Virchow never misses an opportunity to ridicule it. In spite of the loud assertions of men who know little of science, evolution is a "discredited guess"; the "missing link" is a huge joke.

Evolution cannot be made to fit in with Genesis. Some have endeavored to form a union by holding that God evolved man from a microbe, or whatever may be the starting place they claim, and that a superior sort of very soft-boned ape—so soft were the bones that none were left behind in the rocks. And then one day God created a soul in man. He must have picked out one from the race of soft-boned apes and killed all the others, as the race is not living to-day.

Some say that God gave man his soul gradually. Here was an ape who had one-sixteenth of a soul, his son one eighth, and so on till Adam had a complete soul. How much of a soul these progressive apes must have had to become immortal beings is not told us. The majority who believe in the gradual soul business, do not believe in God or in immortality, and hence have the advantage of those who try to mix evolution and Scripture. No possible theory of evolution can be made consistent with the creation of Eve.

But, fortunately evolution has had its day as a scientific fad, and is passing away. Virchow will bury it. Here and there a sophomoric who wishes to appear learned will attempt to breathe life into its dry bones. And missing links will be dug up every now and then to be proved to be the remains of straight-forward monkeys. But the day of evolution is passing, and some new weapon must be tried against Moses.

LITERARY.

New Books.

(All the books noticed in this column will be sent at postpaid prices by the Western Recorder, Cincinnati, postpaid on any address, on receipt of price.)

THE VISION OF CHRIST IN THE POETS. Edited by Charles M. Stuart. Cincinnati, O.: Curtis & Jennings. 90 cts.

A charming little book. It contains selections from Milton, Wordsworth, the Brownings, Tennyson, Keats, Shelley, and Keble, with explanatory notes. What these poets have said about our Lord and their most devout expressions are well selected. It is an up-lifting book full of choicest gems.

NATURE AS A BOOK OF SYMBOLS. By William Mitchell. Cincinnati. Cranston & Curtis. 90 cts.

This is a look at nature as revealing God. The invisible is symbolized by the visible. Tertulian said: "All things in Nature are prophetic outlines of Divine operations. God not merely speaking parables, but doing them." After dis-

ussing Creation, Nature and the Bible and the universe as the great book of symbols, our author takes up in detail the sky, the sun, the planets, the stars, the earth, the clouds, the rain, the snow, and the seasons, and the symbols. He discusses them most pleasantly and suggestively. The work is well done.

THE CHILD JESUS, And Other Talks to the Children. Alexander Macleod, D.D. Cincinnati: Cranston & Curtis. 90 cts.

The gifted author had the habit of addressing a school of children, and the children of his congregation every Sunday morning in connection with the morning worship. The book contains much that is of value, but it is marred by teaching baptismal regeneration.

THE LIFE OF CHRIST. By James Stalker. New and Revised Edition. Chicago and New York: Fleming H. Revell Co. 60 cts.

This is not a narrative, but a brief and clear analysis of Christ's life. The topics presented are the birth, infancy and youth of Jesus, the nation and the time, the final stages of His preparation, the divisions of His public ministry, the year of opposition, and the end. At the close 15 pages are devoted to hints and questions. It is a convenient and valuable little manual.

PICTURES OF THE PATRIARCHS, and Other Poems. By President William Preston Johnston. L.L.D. New Orleans: F. P. Hansell & Bro.

A collection of brief and brilliant poems. Gen Johnston shows his rare literary taste and his fine poetic fancy in these delightful verses. The Call of Abraham, Abraham's Guest, the Marriage of Isaac and Rebekah, Jacob's Burial, Samson, new versions of Psalms ix, xxix, xxxv, xxxvii, cxli, cxl, and cxvi, the Beloved Physician, the Ladder, the Prisoner of War, Forgiveness, Christ is All, Our Hope, the All-Sufficient, Heaven's Heritage, and the Perfect Rest. These are the themes they are set forth with sweetness and power.

ESTELLE. An Idyl of Old Virginia. By Marcus Blakey Almond, A. M., LL. D. Louisville, Ky.: John P. Morton & Co. \$1.00.

A beautiful poem, breathing sweetness and tenderness. The illustrations, from photographs of the scenery described, are singularly appropriate. This poem was happily described by President Noah Porter, of Yale College, when he said it was "awful in its spirit, lovely in its pictures and admirably felicitous in its diction." The mechanical execution of the volume is in keeping with its contents. The book sells and serves a wide circulation. It is a benediction to all who read it.

PRESSED FLOWERS FROM THE HOLY LAND. Rev. Harvey B. Greene. Introduction by Rev. Smith Baker, D.D. Lowell, Mass.: Harvey B. Greene. 50 cts.

Mr. Greene spent several months in Palestine gathering and pressing flowers. He has pasted a set of these flowers in each book, with explanations and Scripture citations. It is very neatly done, and it puts a most interesting collection in reach of everybody. The specimens are very fine, and there are twelve of them in each book.

FRIENDS FOR GOOD. By Mary E. Bradley Philadelphia: American Sunday-school Union; New York, 111 Fifth Ave.

The book opens just after the death of Mrs. Morrison. Her daughter Elizabeth was left alone suffering from a double loss, as her lover had also died. Two spiritualists in the house where she had a flat had been very kind to her mother in her sickness, and thus won her confidence. They robbed her as they had robbed her mother.

Fortunately she secured a situation where she met a young girl who became fast friends before they lived, and how the lover proved that the spiritualists had slandered him is told in an interesting, wholesome story.

THE FIRST EDITION OF SHAKESPEARE has just been published by Henry T. Coates & Co., Philadelphia. This is a new and complete edition in one octavo volume. It contains thirty-two illustrations reproduced especially for this edition from famous Shakespearean illustrations by English artists, and also has a number of interesting views of Stratford-on-Avon. The same house also announces a new edition of the works of Flavius Josephus, in an octavo volume, translated by William Whiston.

ARNOLD'S PRACTICAL SUNDAY-SCHOOL COMMENTARY. Edited by Mrs. T. B. Arnold. Chicago: T. B. Arnold, 104-106 Franklin St.

This is a commentary on the Sunday-school Lessons for 1897. We turned promptly to the book when the first lesson was read before Christmas. The first was a temperance lesson, the second John's Message about Sin and Salvation. Evidently this commentary has for its constituents the non-liturgical denominations, and not Catholics and those who ape Catholics. It shows also the author's hope for a circulation in union Sunday-schools. In commenting on Peter's sermon, there is nothing said of the phrase "remission of sins," and on the lesson upon Philip and the eunuch, there is no reference made to the baptism in the comments.

There are some good and suggestive, the blackboard exercises good of their kind. The blank pages in front are nicely arranged for keeping the record of the school.

Magazines.

Lippincott's Magazine for January, 1897, has the following contents: Stockings Full of Money, Mary Kyle Dallas; Are American Institutions of Dutch Origin? Sydney G. Fisher; A Christmas Midnight in Mexico, Henry Willard French; Compensation (Quatrains), Mary E. Stickney; South Florida before the Freeze, R. G. Robinson; Marrying in the Fifteenth Century, Emily Ball Stone; Forward (Couplet), Carle Blake Morgan; Robert the Devil, Claude M. Girardeau; The Working Housekeeper and the Colonel, Mary Hoskin; Lines, Jullion Gordon; Theatre-going in St. Petersburg, Isabel F. Haggood; Love's Lesson (Poem), Marie M. McNeill; An Anonymous Love-letter, Virginia Woodward Cloud; With the Whitefish Nets, Allan Hendricks; Walnut Lore, Lee J. Vance.

LAST summer George W. Smalley, the famous correspondent and man of letters, went abroad in the interests of *The Ladies' Home Journal*. His commission was to write two articles: one on "The Personal Side of Bismarck," and the other on "The Personal Side of the Prince of Wales." Mr. Smalley personally knows both men, and he had no difficulty in getting into close touch with them, while other men would have found insurmountable barriers. The first of these articles will be printed in the January issue of the paper. Unpublished portraits will illustrate the papers. Ladies' Home Journal, Philadelphia.

GOD'S way - soon, dark, but soon or late  
They touch the shining hill of day;  
The evil cannot brook delay,  
The good can well afford to wait.

-J. G. Whittier.

TOO MUCH LOVE.

The small Sunday-school boy who wound up a class recitation of Scripture texts concerning love with Solomon's plaint, "Stay me with flagons, comfort me with apples, for I am sick of love," recoiled a current feeling among many laymen. For it is coming to be an accepted thing that the expression of opinion at religious meetings, and of convictions in religious discourses, must always be diluted and weakened with a syrup of love. In religious gatherings speakers have got so accustomed to the use of sugar-coating, to the lamb-like bleating of "truth in love," that they seem unable to rid themselves of it, though it has long since ceased to have any meaning. The idea seems to prevail that it is pre-eminently Christian to affect a dread of offending anybody by a sincere and straightforward announcement of one's own convictions. To give even accidental offense would be a calamity so great that its mere possibility must be guarded against by the well worn formula of "the truth in love." They forget that what people are likely to take offense at is, not the honest announcement of convictions, but the mass of amiable twaddle which obstructs or disfigures convictions. It is so evident that it is of only secondary importance.

This sort of syrup is not truth, nor after the first dose is it even sweet, and only serves to convince people of the absence of any strong conviction at all. Nor is its use by any means a certain indication of the existence of Christian love. No man really yearning for the salvation of his fellow men professes his appeals to them with the assurance that he does not want to hurt their feelings nor give them any unpleasant sensation. He does not when telling of sinners what he must believe to be saved, apologize for the necessary differences between his views and those held by the sinner. He does not, when condemning evil, so distinguish between evil and the person committing it that the latter seem to escape condemnation altogether. Nor does he treat about love that all the terrors of the law are obscured in a mist of soft sentiment or drowned in a flood of tears. He knows that the real test of Christian love is readiness to express strong conviction to his fellow-men, and that no one with a head on his shoulders, and conscious that he must accept or reject these convictions, will take offense at his appeals. He knows that Christianity is not gelatine nor soothing syrup, and that if it were it would soon disappear. Whatever else may be vague and nebulous in this world, the fact that Christianity, or Christ, drew the sharpest line of cleavage between good and evil, the false and the true, and established new standards of discrimination and measurement, is not vague. The condemnation of the scribes and Pharisees and the rebuke of Peter for his indiscretion and explicitness. There is no verbal chloroform in Paul's letter to the Corinthians, nor in Christ's denunciation of the Laodiceans. The apostle to the Gentiles did not begin his speeches with palaver about love, nor dull the edge of his appeal for repentance by a self-apology for the necessity of making it to him. In the very directness of its all to the human heart lies the wisdom of Christ's testimony. It demands clear language and explicit statement, and nothing can be more fatal to it progress than to gloss the edge of his appeal with an ornate covering of amiable phrases. The idea that to be acceptable it must be diluted with syrup until it resembles nothing in particular, that every statement of truth must be disguised with sugar-coating, that the word of the spirit is a good thing for show, but not for use, is a blunder far surpassing all others in its serious consequences. There is nothing less Christian than the putting foremost the kind of spiritual soft-soilder which demands no directness of language as a substitute for the vigorous and lucid expression of convictions which do demand explicit language. The truth spoken with the whole heart will be accepted as the truth in love without profertory assurance that it is spoken. -N. Y. Observer.

DR. DEXTER'S QUOTATIONS.

(Continued from first page)

baptists who were not Baptists" in the Western Recorder, Oct 1.

The quotations of Dr. Dexter which Dr. Whittitt has inserted in the two succeeding chapters of his book will be examined in a subsequent article. Meanwhile I may be permitted to state that a somewhat wide and careful study of this early literature has established in my mind the following conclusions. There was both before and after the year 1640 a great deal of discussion and controversy in all the reformed churches in regard to baptism. This discussion reveals a great variety of opinion, and four distinct classes may be recognised. (1) There were those who believed in and practised the sprinkling of infants, which in the beginning of the seventeenth century was a comparatively recent innovation. (2) There were others who held by the baptizing of infants but maintained that the only true form of baptism was immersion. Daniel Rogers represents this class. (3) Others again like Mr. John Tombs rejected the baptism of infants but had not arrived at the truth of immersion. (4) Against each of these classes the Baptists consistently and uniformly from the beginning of their history in England maintained and practised believers' baptism by immersion. Their position is admirably stated in a book which I have not seen cited in this controversy. In the year 1644 Mr. Francis Cornwell, a Master of Arts of Cambridge University published a work with the title, "The Vindication of the Royal Commission of King James against the unchristian faction of Pope Innocentius the Third." The following paragraphs from this book speak for themselves.

"That which God hath joyed together, no man ought to separate.

But faith and Baptism (or more properly dipping) God hath joyed together.

Therefore Faith and Baptism (or dipping as the Original renders it) no man ought to separate." (page 1.)

"First, Christ requireth that the subject that is to be dipped be a Believer, that is to be converted to the faith of Jesus Christ through the preaching of the Gospel.

Secondly, the order of Jesus Christ was that the believer that manifested his faith and repentance should be dipped." (page 8.)

SUMMERFIELD, dying, turned to a friend and said, "I have taken a look into eternity. O, if I could come back and preach again, how differently would I preach from what I have done before!" "Be much at deathbeds," says Spurgeon to his students; "what splendid gems are washed up by the waves of Jordan!"

Deafness cannot be Cured by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, it has a tendency to close, and hearing is lost. If you have a running or itching ear, or a hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever. The cases out of ten are caused by Catarrh, which is not cured by an ordinary condition of the mucous surface. We will give three hundred dollars for any case of Deafness (caused by ex aucto) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & Co., Toledo, O. Sold by all druggists, 75c. Hall's Family Pills are the best.

Walter Hasker & Co. of Dorchester, Mass., U. S. A., have given years of study to the careful preparation of cocoa and chocolate, and have devised machinery and system peculiar to their methods of treatment, whereby the purity, palatability, and highest nutritive characteristics are retained. Their preparations are known the world over, and have received the highest indorsement from the medical profession, the nurse, and the intelligent housekeeper and caterer. There is hardly an article of food which may be so extensively used as the cocoa and chocolate, but here again we urge the importance of purity and nutritive value, and these, in fact, are the features, and they are relied upon in Hasker's Cocoa and Chocolate. -Dietetic and Hygienic Gazette.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1897. FIRST QUARTER.

SUNDAY, JAN. 17.

A MULTITUDE CONVERTED.

Acts 2:32-47.

MOTTO TEXT—The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord thy God shall call.—Acts 2:39.

The teacher should have the scholars read Peter's sermon from the beginning in order that they may understand the lesson. "This Jesus" whom they had crucified, and of whom David had prophesied. God had decreed that Jesus should be delivered into their hands to be crucified. They had not surprised the Sovereign of the Universe, nor thwarted His plans. And God had raised the Lord from the dead. Those 120 who were there had seen him alive at his ascension. Many of them had seen him at other times during the forty days he remained on earth.

"Therefore being by the right hand of God exalted."—By means of God's power. It requires an unusual use of the dative case to make this mean exalted to the right hand of God. "And having received of the Father the promise of the Holy Ghost."—Promised through the mouth of the prophet Joel, and afterwards by the Lord himself. (John 14:26; 15:26.) "He hath shed forth this which ye now see and hear."—They saw the tongues of fire, and they heard the speaking in an unknown tongue.

"For David is not ascended into the heavens."—He was buried and his grave was well known. He had not risen from the dead. Therefore it was not himself of whom he spoke, but of a greater than he whom he called "My Lord." "The Lord said unto my Lord, Sit thou on my right hand."—It was calculated to excite the wrath of these Jews that Peter should say this crucified Galilean was the Lord of their great king David. To sit on the right hand of God is to share in his supreme power and authority. In this verse reference is made to our Lord as Mediator and not as the Divine Logos.

"Until I make thy foes thy footstool."—The Lord had been ignominiously crucified. But he should triumph completely over all his foes. Nearly nineteen hundred years have passed and his foes are still defiant. But in God's own time they will be subdued. "Therefore let all the house of Israel know assuredly."—Peter filled with the Holy Ghost is a braver man than Peter cowering before a servant girl. He speaks positively, he is not troubled with doubts. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—He reminds them again and again of their great sin. They had crucified the Messiah, the King, whose coming they were looking forward to.

"Now when they heard this they were pricked in their heart."—The Holy Spirit used the words of Peter to convict them of sin. They show their penitence by their reply, "Men and brethren, what shall we do?"—They felt their guilt and their need of God's forgiveness for their great sin in crucifying the Lord. Let us not forget that it was our sins, the sins of each one of us as truly as if there were no other sinner in the world, which nailed our Lord to the cross. How can we win God's

pardon of our sins?

Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ."—We have only a synopsis of Peter's sermon. He must have explained to them what baptism symbolized, that it set forth in a striking way their faith in the great truths that the Lord died for them according to the Scriptures and rose again according to the Scriptures; that they trusted in that death for the forgiveness of their sins, and felt they were regenerated that they might rise again to newness of life. As Dr. Hovey says: "In that day a willingness to be baptized was no slight evidence of a new heart." By it they expressed their faith in the atonement made by the death of the Lord. "For the remission of sins."—If they would repent of their sins, and show by their obedience that they had faith in the great doctrines of the blood and of regeneration which baptism symbolized, God would pardon their sins, and they, too, would receive the gift of baptismal regeneration in Peter's words.

"For the promise is unto you."—Wicked as they had been in crucifying the Lord, they were not beyond the reach of God's mercy. His promise held good. "And to your children."—Not only to their immediate children, but to their descendants. It was to the Gentiles also, so wide and free was salvation. But it was definitely and eternally limited also to those whom the Lord God should call. No man can come unto me except my Father draw him. "And with many other words did he testify and exhort."—Testifying to the fact of the resurrection, exhorting them to flee from the wrath to come. "Save yourselves from this ungodly generation."—This perverse generation who had rejected the Messiah, and which in such large numbers was destined to die most miserably in the destruction of Jerusalem. Let them save themselves from the guilt and the punishment by repenting and trusting the atonement.

"Then they that gladly received his word were baptized."—This revealing showed that the Holy Spirit had given them new hearts. "And the same day there were added unto them about three thousand souls."—As some Pedobaptists are still left in the world who will insist these could not have been baptized, it will be well to call attention to the fact that there were eleven apostles and seventy evangelists present, making 81 administrators of the ordinance. And there were pools enough around Jerusalem to have baptized ten times as many people.

"And they continued steadfast in the apostles' doctrine and fellowship."—Doctrine means teaching. They steadfastly strove to learn all they could of their Lord and of their duty. They were a large body, yet they had fellowship together, a thing our city churches excuse themselves from on the ground that the membership is so large they cannot know all. It will be a blessed day when brotherly love means what it meant in this church of more than three thousand members. "And in the breaking of bread and in prayers."—It is evident that by breaking of bread is here meant the Lord's Supper, put in as it is in what they did in worship. The apostles preached, the brethren prayed, they loved each other and partook of the Lord's Supper.

"And fear came upon every soul."—Reverence and awe, and alarm for their own souls as well. Whenever a church is faithful to this church was, sinners will be moved to fear at the thought of their guilt before God. "And

many wonders and signs were done by the apostles."—Miracles were worked, and these miracles were signs or proofs that their teaching was what God sanctioned.

"And all that believed were together and had all things common."—This was never done elsewhere than in Jerusalem. Why this church did this, evidently with the approval of the apostles, though not by their direction, has been much debated. The fact that Jerusalem was to be destroyed in such a short time, or that in a shorter time persecution was to scatter them out of the city may have been a reason why they were led to do this thing. But we do not know.

The parting to all men was to all who were in the community, that is to their poor brethren. Hackett says that the Greek shows they did not sell all their possessions at once, but as the brethren needed the money. "And they continuing daily with one accord in the temple."—Till the temple was destroyed, the Jewish Christians continued their worship there. These went regularly, presumably at the time of morning and evening sacrifice. "And breaking bread from house to house."—There were so many of them that they held meetings in different houses in various parts of the city. "Did eat their meat with gladness and singleness of heart."—Took their ordinary food. They were so full of joy they were glad in all their actions, for whether they ate or drank, they did all to the glory of God. "Praising God, and having favour with all the people."—Who were touched by their generosity, their gladness, their simple good lives. "And the Lord added to the church daily such as should be saved."—Or rather the saved. God never adds an unconverted man to the church.

Any church all of whose members are as pious and devoted as these will be blessed with daily additions of regenerated persons. God's arm is not shortened, nor has his promise failed. But alas! how many churches are like this old first church in Jerusalem.

ISAIAH 41:21.

"PRODUCE YOUR CAUSE AND BRING FORTH YOUR STRONG REASONS"

Why should a Baptist lady on marrying a Pedo Baptist or Campbellite, join the church of her husband's choice? Is it because he has a better system of doctrine? If so, we should all move over, if not we should remain where we are. Is it because he loves the Lord better than the Baptist? "The tree is known by its fruit." Is it because the marriage tie between the husband and wife, is stronger than the marriage tie between Christ and his bride? The latter is forever. "If any man come to me and hate not his father, mother, wife, children, brethren and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26). Is it because it is more important to please the husband than the Lord? "As ye have received Christ Jesus your Lord, so walk ye in him." Is it because she is allied to a wealthy organization? Wealth should not be used in propagating error. Strive to bring him to the truth. We know not which shall prosper, either this or that. Is it because we wait for some man to start a church before the act could be performed? Bah! Is it because a conscientious Baptist sister could surrender her faith in the long-cherished doctrine, and pretentiously practice something she could not believe? Even in laughter the heart is sorrowful. (Proverbs

14:13). Is it because the Baptist could not give her a letter to join a society that makes war on the sect every where spoken against? "If any man bring not this doctrine, receive him not into your house." And the dismissing is after the receiving. Is it because men of other religious persuasions think they are right? There is a way which seemeth right unto a man, but the ends thereof are the ways of death." Is it because the sun stood still in the days of Joshua; until the enemy were swept from the field? Is it because there isn't much difference between the Baptists and Pedobaptists? If so let them come to us, without the sacrifice of a Bible principle. A Baptist without convictions is a cheap commodity. Is it because the gates of hell prevailed against the church? If so, why was it started again? The above practice won't keep it alive.

Is it because the practice will weaken the Baptists and strengthen the Pedo? Why this, if they sincerely pray for our prosperity? Is it because a certain class of Christians continuing in the apostles' doctrine, when the marriage ceremony is said, are under obligations to contend for something which is not the apostles' doctrine? Or is it because a Baptist wife hasn't as much right to contend for the whole truth, as a Pedo has to contend for a part of the truth? If Phillip had four daughters and they were all trained up in the way they should go, being assured when they became old they would not depart from it, is this the reason why a Baptist lady should renounce her faith? If she can't depart from her faith, she cannot join the church of her husband's choice. Phillip could not conscientiously train his daughters, with a view to their becoming Campbellites, Presbyterians and Quakers. It would be an expensive business, and a foolish business. We don't want other denominations to train their daughters for the Baptist church.

"Children obey your parents in the Lord, for this is right." "If you love me you will keep my commandments," before and after marriage. The Commission knows but one sovereign. We should contend for the faith, a system of doctrine before as well as after marriage. If they speak not according to this word, it is because there is no light in them. If this lady could endorse one doctrine not taught in the Bible, couldn't she endorse the infallibility of the Pope, on the same grounds? And if her husband chewed and smoked tobacco, couldn't she do the same thing? If not, why not? Liberties and restraints must be authorized by the Bible. "They have kept thy word" (John 17:6). Is it because her spiritual growth could be more rapid, after having surrendered some truth for as many errors? Christians need the sincere milk of the word that they may grow thereby. Wisdom's ways are ways of pleasantness. Is it because their doctrine is more effectual, when preached, in bringing sinners to Christ, than Baptist doctrine? The facts are on our side. A true Baptist will encourage genuine Baptists in every good word and work. Those not for us are against us, and some who are not for us are going out from us. But this only strengthens our lives. When Gen. Gideon's three hundred brave fellows went out to face the enemy Gideon said: "As I do so shall ye do." (see 7th, chapter of Judges).

It is enough that the disciples should be as their Master, in using spiritual weapons. And they stood every man in his place, round about the camp, and all of the host cried, ran and fled. (Judges 7:21).

A oneness of mind pervaded the camp. With Christ as our leader we are more than conquerors. If the husband and wife should compare their creed by the Bible, with a preponderance of evidence in favor of Baptist doctrine, are we commanded to let go or hold fast which is good? Love rejoiceth in truth. (1 Cor. 13:6). And the truth makes us free. Can a Baptist truly abandon truth without becoming a slave? I would prefer a Baptist freeman instead of a Methodist slave, if I were a P. E. Baptist. Slavery is a dreadful thing in Rome or elsewhere. Those who have partaken of the afflictions of the gospel will be rewarded by him who doeth all things well.

Respectfully,  
JAMES P. TAYLOR

Mining City Ky.

**BOYHOOD DAYS.**

Remembrance wakes with all her busy train  
And turns the past to pain.

—Goldsmith.

In childhood days I often read about those old Revolutionary heroes, Washington, Putnam, Lee and Marion; the efforts of the philosophic Franklin at sea, the sturdy eloquence of Patrick Henry at home. My heart was stirred to read of the struggles to throw off the yoke of despotism. It was a matter of peculiar satisfaction to learn that the Givans had a humble part in the history of Kentucky, the family being of Scotch origin and ancestry and connected with Daniel Boone, the earliest of the pioneers, and with the Hardins, Lincoln and others of historic fame. Boone's exploits need not be mentioned here. Lieut. Givan (spelled incorrectly "GIVEN" in the history) lost his life at the battle of Blue Licks.

A portion of my life was spent in Illinois, the home of Lincoln, Grant and Douglass. Many amusing incidents occurred during childhood days. At the academy which I attended there was the usual "slow but sure" scholar. This one was exceptionally slow—it took him many months to learn the alphabet. The teacher who had drilled him faithfully in regard to his letters, asked: "Johnnie," pointing to A, "what is the name of the first letter of the alphabet?" Johnnie hesitated, and hesitated, and stammered and finally had to give it up. "Well," said the teacher, still pointing to A, "what does the letter k like?" Johnnie replied: "Oh! I know now! Like dad's old hairy" (harrow). All the scholars who could not help listening because his answers came in loud squeaky tones of voice, were shaking with laughter. "Well, now," said the instructor pointing to B, "what is that letter?" John was unable to answer and the school marm said: "what does it look like, what is it that makes honey?" Replied Johnnie: "Oh! is that it; I know now," and he fairly shouted the answer, "a wasp by jing!"

I was privileged to visit the scenes of my nativity a short time ago, in Hart county, Kentucky. I remember distinctly the eagerness and delight with which the old Negro "mammy" (the Givans owned slaves in antebellum days) greeted me, and how glad I was to see her. This greeting had quite an opposite effect upon a younger sister who had been reared amid different environments, and who up to this time had never seen a specimen of the black race. It is impossible to describe the ludicrous effect when the Negress approached the young damsel and affectionately embraced her. Such yells of terror and distress, kicks and scrambling to be released: The scene is amusing even now. It was on this visit that I first

saw a banjo. I thought it a remarkable piece of mechanism and was delighted when Uncle John presented me with one of home manufacture. I soon learned to play "Old Black Joe," and "Roll Jordan Roll," varying the performance at times for the sake of a change, variety is the spice of life. Uncle Peter, who had uncommon high notions as to the impropriety of "picking an old banjo, because nobody but niggers played banjos," remonstrated with the youngster but in vain.

Lieut. John Fletcher Givan was in his life-time a merchant and it was on this trip down to old Kentucky that the boy saw the old sign.

JOHN F. GIVAN,  
Dry Goods and Notions,

still swinging in the breeze, though the merchant calmly sleeps beneath a shapely mound where the pale moon glimmers through the autumn leaves, and the wind sweetly sings a gentle dirge. A brother lies near the murmuring waters of Green river, both waiting the glorious jubilee on the resurrection morn.

The quaint tavern was badly dilapidated and used as a dwelling house. The old store was in ruins where it had stood since the war. The old mill had sung many a ditty but the music of the water falls, and the steady hum of whirling wheels were silent, nothing remained but a few old moss covered logs! Where once was busy thrift and prosperity was now utter desolation—oppressive with the recollection of other days. The old Kentucky home, 'twas gone, and not a stick of timber left to show where once was joy, peace, and contentment.

JAMES W. GIVAN.

**"THE PERFECT MAN."**

Walking through a country church grave yard I came across a grave with a plain marble stone upon which had been chiseled the name, dates of birth and death of one whose remains were therein buried. The deceased was a veteran pioneer minister of the gospel of Christ, who had spent a few years more than the allotted four-score of this life. He was noted for his piety and integrity. For more than three-score years he had preached Jesus, witnessing the conversion and baptizing, with his own hands, thousands of happy converts. A servant of the Lord, at his own charges, he received no salary, as evangelist or pastor, during all those years of willing labor for his Master and Savior.

There was no title on the tombstone, nothing to show the coming generations the exalted position among his fellowmen, nothing to mark the fact of his abundantly useful and generous life as a minister, whose chief aim was to glorify God in the salvation of the souls of men. This was in keeping with his deep humility. He had requested that no display be made at his funeral or over his grave.

A large concourse of people gathered to witness the sad solemn funeral rites, and pay the last tribute of respect to the great worth and excellency of his character. The pastor used as a text for the discourse the language of the Psalmist, "Mark the perfect man and behold the upright, for the end of that man is peace," which a devoted son put upon the plain marble slab as an epitaph.

This venerable servant of God, who had turned so many to righteousness, was the very soul of honor in both his public and private life. He was noted for his honesty, his purity, his generosity. Hence it was manifestly appropriate that such recognition

should be given him after his death.

Some misguided souls, who vainly imagine themselves without sin, point to him and this epitaph as an example full attesting their doctrine. But be it said, no man in all this broad land exalted the grace of God more than he. "Salvation by grace" was the very heart of the gospel to him. He believed it, he preached it, he lived it. Notwithstanding his great excellency of character, and long life full of "good works," which every body who knew him recognized and was glad to do him honor, no man seemed to be more deeply conscious of his own imperfections, and more deeply deplored them. He always felt that he was "human," and consequently "liable to err." Not a day of his life, from his early conversion, that he did not feel that he should pray, "Father forgive me." He was a man of strong convictions and prejudices, of intense emotions and passions. With a quick temper, easily aroused, like the great apostle, after he had preached to others the power of divine grace, he felt that he needed to keep his body under, lest he become a cast-away. It was a continual heart-struggle to keep the spirit pure, and himself unspotted from the world. Even upon his death-bed he deplored his own "unworthiness" and magnified "the grace of God." Pastor, children, friends, neighbors, all were profoundly impressed with his great humility and strong faith in the atonement of his Lord and Savior. They knew the excellency of his moral character—it was manifest in his daily life. Compared with others he could well and truly be called "an upright man," one who "feared God and ascribed evil." Complete in Christ, as he believed in Him, loved Him, and served Him.

Hence, a devoted pas or and an affectionate son gave honest expression to a proper appreciation of his virtues, and those who know this venerable man of God do not disapprove.

The perfect and upright man, whose faith in God was exemplified so beautifully in "good works," now rests from his labors, exalted to a full realization of a blessed hope—"the end of that man is peace."

W. T. GORDON.

Texas, Ky.

**IS YOUR HEART WITH US?**

EARNST PRAYERS: In bringing this lost world to a knowledge of Christ we need unceasingly to look to God. When we longingly pray, thy kingdom come, we must realize that without God we can do nothing. The Master is as able and willing to bless his people as ever. Let us in private devotions, at the family altar, and in our churches, unceasingly plead with God for his help, his guidance and his blessing on the great Mission work which he has entrusted to us.

GETTING READY FOR THE COLLECTION.

Every Missionary Baptist church should have certain seasons to have Foreign Mission collections. These occasions should be fixed. Then the pastor and church should prepare weeks or months before for the collection. Prayer should be made. Sermons instructing and inspiring should be preached. These sermons need not necessarily be altogether on missions, but truly gospel, telling God's love in Christ for a lost world. Tracts and mission journals should be circulated so that the people can read and talk about the work. Tracts will be furnished free if desired.

A live committee should be ap-

pointed to arrange for the collection. Some churches hold a week of prayer for Missions before the day for the collection, and the committee afterwards call on the absentees or those who fail to contribute. We should each see that his church does not come up to this great work with indifference, while millions are dying without the gospel of Christ. To be more efficient we should be more thorough in preparation. Begin in your church now, appoint the time and prepare for it.

**LOOKING FORWARD.**

With grateful hearts we praise God, for his past mercies and great blessing on our work, and hopefully press forward. We have four more months in this convention year. We hope they will be gracious indeed. Below we give the contributions for the past eight months:

	Asked for 30 Yr	Received for 30 Yr
Alabama	8,400	3,914.96
Arkansas	2,400	1,015.31
W. Ark. and I. T.	600	29.77
District Columbia	1,800	34.32
Florida	1,800	22.75
Georgia	10,000	11,109.96
Kentucky	10,000	5,951.51
Louisiana	2,400	648.92
Maryland	9,000	4,300.01
Mississippi	7,200	2,926.16
Missouri	9,000	3,416.06
North Carolina	9,000	3,009.07
Western N. C.	600	291.71
South Carolina	12,000	4,921.21
Tennessee	7,800	3,170.51
Texas	12,000	4,181.47
Virginia	21,000	8,185.67
Other Sources	1,400	709.39
Total	118,400	60,001.54

From this it can be seen that some of our states are doing nobly. Let none be discouraged, but with renewed zeal let us each and all press forward in God's cause. The work is His and we are His. May His blessings rest richly on the churches in Foreign and Home lands. A Happy New Year to all. The Lord bless you and make you a blessing.

Fraternally,

R. J. WILLINGHAM,  
Richmond, Va., Jan 1st 1897.

**DAVIESS COUNTY ASSOCIATION.**

Rev. A. N. Whittinghill has held three successful meetings since he was employed by the Board of this association. The first has already been reported, but its good influences, fostered by the pastor and members of Walnut street church, are still at work like leaven. The other two meetings, one twelve miles southeast and the other eight miles south of Owensboro, were somewhat similar in results; nine baptized, two approved and six restored in one, and twelve baptized and one approved in the other.

About \$250 was raised in each meeting for the building of a chapel at each place for religious services. These subscriptions have increased considerably since the meetings. Incidental expenses were paid, besides a goodly sum raised at each meeting for district mission work. A good and suitable building lot will be given at each place. These chapels are to be owned and controlled by Baptists, to be operated as feeders to our churches, for the present, with the view of resulting in the organization of churches when needed and able to be self-supporting. In the present status of affairs many such houses are needed now.

Bro. Whittinghill has so far shown himself to be a workman eminently fitted for the place he fills; successful in winning souls, wise and prudent in confirming his saints and in inciting them to a hold of and build up the waste places. With such a man in such a field as this, having the punctilious and liberal support of such

**Woman's Work**

is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous,  
Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and invigorator like Hood's Sarsaparilla. For the troubles peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

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Hood's Pills with Hood's Sarsaparilla.

pastors and churches as we have, and looking to Him "who giveth us the victory," what hinders our taking and holding this goodly Canaan for the Lord?

The missionary used our tent until Dec. 29th, using stoves to warm it up when necessary. Besides the missionary, we have several weak churches to help support, which loads us down to our utmost capacity. We hope to get through, however, without asking the State Board for any help.

Fraternally,

E. H. MADDOX,  
Chairman of Board.

Dec. 30, 1896.

**SMALL THINGS**

Living to Christ in small things and living for Christ: every day is the secret of large fruitfulness. A peach or an orange tree does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a golly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man can be converted in an instant, but he must grow by the year. The tough fiber of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer or breathed, every cross carried, every trial well endured, every good work for our fellowmen lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful and to load its broad boughs with "apples of gold" for God's "basket of silver." —The Examiner.

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THE NEW JERUSALEM

Jerusalem, my Home,
I see thy walls arise:
There Jasper clear and sardine stone
Flash radiance through the skies.

OUR PULPIT.

IS IT RIGHT FOR A CHRISTIAN CHURCH

TO MEET ITS FINANCIAL OBLIGATIONS TO GOD BY RESORTING TO FAIRS, FESTIVALS, SOCIABLES, ETC.

(1) AS CONTRARY TO DIVINE DIRECTION.

1. This method is contrary, both in letter and in spirit, to the method God has given us.

Observe that, according to the Bible, we absolutely own nothing. All things belong to God originally by virtue of his having made them.

That this truth may be impressed upon them daily, and they be led to a wise use of that which is loaned them, God requires his people to render him, as his tenants, certain tribute.

Now, as in the command given the Jew to tithe his income to meet God's claims upon his means, there is plainly seen the method by which he was to carry forward God's work, so in the instructions I have just quoted there plainly appears the method by which the Christian is to meet his financial obligations to God.

held what was due the "possessor of heaven and earth."

Turn now to the New Testament. What changes, if any, does God make in reference to our paying him for the use of that which he has loaned us?

There is certainly no lightening of the obligation to give. This is taught us both by precept and by practice. A man having two coats is told to give one to the man who has none.

Much is said also in the New Testament about the spirit in which we give. Something more is demanded than the mere offering. We are to give "cheerfully," "not grudgingly or of necessity," "every one as he purposeth in his heart."

No rule is laid down in the New Testament as to the exact amount one should give. God deals with the Christian as the heir grown to manhood's estate, who can be controlled by principle; not as he dealt with the Jew, as the heir under tutors, still a child, to be controlled by specific commands.

Now, as in the command given the Jew to tithe his income to meet God's claims upon his means, there is plainly seen the method by which he was to carry forward God's work, so in the instructions I have just quoted there plainly appears the method by which the Christian is to meet his financial obligations to God.

(2) FINANCIALLY A FAILURE.

2. I object to this method of raising money, in the second place, because financially it is a failure. It is a dinner or a tea that you are to have for the purpose of making a little money? Well, you go around soliciting the members to give so much material. Then you

ask them to put this material into the shape of appetizing edibles. Then you appoint them to put the food on the table in a tempting manner, to sit down with their families to eat it and then, out of their own or their husbands' purses, to pay for it.

But, you say, many will come and pay for their supper who do not contribute the material nor do the work, so we get money that otherwise would be denied us.

(3) A FALSE IDEA OF BENEVOLENCE.

3. It teaches a false idea of beneficence. These people who come and pay their twenty-five or fifty cents for a supper get a full equivalent for the money expended. They have received compensation in full for every penny parted with.

(4) BAD EDUCATIONAL INFLUENCE.

4. I object to this method of raising money in the fourth place, because its educational influence is against true benevolence. This necessarily follows upon what I have just said. If we teach a false idea of giving, in just so far as men adopt it will they be led away from the true idea.

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The Procter & Gamble Co. Chgo.

in the very channels that God's hand made for them. May God abundantly bless his labors!

(5) AN APOLOGY FOR COVETOUSNESS.

5. I object to this method in the fifth place because it is an apology for covetousness. This covetousness may not be self-conscious or suspected; still it is there. It may manifest itself in the attempt to secure a finer place of worship, more attractive surroundings, more expensive service than could be secured from what the members themselves could supply out of any just proportion of their income.

(6) WORKING IN WRONG CHANNELS.

6. Sixthly, I object to this method because it directs the energies of the church out of the channel in which God has ordained them to move. The object of the church we have seen is two-fold, the conversion of sinners and the development of the Christian life.

(7) THE CHURCH DEPENDING ON THE WORLD.

7. Again, I object to this method of money-raising because it tends to make the church dependent upon the world. For, bear in mind that the common reason for adopting this method is to secure the assistance of those not Christians, or at least not members with us.

(8) YIELDING TO WORLDLY DEMANDS.

8. I object, furthermore, to this method because it is a yielding to a demand made upon the church by the world, or by the spirit that rules in the world. The adversary confronted Christ with this temptation, "All this will I give

of the women were made sick by overwork, the men were disgusted, the church humiliated and the general verdict was that, at least for one week, the devil had it about his own way in that church and community.

Suppose that church had used just the same time and energy in doing for one week what God has appointed the church to do! What blessings would have been denied it! I never see my church getting up a supper, or a fair, or some entertainment, but what I wish the same amount of time and strength might be placed at my disposal for me to direct in Christian work.

(7) THE CHURCH DEPENDING ON THE WORLD.

7. Again, I object to this method of money-raising because it tends to make the church dependent upon the world. For, bear in mind that the common reason for adopting this method is to secure the assistance of those not Christians, or at least not members with us. It is a confession of our poverty, of our inability, as children of a rich Father to carry out his wishes without appealing to those still in rebellion against him. How inconsistent! We confront the world with the claims upon it of him who says, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." "The gold and the silver and the cattle upon the thousand hills are mine."

(8) YIELDING TO WORLDLY DEMANDS.

8. I object, furthermore, to this method because it is a yielding to a demand made upon the church by the world, or by the spirit that rules in the world. The adversary confronted Christ with this temptation, "All this will I give

see if thou wilt fall down and worship me." The devil was perfectly willing that Christ should possess the world if Christ would only permit the devil to prescribe the method by which the possession should be entered upon. The same temptation is proffered by the world to the church now. It makes no objections to the spread of the kingdom; it only asks the simple privilege of saying how it shall be done. "Tickle our palate," it says, "satisfy our social hands, amuse us with novelties, entertain us with something bright and dazzling, greet us with fine buildings and exquisite blendings of color and artistic music and fine oratory, and we will suffer you to take the kingdoms of this world—become the kingdoms of your Christ." And so, in many cases, the church strains every energy to secure a fine house of worship, scours the country to find some man for the pulpit who can dazzle with his intellectual pyrotechnics, puts new stops in the organ, introduces the latest opera in the choir, puzzles its brains to seek out new inventions in order to—what! Simply, as is said, "to meet the demands of the day." Demands made by whom? By the world. And so enticements to lure away from the life most honoring to God and most profitable for the soul multiply in number and increase in fascination. Amusements are indulged in skillfully adapted to gratify worldly impulses, often to set on fire fleshly passions. Never was the spirit of the world more aggressive, more dangerous, more deadly than now, because so subtle and professing such deference. Many a church has stepped down from its mountain heights of separation from the world and dependence upon God to conform to a worldly ideal, yield to a worldly promise of aid, and cause its practices to become a feeble imitation of the practices of a Christless society.

fountain of true giving, if it is an apology for carelessness, if it wastes the energies of the church, if it makes the church dependent upon the world, if it is a yielding to the temptation that Christ overcame on the mountain, if it is a display of unbelief, clearly, then, it is wrong for us to adopt it, and in so far as it has been adopted and God's method thus set aside can we account for our empty treasuries, for the necessity of retrenchment, for the rust of unused wealth, for dwarfed spiritual lives, the evil of it, foretelling its end. Brother pastors, let us lead our churches into an intelligent adoption of God's own methods for the advancement of his kingdom. Let us leave this worldly-wise plan urged upon us, by many accepted without giving it prayerful thought, "to the woman who never pray, to the man who never pay, to the pastors who have no faith, to the churches that are courting the world, to the penitents who never sorrow for sin, to the church-members who know nothing of obligation nor of God but church connection." But let us be about our Father's business, doing the work to which he has called us, in the way he has marked out, by the strength he proffers. If in doing this our spiritual building rises somewhat slowly it will be none other than the house of God, bedded on the true foundation, destined to stand forever. Upon such a building the blessing of God surely abides; some day his glory shall fill it, sacred fires shall glow upon its altars and redeemed souls find it the very gate of heaven.—The Standard.

UNFAIR CHARGES.

For many years I have observed that when a man of prominence severs his relations with the denomination to which he has belonged from youth and unites with another denomination which holds radically different doctrines and practices, at least in some respects, he is widely and oftentimes very harshly charged with being actuated by very selfish motives. In some cases such ones are accused with a desire to be sensational. It is said that they seek for notoriety. Sometimes it is declared that they had been in trouble with the church to which they formerly belonged. Ministers of this class have been charged with having been disturbers in their former pastorates. In fact, one would suppose that they had been sore torments to their former denominational associates. Judging by a good deal after talk, one wonders how those brethren could have been endured by those whom they used to serve. Is it not remarkable how incompetent, imperfect and troublesome a minister becomes soon after he leaves one denomination for another?

It matters not how conscientious he may be, nor with what struggles he arrived at decision to change his denominational relationship, nor the personal sacrifices which were involved; these things count for nothing with those who hatefully and spitefully censure him and seek to belittle him. Is this at all according to the great golden rule? Is it in the least fair treatment? Why not give one credit for being honest in his making such a change? Very likely some ministers and others have not been free from selfish considerations when leaving their old denomination for another, but not all have been so. And even in cases where pure selfishness has been the controlling motive, it looks suspicious when former denominational associates make damaging charges against the departed. It looks as though they themselves were quite

selfish in the matter; besides, the spirit displayed has a bad influence upon the unconverted.

C. H. WETHEREE.

We do not sing enough, either in our homes or in the House of God. The tongue that is singing will not be scolding or slandering, or complaining or uttering nonsense. And in the House of God it is sheer robbery to seal the mouths of Christ's redeemed followers and to relegate the sacred joy of praise to the voice of half a dozen hired performers. Choirs have their use; it is their abuse that works spiritual mischief.—Dr. T. L. Cuyler.

A skeptical man sat down to read the Bible one hour every evening. After awhile he said to his wife, "if this book is right, we are wrong." A few evenings later he said, "Wife, if this book is right, we are lost." A few evenings later he said, "If this book is right, we may be saved." And they were.

"Be careful, Ned." Mother's eyes followed uneasily a lighted match which Ned had flung into the waste basket after lighting the lamp, as the family gathered for the evening. "That's all right, mother," he said, lightly.

There are thousands of sickly school-girls all over this broad land that are dragging their way through school-life who might enjoy that abundant life which belongs to youth by simple attention to hygienic laws and a proper course of treatment with Scott's Emulsion. This would make the blood rich, the heart-beat strong; check that tendency to exhaustion and quicken the appetite by strengthening the digestion. Our book tells more about it. Sent free.

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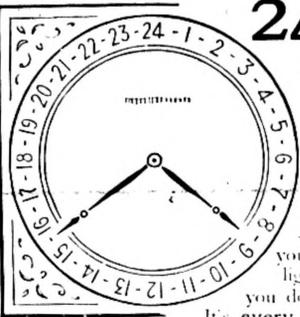
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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JANUARY 7, 1897.

It is positively alarming that murders should be so numerous in the land. On New Year's day we picked up an evening paper and saw accounts of eight murders in different parts of the country. There has been of late years a fearful increase of murders. We need a revival of justice. It is in the mind of the public too small a thing that a murderer kills a good citizen, while by a maudlin sentimentalism it is a dreadful thing to hang a murderer. Mercy to the guilty has become cruelty to the innocent.

There is no getting beyond the teaching of infinite wisdom. The civil code God gave the Jews is the one code for all time. That declares "whoso sheddeth man's blood, by man shall his blood be shed." For willful murder let the death penalty be surely inflicted. This is true mercy. This makes life safe, and nothing short of this will do. Had the hangings for murder in recent years been twice as numerous, does anybody believe there would have been a third as many murders as have disgraced our land? The only way to make life safe is to let it be understood that willful murder will surely and promptly be followed by hanging. There is no heartlessness in this. It is merciful to the innocent. And it is merciful also to those who would also be murderers, because it would save them from blood guiltiness.

It was proposed in France to abolish capital punishment, and a witty Frenchman said he was in favor of it, but he wanted the assassins to abolish it first. When murderers cease to inflict capital punishment on those who offend against them it will be time to talk of the state's abolishing it. By failing to execute our laws against murder, we are practically abolishing capital punishment, and in the worst way possible. It is difficult for a murderer to commit such a murder as will certainly bring him to the gallows. A man who wanted to be hanged at the hands of the law, would have hard work to accomplish his purpose. Self-defense—which now spreads over an immense area of crime—insanity, including emotional derangement, and the various technicalities of the law which must be accurately observed, all these make it easy for murderers to escape the just penalty for their crimes. Then in the few instances in which justice is meted out, the long delays rob the result of its proper effect on the public mind. Prompt justice is what is needed. If every willful murderer were hanged within ten days—and that is long enough to determine his guilt—after his crime, murders would cease. Such cases should have precedence over all others before the courts. The greatest crimes should be first punished, and if there be any delay, let it be in the cases of minor offenses.

The wispy waxy, namby-pamby new theology, that has been preached up and written up, has had its effect in loosening the hold of justice on the public mind, and has encouraged violations of law. Ruskin publicly charged the "advanced" preachers and writers of England with encouraging every form of iniquity by steadily preaching away all its penalties.

We need a revival of justice—simple, pure, old-fashioned justice. It is the foundation alike of character and of government. There can be no true mercy which does not rest on justice. Nothing can

be right which is not just. One grain of justice is worth more than all the sentimental pity for the guilty that ever blinded men from seeing their duty to the innocent.

We sent 60 cents to Mr. E. O. White, 351 Dupont St., Toronto, Canada, for the three pictures and the chart of the Baptist churches in London in the years 1641 and 1841. And we wish every Baptist had at least one if not all four of these.

One is from Featley's book, published in 1642, and is a slander. It was one of the pictures of the age referring to the subject, and so Mr. White had it copied, but it is no for general circulation. The Baptists of that day and of every day since have resented Featley's outrageous slander.

Another picture is of the immersion of the "aby Earl of Warwick" in 1381. Below the picture is a list of similar immersions of various dates, and extracts from authors from 816 to 1645.

The most interesting of the series is Baptism at Great Yarmouth, Norfolk, England. Pastor Thomas Cayne is baptizing a sister at night in a secluded cove of the North Sea. He was pastor from 1608 to 1620. He was imprisoned for two years by the Bishop of Norwich for preaching the Gospel.

The chart shows the location of eight Baptist churches which were in London in 1641, one of which dated from 1572, and only one of which was constituted in 1641; and 45 which were in the same territory in 1841. We recommend our friends to get the chart and the Baptism at Great Yarmouth by all means. Price 20 cts. each, or 60 cts. for all four.

We are asked for our opinion as to the current effort to amend the Constitution of the United States, so as to have it recognize the authority of God. We hope the agitation of the subject will do good, and we do not attach weight to the objection that such an amendment is tinged with the notion of church and state. In a land of perfect religious liberty a man can believe or deny any theological dogma he pleases, without being subjected to any legal penalty therefor. It is true that the proposed amendment affirming God's authority is a theological dogma, but having that dogma in the Constitution does not compel every citizen to become a theist. An atheist could still claim the protection of the courts in the free exercise of his opinion. It would simply mean that the atheist must live in a country which formally recognized the authority of God. It would not mean in the slightest degree any union of church and state. No church would, as a consequence, become "established," or would be taken under government patronage. Really the idea of the authority of God, in history and in logic, underlies all idea of the authority of government. An atheist must logically be an anarchist, and, so far as our knowledge goes, all anarchists are atheists. To recognize God in the Constitution does not lay down any observance to which citizens must conform; it simply recognizes the authority on which all civil government must rest. Civil law is bound to consider public morals. Hence obscene literature is suppressed, and brothels are unlawful. The authority of God underlies all morality. So the amendment contemplated does in no sense involve a step toward the union of church and state.

But let it not be forgotten that we already have in the Constitution and in the whole body of law

in this country a recognition of God's authority. The very dating of the Constitution "in the year of our Lord 1787," is not only a recognition of God, but of the Christ as well, since it recognizes Him as "our Lord." The fact that the recognition of God's existence and authority in the Constitution is incidental rather than formal, does not make it any the less real. In one view it is even stronger than a formal declaration would be, since taking a thing for granted often means more than affirming it.

The Seminary missionary meeting on January 1st in Norton Hall was an occasion of unusual interest. Dr. Harris presided. Dr. Whitsett, after the reports were in, gave a hearty new year's greeting to the students. The Rev. W. B. McGarrity, missionary at Jellico, made a brief and interesting talk on mission work in the mountains. Then came Dr. Tichenor, who was the orator of the day. He set forth vividly and impressively the wonderful growth of our country in population, in wealth, in education, in power and in Baptists. He pictured the probable growth for the 20th century, and set forth the great opportunity Baptists have before them. Through the centuries past Baptists have been persecuted and oppressed by government. For the first time in history Baptists found a home in this country where they secured, largely through their own activity, the complete enjoyment of religious liberty. This is the very sort of a country for Baptists to prosper in, and in which they can best labor to bring the world to Christ. The speech was heard with marked attention, and it made a deep impression.

At night the Rev. R. N. Barrett exhibited some handsome views of Japan, which he explained in an interesting way. He was on his way from his late field in Ashland, Ky., to his new field in Gallatin, Tenn. He was obliged to leave Mrs. Barrett in this city for special medical treatment. We hope she will soon be entirely well again.

Our Kentucky Methodist brethren have on hand a case of heresy. The District Conference met at Lexington last week and voted to expel the Rev. Dr. H. C. Morrison from the church. The charge was that he preached in Dublin, Texas, without the consent of the Methodist pastor and presiding elder there. It seems that a large number of citizens—it is said 300—joined in a petition to Dr. Morrison last summer to come and preach in their town. The presiding elder and Methodist pastor objected, but despite their objection the doctor accepted the invitation and preached a series of sermons in Dublin. For this he is arraigned and expelled. We take it his case will be carried up to the annual conference and probably to the General Conference as well.

It is believed that the real cause of the expulsion is not the violation of the church laws regarding preaching, but the well-known views of Dr. M. on the subject of sanctification. He is widely known as an advocate of the "second blessing" doctrine, which has of late been giving the Methodists a good deal of trouble.

There are three things we wish to say on this affair:

1st. It is an instructive exhibition of the "great iron wheel" that a Methodist preacher in good standing has no right to preach to people who are eager to hear him without the consent of some who do not wish to hear him. It was not proposed that he should preach in the Methodist house of worship

in Dublin,—of course the pastor and presiding elder could rightly prevent that—but he was asked to preach in the town in whatever place should be provided. The Methodist law then is that no preacher of that denomination can preach anywhere in a town without the consent of the pastor in that town, no matter how eager the people may be to hear him. Such a law is flatly contradictory to the first principles of religious liberty. If religious freedom does not involve the right to preach to people who wish to listen in any place they may provide, then we have never learned the A. B. C. of religious freedom. Such a violation of liberty cannot stand the broad light of day in this land of freedom.

2nd. If such, however, be the Methodist law, Dr. Morrison ought to have known it and to have conformed to it so long as he remained in the Methodist fold. His vows of ordination bound him to submit to the teaching and jurisdiction of the Methodists, and whenever the time came that he was unwilling to do this, he should have promptly withdrawn from them. A man cannot surrender anything and keep it too. On entering the Methodist ministry, a man surrenders a large share of his liberty, and of course he cannot claim to exercise the liberty he has surrendered. His alternative is to throw off the yoke and then be free.

3d. This incident goes to show how modern sanctificationism is antagonistic to church life. It causes division and dissension wherever it shows itself. This, of itself, is enough to condemn the doctrine. Its spirit is to rule or ruin, so far as we have had opportunity to see it. Those who get sanctified are, as a rule, so intolerant of opposition that it is practically impossible to get along with them in church life. We believe in Bible sanctification; but those sanctified according to Scripture never give trouble to their brethren; they never make any profession of their own goodness; they never profess to be sanctified.

DR. J. M. WEAVER last Sunday entered on his 33d year of service as pastor of Chestnut street church in this city. Probably no man in the city is better known or better loved than he. He has been a sort of general pastor to all our churches. When other pastors are vacant, the people call on him to conduct funerals, to visit the sick and to marry couples. He was never stronger nor better equipped for service than he is today, and he is good for 33 years more, to all appearances. He began his work in Louisville as a timid and modest young preacher. He is still modest, but he is as bold as a lion now. The devil has no more effective enemy in the city than Dr. J. M. Weaver.

The Sunday-school Institute next week promises to be an occasion of special interest. The Rev. Geo. H. Simmons has remarkable gifts for engineering gatherings of this sort, and he will do his best on this. Beside local talent, Drs. Felix, of Lexington, Jones, of Covington, Colby, of Dayton, Ohio, Frost, of Nashville, and others are expected to take part. The institute begins Wednesday night, and holds through Thursday and Friday of next week. The exercises will be in Walnut-street church, and all interested in Sunday-school work are invited.

REMEMBER what happened to the house that was empty, swept, and garnished. If it had only been leased to a good spirit, the old tenant could not have come back again.—H. J. Van Dyke, Jr.

Editorial Varieties.

The Talmud says: "A Jew who has no wife is not a man; for it is said: Male and female created He them."

We have heard of a doctor who prescribes millinery for hysteria. It is said the effect of a new "love of a bonnet" is sometimes very fine.

One little boy asked another recently: "What are sins of omission that the preacher tells about?" The answer was: "They are the sins people forget to commit."

It is stated that the Rev. Dr. John Clifford, of London, will visit this country in March. Our readers know of him from his reputation and from the contributions from his pen to our columns.

Sermons are not prepared for Sunday dinner criticism, but for spiritual improvement." So says the *Presbyterian*. And many a serious impression made by a sermon has been dissipated at a Sunday dinner.

Dr. F. B. Meyer, of London, is coming to New York to continue the evangelistic work Mr. D. L. Moody has been carrying on so successfully for several weeks. Mr. Moody will return to New York from time to time while the work progresses.

Dr. T. S. Dunaway has recently celebrated the thirtieth anniversary of his pastorate with our church in Fredericksburg, Va. Of the 700 present members, he baptized all but about twenty-five. We congratulate both pastor and church.

Pastor J. P. Williams, of Harrodsburg, is holding a series of meetings assisted by Dr. W. H. Crumrine, of Louisville. We heard him on Sunday and he had a large congregation. There have been already some additions, and we hope for many more.

Here are two questions we are not prepared to answer: 1st. Why are not men as polite to their wives after marriage as they were before? 2nd. Why do they leave their wives at home and go in search of companions before marriage? They found their greatest happiness in being with these very women!

Saturday's *Courier-Journal* contained the announcement that at 3 P. M. Sunday, communion services would be held at Warren Memorial church which would be participated in by all the Presbyterian churches in the city, both Northern and Southern. No one else was invited. Are the Presbyterians coming to be "close communion"?

Despite the hard times the *WESTERN RECORDER* has continued to prosper. The denomination seems to realize the value of the paper as a vehicle of instruction. In the past three months there have been fewer discontinuances and more new subscribers than in any other like period in the history of the paper. This is peculiarly gratifying. It is the best possible endorsement of the paper, and it is highly appreciated.

Prof. Hommel, of Munich, says: "Ten years hence the school of Weilhausen will be so more." Its teachings have already been thoroughly disproved, but there are those who are so prejudiced against "traditional views" that they still cling to Weilhausen's opinions because they contradict what has commonly been believed in ages past. Whatever does this, some folks think must be true.

Some of the papers are saying that somebody is talking about establishing a new theological seminary in the South. Who is doing this talking these papers do not tell. So far as we know, the *Herald* was the first to propose the establishment of a new seminary in the bounds of the Southern Baptist Convention. The *Herald* even went so far as to tell in which state the institution should be located, to name the faculty of its choice and to state what salaries it proposed for them. Whatever credit attaches to originating such a "movement" belongs to the *Herald*.

The Rev. W. M. McCarthey, of Jellico, says he has changed his mind in regard to the mountain preachers. They are far better posted in the scriptures than he had any idea. He says he learned more about the Bible from four days' association with an old mountain preacher than he ever learned in the same length of time in all his life. This is an interesting and suggestive fact. It was an old saying: "Beware of the man of one book." The man who studies his Bible on his knees will know most about it.

We have received a copy of the *National Baptist Magazine*, edited and published by the colored Baptists. It is a very neat and creditable quarterly. We notice ten likenesses of persons. The more the Baptists almost equal their white brethren in numbers for sending their pictures in periodicals. The price of the magazine is \$1.25 a year, and it is published in Washington, D. C. The list of contributors contains 152 names. The *Magazine* has our best wishes. We do not doubt it is already doing much good, and we see in it great possibilities.

Dr. C. H. Blackall will conduct a party through Bible lands this spring. They will sail March 27th and expect to reach New York July 2d. The trip includes Italy, Egypt, Palestine, Syria, Asia Minor and Greece. There is a supplementary tour returning through Europe. The cost of the main tour is \$70, or with the supplement \$90. This is somewhat higher than our Baptist Pilgrimage and not quite so extensive a trip. The recent change in the passport laws has added to the cost. Messrs. Henry Gray & Sons, who were the contractors for our Baptist Pilgrimage, are the contractors. It is a fine opportunity to visit Bible lands under most favorable conditions and at reasonable rates. Dr. Blackall is an admirable man for the leader of such a party.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Four received by letter. Church closed the year without debt. The Sunday-school Christmas entertainment was a new departure, engineered by Deacon Speldeen who threw on a large screen pictures illustrating the life of Christ.

Broadway.—Pastor Pickard preached. Four received by letter. Church deficiency fully made up. Pastor Pickard is preaching a series of sermons on prodigals. He has entered on the fifth year of his pastorate. During this time he reports the church has received 1100 members and raised \$154,952. Present number about 900.

Chestnut-st.—Pastor J. M. Weaver preached. He entered on the 33d year of his pastorate. He has welcomed between 3,000 and 4,000 members during that period. He is better and stronger now than ever. Next week will be a special week of prayer.

East.—Pastor Christian preached at both hours. Year closed without debt, although expenses considerably increased.

McKerran Memorial.—Pastor Jones preached. One received by letter. Annual meeting at 3 P. M. Brethren Harbin Wilson, Joseph Werne, C. C. Early and O. H. Cooper were elected deacons. Church out of debt.

Twenty-second and Walnut.—Pastor Hunt preached. One joined by letter and four baptized. Four hundred and forty-two in Sunday-school.

Franklin-street.—Pastor Edwards preached at both hours. Year closed out of debt. Sunday-school averaged 339 for three months. During six months of present pastorate, 39 additions, of which 25 were by baptism.

German.—Pastor Ritzman preached. Highlands.—Pastor Dawes preached. One received by letter.

Logan-st.—Pastor Ewing preached at both hours. Two hundred and forty-two sermons preached during the year and 59 additions, a net gain of 49. Present membership, 184.

Arkland.—Pastor Nowlin preached at both hours.

Portland-avenue.—Brother T. W. Young, formerly pastor, but now of 2nd Arbor, Mich., preached in the morning and Pastor Shelton at night. Pastor Shelton says Bro. Young's sermon was "of great power."

Southgate-street.—Pastor McFarland preached. Two received by letter and one by relation.

Third-ave.—Pastor Taylor preached. Twenty-sixth and Market.—Pastor Thompson preached. Four received by letter and one by baptism.

Clifton.—Bro. George Burlingame preached at both hours.

SEMINARY NOTES.

Chartology. Keep cool. Good-bye, Bro. Smith. Examinations in full blast. How do you come out? Prof. McClinton is in Florida attending the Convention. J. L. Lowe has been called to Springfield.

W. H. Reddish officiated at the marriage of Mr. John T. Head to Miss Annie Caldwell, on the 21st of December.

Dr. I. T. Tichenor, while in the city, was the guest of Dr. W. P. Harvey of the WESTERN RECORDER.

Dr. R. N. Barrett lectured on Japan in Norton Hall New Year's night.

Bryant Station church has given their pastor, Bro. Lee, a vacation until examinations are finished.

Miss Elizabeth Cleveland, of Columbia, Ala., was the guest of Miss Taylor and the Alabama students Saturday.

Bro. H. E. Tralle received a Christmas box filled with many good things from his home in Barboursville. Bro. Tralle deserves all the good things the noble people of Fishersville can do for him.

The following distinguished visitors were present on Missionary Day: Dr. I. T. Tichenor, R. N. Barrett, W. W. Young, W. B. McGarrity, T. T. Eaton, J. W. Gardner, Carter Helm Jones, J. T. Christian and W. P. Harvey.

New Year's Missionary Day was one of great interest. Dr. Whitsett said, "1896 has been the best year of my life and the best year in the history of our Seminary, but I trust 1897 shall be an improvement over '96." Dr. McGarrity spoke of Home Mission work in the mountains of Tennessee. The secretary's report said: "During the month of December an average of 1,300 children had been taught in mission schools, and 74 students were regularly engaged in this work." This shows quite an increase over the month of November. Dr. Tichenor delivered a very earnest speech on "Our Country as a mission field," as to its condition and prospects. "These missionary meetings are always stirring



The Bane of Beauty.

The bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet untried by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

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and helpful. The interest in and for missions in the Seminary is very strong. No one can stay here long without catching some of the zeal and enthusiasm of these great and good men. If your pastor does not preach missions, send him to the Seminary and it will not be long until you will be attending great sermons on the great commission. J. B. S.

THE STATE.

Bro. E. C. Pomeroy writes: "I have just arrived from Little Bethel near Morgansfield, where I aided Elder W. J. Fox in a meeting of 16 days, between 30 and 35 professions, 26 baptized, 2 approved, 2 Methodists heads of families in the number, 1 Catholic professed faith and was approved, but because of threats from his parents to banish him, etc., etc., he was not baptized. There was talk abroad that his father would go crazy if he joined the Baptists. I suggested it might help him to go crazy. He went and came, and ministered to him. Every member of the church at Little Bethel prayed and read and talked in public as well as the young converts, (I mean male members of course). The meeting was one in which the Holy Spirit was with us in power. At one point the work of the Spirit more wonderfully demonstrated. Fox is a royal fellow to labor with. Our family was liberally and substantially remunerated by the church."

Pastor L. H. Voyles writes: "I closed a meeting of 9 days with my Mizpah church on the 21st of December. There were many families sick in the community. Our congregations were small, but the Lord was with us. Ten conversions of an intense Gospel kind. They were all men and women. I tried to preach repentance and faith including prayer as the instrumental means of salvation. Jackson Grove is moving along nicely. I preached to this church on my day at Mizpah. The brethren and sisters of Jackson Grove, brought us many good things to eat for Christmas."

Bro. J. W. Mount writes: "The last act of the Clinton Baptist church in 1896, was to set apart to the full work of the Gospel ministry, Leland and Elmer Atwood. The council was composed of Elds. A. S. Pettie, R. W. Mahan, M. H. Ackerman, J. E. Martin, C. M. Mahan, and W. W. Young. The ordination service was presided by T. C. Mahan a former schoolmate of the young men, but now pastor of the Hickman church. Their experiences and calls to the ministry were especially touching and impressive. Bishop A. S. Pettie conducted the examination of the young men. They acquitted themselves nobly as was generally expected. M. H. Ackerman prayed the ordination prayer, which was followed by the laying on of hands by the presbytery. Eld. C. M. Mahan, chairman of the presbytery, charged the young men by reading and emphasizing Paul's charge to Timothy. J. W. Mount next followed with a few remarks to the church. In the conclusion of the services, the hand of fellowship was extended by the congregation to the two new made preachers."

Pastor L. T. Wilson, Second church Paducah, while in Louisville called at our office. We are pleased to learn that his church is in a prosperous condition, and that the First church under the efficient leadership of Pastor Fenrod is moving forward vigorously in all denominational work. Congregations are large. Sunday-school and prayer-meetings are well attended, and "it together our cause is making steady progress in the Capital City of the Purchase."

Bro. John C. Taylor, now student in our Southern Baptist Theological Seminary preached his first sermon on the

4th Sunday in December at Mt. Moriah Baptist church, Mercer county. This was appropriate. His grandfather Elder Strother Cook, of precious memory, was pastor for many years, and his father Eld. B. F. Taylor has been pastor for twenty-four years. All who heard the young brother were greatly pleased.

OTHER STATES.

A meeting in the Prairie Grove church, Texas, closed with 53 additions to its fellowship.

Plain View church, Texas, was greatly blessed in a meeting in which 27 were added to its fellowship, all grown persons, but one, the majority married persons and some of middle age.

Pastor J. R. Barrett held a meeting in the Pleasant View church, Texas, which closed with 61 conversions of religion and 50 additions to the fellowship of the church.

The Hebron church, Dosman, La. enjoyed a great revival in which 20 were added by baptism, 6 by letter and 4 by restoration.

A meeting in the New Prospect church, La. closed with 15 additions to the fellowship of the church. Twelve have been added to the fellowship of the Macedonia church, La., all by experience and baptism.

Pastor Hurst held a meeting in the New Zion church, St. Landry Parish, La., which closed with 18 additions to the fellowship of the church.

A meeting in the Ferris church, Texas, closed with 25 additions to its fellowship.

An 8 days' meeting in the Holly Grove church, Ark., resulted in 17 additions, 15 by experience and baptism.

An 8 days' meeting in the Tyro church, Ark., closed with 17 professions of religion and 17 additions to the fellowship of the church. We like those figures. Every one converted joined the church.

Eld. J. T. Evans held a meeting in the Belmont church, Ark. in which the church was greatly revived, 30 made professions of religion and 20 were received into the fellowship of the church.

Eld. W. E. Neighbors aided Pastor Floyd in a meeting in the Sulphur Spring church, Ark. which closed with 21 conversions of religion, 15 by experience and baptism. Eld. J. T. Evans held a meeting in the Union Grove church, Ark., of which he is pastor. He preached and the brethren labored with him, and the result was a good meeting in which there were 30 professions of religion, 10 baptisms. Others will join at the next meeting.

A nine days' meeting in the Promised Land church, Ashley county, Ark., closed with 21 additions to the fellowship of the church.

Bro. J. N. Barbee writes from Bowling Green, Mo.: "I aided Pastor J. D. Biggs in a meeting at Bethany, three miles from Louisiana, Mo., which continued three weeks, and resulted in 10 conversions. The meeting began on fifth Sunday in November. It began in a meeting at Ashburn on the second Saturday in Jan. This is a mission point in Salt River Association. Pastor B. W. N. Simms has been called at Louisiana for all his time. He is a dear, good brother of the church. Pastor D. Biggs has resigned at Edgewood, and accepted at Dover. He will hold a meeting there soon, assisted by Dr. S. M. Brown, Kansas City. Ten 10 Baptist preachers live in Bowling Green and room for more."

Pastor S. O. Y. Ray, of Troy, Ala., has gone to Midway in the same state.

FROM BEATTYVILLE.

Let me express my high appreciation of Bro. Crumpton's kind words, and of his suggestion as to my being given another field of work, when I shall have raised the Beattyville debt. But I believe the Lord guided me to the decision to undertake the work in the mountains of Eastern Kentucky, and hence, I have no desire to change work as much as my heart is in evangelistic work. The needs of this field are appalling, and they grow on me the longer I am here. It is going to be no child's play to take these mountain counties for the Lord Jesus and the pure Gospel. It means a long, hard struggle.

On account of traveling to raise the debt here, and the holding of some meetings, it was thought best I should attend, and the opening of other mission stations, I have been able to do but little here at Beattyville, where work is so much needed. We begin, the Lord willing, a protracted meeting next Sunday, January 3rd, and by the time this reaches the brethren the meeting will be in progress. I urge, I beg, the brethren who have the heart to pray earnestly that the Holy Spirit's power may be made manifest in the sal-

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PROGRAMME.

The following is the programme of the West Kentucky and West Tennessee Ministers' Institute, to be held with the First Baptist church in Clinton, Ky., beginning Tuesday night after the second Sunday in January, 1897.

- 1. Introductory sermon.—I. N. Penick, W. J. Bolin.
2. Parable of the unjust steward. (Lk. 16:1-12) T. F. Moore, J. R. Stewart.
3. Church discipline. W. B. Clifton, L. Y. Frown.
4. Covetous church members and how to deal with them.—H. C. Roberts, J. W. Gillon.
5. Liberalism.—W. K. Penick, B. F. Hyde.
6. Second coming of Christ.—G. L. Ellis, W. S. Roney.
7. Church perpetuity.—J. N. Hall, W. F. Lowe.
Brethren, please come. A. S. PETTIE.

L. M. THOBALD, Campbellburg, Ky., Dec. 31, 1896.

We have been made glad by the many tokens of kindness, which have come to our home in the past week. One of the last was a baptismal suit presented by Hodgenville Nollyn and Big Springs churches. May the Lord gladden the hearts of all.

Nollyn closed a very interesting meeting not long since which was enjoyed by all who attended, and which did much profit to the church. Bro. J. W. Bruch was with us and gave us some of the most faithful work any church ever enjoyed. There was several added to the church.

Vine Grove closed a meeting several weeks since, which was not blessed with large immediate results, was hindered much on account of sickness. Bro. T. J. Davall preached for us and drew the people closer to him. He and his wife are making many close friends in Vine Grove.

Yours as ever, B. T. HARRIS, Hodgenville, Ky., Dec. 30, 1896.

AGREABLY SURPRISED.

On Thursday morning we were agreeably surprised by receiving a nice box of roasted turkey, cakes and every thing else prepared and forwarded from Memphis Junction by Bro. Garard and wife and Mr. Hillard and wife. To say that I am thankful does not express my feelings in this case. Such expressions of kindness makes the heart of a pastor rejoice, as it gives his family an opportunity to enjoy the kindness of the members, who are thoughtful for the family as well as the preacher.

Provided one has good members and the church is doing well although times are hard, and everything the world and the devil can do to retard the work is being done. The church moves along well.

Cedar Bluff is in very good condition spiritually, yet we have more sickness and are hard, and everything the world and the devil can do to retard the work is being done. The church moves along well.

We have a Mission Sunday-school at Memphis Junction conducted by Deacon Garard and wife, good attendance and splendid work is being done by all engaged. A good school is conducted at the church, twelve months in the year as well as an evergreen prayer-meeting. To God be all the glory. C. W. FROEMAN, Livermore, Ky., Oct. 30, 1896.

HON. CHARLES G. RICHELIE will deliver a lecture upon "Civil Liberty" at the Chestnut-street Baptist church in this city next Friday evening at eight o'clock. The lecture is under the auspices of the Young Peoples' Union and is free to all. Judge Richlie is a very eloquent and entertaining speaker and will doubtless be greeted with a large audience.

We are pained to hear of the severe illness of our life-long friend E. L. Jordan, Esq., of Murfreesboro, Tenn. He is one of the noblest of men and has for years been a bulwark to the Baptist cause.

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. Robertson.

The following is the programme of the Ministers' and Deacons' Meeting of Sulphur Fork Association, to be held at Lagrange on the fifth Sunday in January, 1897.

- 1. Introductory sermon.—Elder J. D. Ray.
2. Best method of managing church finances.—W. S. Wilson.
3. Who is responsible for the perpetuity of saloons with untold misery and crime?—Eld. J. M. Fowler and Dr. E. J. Yeager.
4. Why are pastorates in our churches, as a rule, of such short duration?—Eld. J. S. Satehwill, S. O. Boulware.
5. Best plan to secure a converted membership.—Eld. L. S. Chilton, John Hiatt.
6. Characteristics of a Scriptural church.—Eld. J. W. Porter, Hon. W. O. Coleman.
7. Obstacles to church prosperity.—Eld. H. Boyce Taylor.
8. Pastoral efficiency.—Elder L. M. Theobald, P. R. Taylor.
Lagrange Baptist church extends the most cordial invitation to all to partake of her hospitalities.

MORPHINE

W. A. T. Tichenor, while in the city, was the guest of Dr. W. P. Harvey of the WESTERN RECORDER.

Dr. R. N. Barrett lectured on Japan in Norton Hall New Year's night.

Bryant Station church has given their pastor, Bro. Lee, a vacation until examinations are finished.

Miss Elizabeth Cleveland, of Columbia, Ala., was the guest of Miss Taylor and the Alabama students Saturday.

Bro. H. E. Tralle received a Christmas box filled with many good things from his home in Barboursville. Bro. Tralle deserves all the good things the noble people of Fishersville can do for him.

The following distinguished visitors were present on Missionary Day: Dr. I. T. Tichenor, R. N. Barrett, W. W. Young, W. B. McGarrity, T. T. Eaton, J. W. Gardner, Carter Helm Jones, J. T. Christian and W. P. Harvey.

New Year's Missionary Day was one of great interest. Dr. Whitsett said, "1896 has been the best year of my life and the best year in the history of our Seminary, but I trust 1897 shall be an improvement over '96." Dr. McGarrity spoke of Home Mission work in the mountains of Tennessee. The secretary's report said: "During the month of December an average of 1,300 children had been taught in mission schools, and 74 students were regularly engaged in this work." This shows quite an increase over the month of November. Dr. Tichenor delivered a very earnest speech on "Our Country as a mission field," as to its condition and prospects. "These missionary meetings are always stirring

and helpful. The interest in and for missions in the Seminary is very strong. No one can stay here long without catching some of the zeal and enthusiasm of these great and good men. If your pastor does not preach missions, send him to the Seminary and it will not be long until you will be attending great sermons on the great commission. J. B. S.

THE STATE. Bro. E. C. Pomeroy writes: "I have just arrived from Little Bethel near Morgansfield, where I aided Elder W. J. Fox in a meeting of 16 days, between 30 and 35 professions, 26 baptized, 2 approved, 2 Methodists heads of families in the number, 1 Catholic professed faith and was approved, but because of threats from his parents to banish him, etc., etc., he was not baptized. There was talk abroad that his father would go crazy if he joined the Baptists. I suggested it might help him to go crazy. He went and came, and ministered to him. Every member of the church at Little Bethel prayed and read and talked in public as well as the young converts, (I mean male members of course). The meeting was one in which the Holy Spirit was with us in power. At one point the work of the Spirit more wonderfully demonstrated. Fox is a royal fellow to labor with. Our family was liberally and substantially remunerated by the church."

Pastor L. H. Voyles writes: "I closed a meeting of 9 days with my Mizpah church on the 21st of December. There were many families sick in the community. Our congregations were small, but the Lord was with us. Ten conversions of an intense Gospel kind. They were all men and women. I tried to preach repentance and faith including prayer as the instrumental means of salvation. Jackson Grove is moving along nicely. I preached to this church on my day at Mizpah. The brethren and sisters of Jackson Grove, brought us many good things to eat for Christmas."

Bro. J. W. Mount writes: "The last act of the Clinton Baptist church in 1896, was to set apart to the full work of the Gospel ministry, Leland and Elmer Atwood. The council was composed of Elds. A. S. Pettie, R. W. Mahan, M. H. Ackerman, J. E. Martin, C. M. Mahan, and W. W. Young. The ordination service was presided by T. C. Mahan a former schoolmate of the young men, but now pastor of the Hickman church. Their experiences and calls to the ministry were especially touching and impressive. Bishop A. S. Pettie conducted the examination of the young men. They acquitted themselves nobly as was generally expected. M. H. Ackerman prayed the ordination prayer, which was followed by the laying on of hands by the presbytery. Eld. C. M. Mahan, chairman of the presbytery, charged the young men by reading and emphasizing Paul's charge to Timothy. J. W. Mount next followed with a few remarks to the church. In the conclusion of the services, the hand of fellowship was extended by the congregation to the two new made preachers."

Pastor L. T. Wilson, Second church Paducah, while in Louisville called at our office. We are pleased to learn that his church is in a prosperous condition, and that the First church under the efficient leadership of Pastor Fenrod is moving forward vigorously in all denominational work. Congregations are large. Sunday-school and prayer-meetings are well attended, and "it together our cause is making steady progress in the Capital City of the Purchase."

Bro. John C. Taylor, now student in our Southern Baptist Theological Seminary preached his first sermon on the

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Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers at the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that are enabled to make only by contracting them in large quantities for cash. A complete set of attachments in elegant velvet-lined box is furnished with each machine, with all the modern improvements, such as automatic bobbin-winder, self-threading shuttle, self-feeding needle, tension-releaser, together with the usual outfit of bobbins, needles, etc. Each screw driver and illustrated book of instructions.

Do not confound the new improved RECORDER with sewing machines offered by other parties for premium purposes. There never has been as liberal offer as this before made. Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$50.00. Do not be influenced by traveling or local agents. Use your own judgment, and save from \$20.00 to \$60.00. Beware of imitations.

WESTERN RECORDER—The sewing machine you sent me is just as you recommended it to be. I am well pleased with it. My sister says she would not give it for any other machine. NISAN THOMAS, Stamping Ground, Ky., Sept. 14, 1896.

WESTERN RECORDER—Please excuse me for not writing you sooner about my machine. I am more than pleased with it. Think it as good as any machine that sells at \$20. Every one that sees it thinks it nice. Mrs. H. THREKELD, State Line, Ky.

WESTERN RECORDER—I have received the machine and am well pleased with it. It is equally as good as machine sold in Lake City for \$45. JOHN H. JEFFERIES, Lake City, Fla., Aug. 25, 1896.

WESTERN RECORDER—I am more than pleased with my sewing machine. It is just as good as any machine that sells for \$20 cash. Every one that sees it thinks it nice. Mrs. G. H. THREKELD, State Line, Ky., June 24, 1896.

WESTERN RECORDER—Will say that the sewing machine is just what you said it was. My wife is well pleased with it. JOHN F. THREK, Burtside, Ky., Aug. 6, 1896.

DEAR RECORDER—The Sewing Machine you sent me has come and I will tell you that we are delighted with it. We find it a you recommend it to be. G. H. CARTER, Washington, Ga., Feb. 24, 1896.

DEAR RECORDER—The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. Mrs. G. CHEATAM, Taylorsville, Ky., March 14, 1896.

Address all orders to  
**WESTERN RECORDER.**

your declining days, for I have recently been informed that adversity has overtaken you. It may seem that I had forgotten how you kindly extended the hospitalities of your pleasant home to my precious mother and her orphaned boy, but I will endeavor to prove that the memory of those days, so long passed, remains among the brightest of my early life. God only knows what would have become of me if it had not been in your kind hearts to open your doors and bid us welcome. By that you shaped my future, and I know you will be pleased to learn of my success. I have a beautiful home, a true and loving wife, and three children. The oldest, a son, named after you; the second, a daughter, bears mother's name; and our baby girl, although not at all like Aunt Susan, either in looks or ways, bears her name. She is four years old and makes music and sunshine for us, she is such a happy child. I hope she will make as true a woman in her way as aunt is in hers. I have acquired a large practice as a physician, and also an assistant editor of one of our weekly journals. Providence has been granted me upon my right hand and my left, so, perhaps, you made a good investment when you gave me a home, for now I propose to make arrangements by which you can have a home for the remainder of your life. If you know of a place that would please you and can be obtained for one thousand dollars, purchase it in my name and I will give you a life lease, also send me your measures, as I intend forwarding a box of clothing as soon as possible. I cannot rest contentedly until you are made comfortable for the winter. I much regret that I had not known of your circumstances earlier. I shall anxiously await your reply. With the love and benediction of kindness, I remain your nephew,  
**CHARLES PERKINS.**

The gladness filling their hearts seemed too great to be real and lasting, as they looked again and again at the clear, business-like signature.

The last rays of the setting sun had faded from the room and glorified the faces of the dear old couple who had outlived many changes and were again soon to enjoy another important one.

While tears of joy filled Mother Watkins' eyes, she looked at the sunlight on her husband's face and repeated the beautiful words of Zechariah: "It shall come to pass that at evening time it shall be light."

The good news flew, and while to some it meant only "good luck," to others it meant the strengthening of their faith and their trust in a heavenly Father's loving watchcare. The place next to their present home was one that had been in the possession of their family and, as a bright link in the chain of circumstances, it was for the sale, also could be purchased for the amount stated in the letter. In less than a month father and mother Watkins were again living in their old home, and there was light and cheer within, for the box came with its coats, hats, boots, shoe gloves and, indeed, everything needed to make their persons comfortable, also money was forwarded to supply other demands, and a promise of more as circumstances might require—the reward of kindness to the church and pastor, father and mother Watkins changed life and happy faces were a living commentary on the promise: "Cast thy bread upon the waters; for thou shalt find it after many days."—Christian Inquirer.

### HOW IT HAPPENED.

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Well," said the father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but he had thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

"Suspecting nothing, the son obeyed."

"And now," he continued, "put those apples back in the basket."

"When half the apples were replaced, the son said:

"Father, they roll off; I can't put in any more."

"Put them in I tell you."

"But, father, I can't put them in."

"Put them in! No, of course you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples?"

"You said you would tell me behind at school. I will tell you. Your mind is like that basket. It will not hold more than so much, and here you have been for the past month filling it up with chip-dirt—cheap novels."—Selected.

### CAPTURING A SNAKE.

The other day a black snake, evidently not relishing being kept for the study of comparative anatomy, escaped from his box of wire net and glass. When his freedom of the room in which he was confined became known no one of the janitors dared to enter it. As the snake was five feet long and poisonous, he was very formidable.

When the Professor of Comparative Anatomy heard that the snake was abroad he armed himself with a broomstick, entered the room, faced the snake, moved the broomstick rapidly in a circular direction, and the snake coiled himself upon it. Continuing this rapid motion, the professor moved toward the empty box, and the snake was safely restored to his captivity. This took place in New York City a few days ago.

Some nerve that professor had, or was it all science and knowledge of snakes that made him so cool and bold?—Ex.

### NEW CURE FOR KIDNEY AND BLADDER DISEASES RHEUMATISM, ETC. FREE TO THE SUFFERERS.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by uric acid in the blood, or by disordered action of the kidneys or urinary organs. It is a wonderful discovery, and a cure of 1200 hospital cases in thirty days. It acts directly upon the blood and kidneys, and it is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sept. 16th, the testimony of the Rev. W. B. Moore, D. D. of Washington, D. C., is given describing his years of suffering from kidney disease and Rheumatism, and his rapid cure by Alkavis. Prof. Thomas M. Aldrich, Minister at Cobleskill, Illinois, passed nearly one hundred graves since after two years' suffering with Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was struck at the post office by kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis and was completely restored to health and strength, and is fulfilling his duties as minister of the gospel. G. C. Wood, a prominent physician of Lowell, Indiana was cured of Rheumatism, Kidney and Bladder disease of ten years standing by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home-physicians without the least benefit, and finally completely cured in a few weeks by Alkavis. The testimony is undoubted, and really wonderful. James Young, of Leont, Ohio, writes that she had tried six doctors in vain, that she was about to give up, in despair, when she found that she was a protracted cure of kidney disease and restored to health.

Many other ladies also testify to the wonderful curative powers of the Alkavis in the various disorders peculiar to womanhood. So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid 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 Kidney, or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free to prove its wonderful curative powers.

FEED THEM PROPERLY and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

It is difficult, if not impossible, to maintain the spirit of religion in the household without regular daily worship.

Most lives which turn out a failure do it from the simple lack of moral courage.—Cuyler.

A SIMPLE CATARRH CURE.—I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specific in the use of medicine. As I must soon retire from active life, I will, from this time on, send the mode of treatment and cure as well as my practice free and postage to every reader of this paper who suffers from this last, most dangerous and distressing ailment. This is a sincere offer which anyone is free to accept. Address, Prof. J. A. LAWRENCE, 85 Warren St., New York.

**FREE**  
A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Gout, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You run no risk, save Doctors' bills and get well. Good Agents wanted. Write to-day. Address THE EGYPTIAN DRUG CO., New York City.

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REV. THEO. L. CUYLER: To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pored-over and prayed-over copy of his "Matthew Henry."

WHITFIELD:—When asked where he studied theology, he replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times.

THE SUNDAY-SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

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.

DODDREGE:—He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

If you want a set of this wonderful Commentary just send us SIX NEW SUBSCRIBERS to the WESTERN RECORDER and \$12 cash and we will ship you a set to any address you may direct. You don't get offers like this every year, so hope many will take advantage of it.

N. B.—The original price of our edition was \$15.00. We purchased the plates and reduced the price to \$10, and now offer it as a premium for six new subscribers and \$12 cash.

## BAPTIST BOOK CONCERN,

307 W. Jefferson St., LOUISVILLE, KY.

THE OLD GUARD.

We give another list of letters from our Grand Old Guard. One of the most touching is from Bro. Rogers which he sent us with the obituary of his wife who had read and loved the RECORDER from her childhood.

I suppose I may claim to be one of the old guards of the WESTERN RECORDER. It first came under my observation in my boyhood. My father took it when it was called the BAPTIST BANNER and WESTERN PIONEER, and edited by W. C. Buck, about the year 1840. I have personally known every editor who has conducted it, from Dr. James Wilson, who established it at Shelbyville in 1834, to the present incumbent. I think it has never been more ably or fairly conducted than at the present time. It is not giving entire satisfaction to the extremists of either party in the current controversy. But when the passions of the hour shall have subsided, I think all will see that the RECORDER has been fair and impartial. It seems to me that the OLD BANNER was never more worthy of the cordial support of the denomination than now. I hope every brother and sister, who can, will make special efforts to give it a still wider circulation.

J. H. SPENCER. Eminence, Ky., Dec 4th, 1896.

My father, Wm. L. H. Givan, was an old subscriber to the WESTERN RECORDER June 7th (last) he left us to go to enjoy the home of the faithful. He was aged 76 years, and died a happy Christian. I (his son) want the RECORDER to continue coming to our home, so will send \$3.50 for the RECORDER another year, and the Bible you offer. Please send Bible at once. Send paper and Bible to GEO. E. GIVAN. Holman, Dearborn county Indiana.

DEAR RECORDER:—Enclosed you will find check for my subscription for year 1897. I have been a subscriber to your valuable paper for 46 years and don't see how I could do without it. I give you a hearty endorsement of your course in the Whittitt case. May the Lord bless the RECORDER and its managers. As ever your brother in Christ, BENJ. SUTTON.

MY DEAR BRO. EATON:—It is certainly a pleasure to be remembered kindly, and I can say of a truth that in this section, they esteem you as a Christian theologian, reliable historian, and an humble and devout disciple of our blessed Master. Not one have I heard against you. They all speak to your praise. It is now a year since I renewed my subscription for the WESTERN RECORDER. To me it was a dark hour as I was very low in sickness and I thought my last hour was drawing nigh. But we know but little God works in a mysterious way. I am yet here, although yet right sick, but qualified to read the RECORDER, so that I feel for the 42nd time to renew it. If I ever did without it, I could not do so now, for there are too many so self-opinionated in their book learning, as to pride themselves to be able to do without the Divine, inspired instruction; and guide people by their own source, often, let escape their vanity, selfishness, rather than the solid truth. Now we want the faithful to stand by the RECORDER, the humble, meek, spiritual, and highly gifted defender of the faith. Paul says of the Gospel, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is this grace given, that I should

preach among the Gentiles the unsearchable riches of Christ. (Eph. 3:8) O, the humble and low opinion which this great apostle gives of himself. What a blessing it would be for the cause of Christ, if now, some of our so called preachers, had a little more humility, more grace, more spirituality, and less personal spite against their brethren, who say nothing low against them personally, only cite them in some of their writings. We need now more faithful preachers and weekly papers who will "contend for the faith once for all delivered to the saints," and certainly the RECORDER is one of them, who will fight alien immersion, open communion etc, which so many of the late product produce. We need such a paper as the RECORDER, and I thank God, as far as I learn, the genuine Baptists, who have nothing selfish hid (and there are only a few of such) are all on the side of the RECORDER and its teaching. Long may it live and wave its volumes so heavy and well loaded with its truth, and still more fully develop the grand doctrines of the Baptists which at these times of loose theology are so often severely attacked.

God be with you, and again you find my two dollars for the RECORDER for 1897, to be sent to me. LOUIS H. SALIN. Ep, Ky.

Enclosed please find four dollars, for which renew my sister's subscription for the WESTERN RECORDER another year.—Mrs. Caroline Ship, No. 1525 Olive Street, Kansas City, Mo. Her present subscription expires Nov. 1, 1896, and mark her tab and date up to Nov. 1, 1897. The other two dollars place to the credit of my wife, Mrs. Julia Wright, No. 1922 E. Fourteenth St west, Kansas City, Mo. Move her date on tab up to March 25, 1898, her present subscription being paid up to March 25, 1897. My sister generally has me write for renewal of her paper, and while doing so for RECORDER, I will try and make one writing for her's and my wife's suffice. We do relish every number of the precious old friend and visitor. It certainly is one of a very long and tried comforter and instructor. I have been married now to my present and only wife since 1860, and we were both married to the RECORDER then. And each, long before this, around and in our fathers' homes, listened to the reading and learned to read the big headlines at the top of the other names to the paper before it changed to WESTERN RECORDER. We see in every number some preacher, some dear friend, some dear spot in old Kentucky that thrills us with joy and reminiscences that still cluster around our memories.

The petroleum or coal oil running in Cumberland county, Ky., drew us, soon after our marriage, from Greensburg to Burksville, Kentucky, where we sojourned several years, and in paper of October 15th we read quite an amusing sketch of Burksville, and Bro. John Cheek and other preachers; Bro. Balenger Wright at the association in Albany, Clinton county, a few weeks, ago something of Greensburg's Association and Ben Will Panick, nephew of Elder John Ingram, deceased, of Newmarket, Marion county, Ky., my wife's step-father. Oh! so much, so much in the dear old paper that does our hearts good to read, and none more so than Dr. Eaton's European letters.

While we see the accounts of so many dear, loving friends in old Kentucky, I read in nearly every one the death of some acquaint-

ance. Dr. S. T. Chandler, of Campbellsville, Taylor county, Ky., my own cousin, one so near my age, so near me in fond remembrance. I only learned through the RECORDER of a brother's letter that he very recently passed away into eternity. He was so fond and devoted to his profession. I shall never forget many reminiscences of him while riding out with him to visit some sick patients. He said to me: "Come Sam, I never have a seriously sick patient but I pray God to bless the means, and guidance in administering the proper medicine; and it does my heart good when I can think, through God's help and grace, I am made an humble instrument in his hands to relieve them."

I must not close without saying something about our Calvary Baptist church and its pastor, Dr. J. O. B. Lowry. The vote for the withdrawal of his resignation from Calvary Baptist church, Kansas City, some three or four weeks ago, was 160 odd for his stay to only 60 to go. This time Bro. Lowry said he had no call to any other church. He said he thought it best if the church wanted another man, it would be best to give the church an open and free action. Three or four years ago he offered his resignation to go to Texas, but we made an unanimous vote then for its withdrawal, and so each time we held on to him so tightly he could not run away from us. Bro. Lowry indeed has a very affectionate and strong tie on his members, as well as on this city, as a man in the true sense of the word, and a more valuable citizen or consecrated and devoted Christian and pastor would be hard to find.

Dr. Vassar, pastor of the First church, Kansas City, preaches his last sermon next Sunday. He, too, has a strong grip on this community and his church. His health caused his resignation. He has been pastored eight years, Dr. Lowry fourteen years.

Bro. S. M. Brown is always happy, but doubly so two weeks ago. The Blue River Association was held at his church.

I must stop right here and beg pardon for so long a letter.

Yours in Christ, S. WRIGHT. Kansas City, Mo., Oct. 25, 1896.

My father, James H. Ware, died July 11th in the 82d year of his age, having been a member of old Cane Run for nearly 60 years, also a subscriber for your paper many years. I see in his notes that he had read the BANNER and RECORDER for 54 years. Respectfully, GEO. W. WARE. Georgetown, Ky., Oct. 19.

I have been much interested in the wise discussion that has been coming out in our good paper in regard to the historical issue. I feel thankful for the information that we have had on the subject, and not merely his subject, but many others. So with all my heart I congratulate the RECORDER for the good it has done and is doing for our denomination, and also for others and the world. I have been a faithful reader of the paper for many years, and can safely say it is better now than ever before. The issue that has been so wisely discussed with such a glow of love and tenderness for the truth and also for Bro. Whittitt, has added greatly to the glory of the paper. We Baptists have liable basis for our doctrines, and fully believe we are right. Therefore as such we stand firm. So we rejoice that we have so many able brethren that are fully able to defend our doctrines, and that the columns of our paper stand open to impart wisdom to all who read her pages.

House-keepers

Who want their dishes and glassware clean and glistening, their silver and tinware bright as if new, the floors and woodwork in their homes clean as a pin should use



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It's economical to buy 4lb. package.

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Our editor, with all our able men who write for the paper, proves loyalty and soundness. They do not shun to present facts with boldness and independency, just what we want and need, and as a rule the Spirit of Christ is possessed in the hearts of our brethren. We are proud of our RECORDER that brings out so many facts, with so great boldness of force that it is a great strength to us as a denomination, and is a great blessing to all our families who read the paper. God bless the RECORDER that it may widen its borders and shine brighter and brighter still.

JOHN A. PIERCE.

Enclosed please find \$5 on subscription for my father, J. T. Gordon, who has been a subscriber to the paper for about 50 years. The hard times have prevented his renewal sooner; in fact, he burrows to pay up for his religious paper to which he is devoted next to his Bible and Spurgeon's sermons. He is now in his 75th year, and says he doesn't know how he could do without it. He is a son of the worthy Elder Joel Gordon, one of the early pioneer preachers of this state and a supporter of the BAPTIST BANNER and PIONEER, and father of a less worthy minister in the person of your humble servant, who also is devoted to the RECORDER, though he does not so cordially agree with its editor in all his contentions. Respectfully and fraternally, W. T. GORDON. Texas, Ky., Nov. 27.

DEAR RECORDER:—I have been a reader of your most excellent paper about 50 years. I never have delayed payment so long as I have this year. I don't think your paper ever better than it is to day, and I do not see how I can do without it. Enclosed you will find money order for \$2 to pay my subscription.

M. M. ARNSOLD. Elizabethville, Nov. 13.

I copy a few words that I found in my dear darling wife's little note book she wrote a few days before death. These are the words: "DEAR RECORDER—You have been an inmate of my house ever since I can remember. I love you for what you have been. I love it next to the Bible."

K. ROGERS. Allensville, Ky.

DEAR RECORDER:—With this letter I send post-office order of \$2 for the dear RECORDER. I have been a constant subscriber for 54 years and expect to continue as long as I am permitted to live. When I first began to take it it was the first and only RECORDER sent to Stanford, there being no Baptists there. I felt it to be my true friend and would longingly look for its regular visits. It was always such a comfort and help to me. At that time my husband was a member of another church.

He afterwards joined with me, and all of our children and grandchildren are Baptists. May it always prosper, is the wish and prayer of an old sister. Respectfully, MRS. E. WATERS. Near Danville, Oct. 15.

More than five tons of American tin plate are used daily in manufacturing tin boxes for Birmingham.

LIFE CAN BE MAINTAINED. Wilbor's Cod Liver Oil AND PHOSPHATES. It actively cures Consumption, Bronchitis, Asthma, Pneumonia and all other wasting diseases. Recommended by physicians. It is a sufficient guarantee. Secure the genuine, or imitations carefully. The necessary curative properties. If your druggist does not keep it, send to A. B. WILBOR, Manufacturing Chemist, BOSTON, MASS.

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Mr. T. E. C. Brily, Louisville, Ky., President of the Brily, Miles & Hardy Co., manufacturer of the famous "Brily" cigars, was cured ten years ago of a cancer of the mouth. Had been operated upon three times before going to them.

Prof. H. McDiarmid, formerly editor Christian Standard, Cincinnati, now Pres. Bethany College, Bethany, W. Va., was cured four years ago of cancer of the face. Before their treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

Edgar R. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago. A line addressed to Dr. McLeish & Weber, 436 John St., Cincinnati, O., will secure a 48-page treatise free.

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We appreciate all orders you send us, and fill them promptly. Order your supplies for Sunday-schools for 1896 now from the Baptist Book Concern.

# The Farm

Fifty car loads of export cattle have been shipped from Shelby City within the past three weeks.

Palmer Graves, of Christian, raised 1,300 bushels of sweet potatoes on six acres.

Fred P. Bishop sold to Sam A. Moore, of Boyle county, nine yearling steers at 3c and to Henry D. White a bunch of 450-pound heifers at 21c.

George Dunbar bought in Casey, Russell and Adair counties a bunch of heifers and steers at 23 to 31c and a lot of calves at \$4 to \$8.50.

In Boyle county, Farris & Whitely sold to B. G. Fox fourteen head of extra cotton mules at \$77.50 per head. They were shipped South. This firm sold at Uniontown, Ala., a car load of cotton mules, averaging 144 hands, at \$60 per head.

The tendency now is for neat, healthy not extra large hogs. The use of oleo and cotton seed oil has done the work for lard, and it is meat now—that we can eat—rather than a mass of fat that is wanted. Make your hogs as near perfect as you can, at about 200 to 225 pounds, and they will bring the top of the market. It is believed the greater profit is realized, too, for this weight, if properly fed to it.—Winchester Democrat.

Russell & Coleman shipped 300 hogs to Cincinnati this week, and got from \$3.25 to \$3.35 for them. They also shipped 25 butcher's cattle to the same market and sold out at \$2.75 to \$3.25. Mr. J. H. Bonta shipped five hogheads of tobacco to Louisville last week and after all expenses were paid got \$70.47 out of it. The tenant who raised the crop with him on the farm got half of the amount for his year's work, and of course comes out in debt with nothing to run on for the next year.—Harrodsburg Democrat.

S. M. Owens will leave for Atlanta Monday with what he claims will be one of the best car loads of cotton mules that ever left the county. He bought a good many of them in this county at \$75. Robert Bruce disposed of a lot of fat shoats this week at \$2.90. M. D. Elmore bought of J. P. Ballard three hogs, averaging 130 pounds, at 3c. J. E. Lynn sold to S. T. Harrise five cattle averaging over 1,000 pounds at \$3.60. Harris & Fox have sent three loads of cattle to Henry Cash and John C. Tucker to feed at 4c. Capt. Jack Bosley sold to D. F. Logan 20 choice 2-year-old cattle at 4c. They weighed about 1,100 pounds. F. K. Tribble sold to A. G. T. Smith a bunch of 90 pound shoats at \$2.85 and a lot of butcher stuff at \$2.10.—Interior Journal.

### Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Phthisis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to suffering humanity. Motivated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this medicine in return for a few lines giving the directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, No. 4, NOTES, 23 Powers Block, Rochester, N. Y.

### SOUTHERN RAILWAY IN KENTUCKY—

Does not connect at River.

Leave Louisville—No. 1, 7:45 a. m., No. 3, 5:30 p. m., No. 3, 8:30 p. m.

Arrive Nashville—No. 1, 9:15 a. m., No. 3, 5:30 p. m., No. 3, 9:15 p. m.

Arrive Lexington—No. 1, 10:45 a. m., No. 3, 7:00 p. m., No. 3, 10:45 p. m.

Arrive Louisville—No. 2, 7:55 p. m., No. 6, 10:55 a. m., No. 4, 7:30 a. m.

Free Observations Our Cars on trains.

No. 1 connects at Lexington with Florida Limited Through Veranda train arriving at Chattanooga 5:55 p. m., Atlanta, 10:55 p. m.; Jacksonville 9 a. m.

No. 1 connects at Versailles for Richmond and Irving. No. 3 connects at Versailles for Richmond. No. 1 and 3 connect at Versailles for Midway and Georgetown. No. 3 carries Pullman Sleeping Car through to New Orleans 10:25 p. m. Through Veranda train arriving at 7:45 a. m. Birmingham at 2 p. m., Meridian at 10:25 p. m., New Orleans at 7:20 a. m. Close connections at Chattanooga with train arriving at Atlanta at 1:30 p. m.

Change to take effect 12-31, November 8, 1896

# COOKING HINTS.

When baking bread, cake, biscuit, have pans ready greased before mixing the dough. Have everything ready when you begin.

If the white of a fresh egg does not beat to a froth, it is too warm. Add to it a pinch of salt and set in the ice box to get very cold. Then it will beat stiff in a minute.

To roast meat so that it shall be tender, have the oven as hot as possible when it is put in. The quicker it browns on the outside, the more tender the meat. As soon as one side is seared turn the meat, and when both are brown, reduce the heat and baste often. Do not put water in the pan until the meat is brown, as the steam draws out the juices of the meat.

To cook cabbage or any vegetables without the odor filling the house, boil it as hard as it can boil in plenty of water, in a large kettle with the cover off. Half an hour is long enough for a cabbage cooked in this way, and it will be a dainty dish fit for a gourmet.

To make mint sauce chop the leaves quite fine, and to a tablespoonful when chopped add as much sugar, one tablespoonful of strong vinegar, one of water, or two of vinegar if that is weak. Serve with roast lamb. Mint for family use can easily be grown in a sunny kitchen.

Vegetables should not stand after being dished. It makes them watery and "soggy." Do not dish until ready to serve, and serve in hot dishes.

When there is much grease in the baking pan after roasting meat, turn gently from one corner all that will run without the sediment, then turn from another corner, which will carry off much more. Save all the grease, but never allow it to be seen in soup or gravy.

Bread in cold weather will be better if the flour is warmed before mixing. Bread to be really good requires yeast, flour and water of the same temperature.

The same method should be followed in frying all things. The fat should be so hot that it is still. If the article to be fried is very thick, the fat should be drawn back to a cooler part of the stove as soon as it has browned whatever it has. When the article is cooked, it should invariably be laid on coarse paper when taken from the fat, and after being drained, should be served on a hot dish. Things fried in this way are not dyspepsia breeders, and they do not bear the smallest resemblance to the average fried food.

The breading of all things is done on the same principle. Beat up the yolk of an egg with two teaspoonfuls of cold water. Lay the article in it, being careful that every part is moistened. Lift it out with the left hand, and lay it in the cracker meal; with the dry right hand send the meal all over it till every particle is covered. If the egg and crumbs drop off in cooking, the crumbs were too coarse. The finer they are, the better.

Fry all things in deep fat. It is not extravagant, as it can be used again and again. Strain after using, as the sediment which always remains will discolor whatever is cooked in it.

Never slam a door or set a heavy kettle hard on the stove when baking cake or bread, because it makes it fall.

Pies baked in a plate with perforated bottom will have a lighter undercoat than one without. A pie plate should be hot and greasy. As a good grandma said to her granddaughter when she was teaching: "It's poor pie crust that can't grease its own plate."

To simmer means to cook so gently that the only motion in the water is in little bubbles around the edges of the kettle. The toughest meat may be made tender if simmered a long time in water to which a little vinegar has been added. Simmering extracts the juices. Hard boiling keeps them in. In cooking, these distinctions must be recognized if one wishes good results.

To chop suet easily flour it and the chopping knife, and have the suet as cool as possible before chopping.

Peel and slice onions with the onions and the hand under water, to prevent stains and scent on the hands, and tears in the eyes.—New York Observer.

# IT IS WELL TO REMEMBER:

That if one is situated so they cannot have ice, they can keep butter or milk cool, by putting in tight covered dishes and sinking them in a box of sand, and then wetting the sand with cold water, and covering over tight. Those camping out, or tenting on the beach can cool butter by this method.

That the coffee pot should be washed, rinsed and dried every morning, and the brown deposit that accumulates on the inside should be removed every day, if one would have clear, not muddy coffee.

That one family makes their coffee by pouring in the earthen pot some boiling hot water from the teakettle, letting it stand a moment or two while the coffee is being ground, then pouring it out, putting in the dry coffee, pouring the desired quantity of boiling water on, setting on the front of the range for a moment or two, just to let it boil up once, then putting it on the back part to stand ten minutes, then a teaspoonful is poured out and poured back into the pot. This settles it, and after standing five minutes more it is pronounced ready, and goes into the warmed cups, which are filled one-third full of hot, creamy milk, and then the coffee filled in.

That if one gets a slight burn in cooking, baking soda moistened is a good thing to use. Cosmoline is good too.

That if table cloths and napkins are stained with peaches, berries, pears, coffee or tea, before being washed, they should be spread over a small tub, pouring boiling hot water through the stains. Have plenty of it and do not be discouraged if the stain does not start at once. Try, try again. Then wash as usual. Of course the fresher the stain, the easier it will come out.

That if you have a greasy spider to clean, warm it slightly and wipe it with a piece of newspaper, before washing. Then put in a little pearline or dissolved soap, adding the hot water, and it will clean easily.

That if one is building a house, be sure that the sinks are built high enough so that one can stand erect when washing dishes. It makes quite a difference in one's feelings, when through with dish-washing, whether one has to stoop or stand straight.

That if one can have a screen door to the pantry cupboard, the air can get in, but the flies can't.

That if a fruit jar with a screw top like Mason's refuses to open, turn the top down in a basin of water (hot) and let it remain a few moments, and then try it. I have succeeded a number of times with this method. Glass stoppers may be removed from bottles the same way, when a strong arm could not start them beforehand.—M. J. P. in Good Housekeeping.

# CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the names of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed it is no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give Express and D. & W. address.

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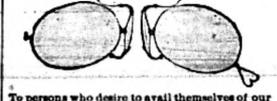
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With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

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The stock of The National Building and Loan Association is better than gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

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Items of Interest.

A grand celebration of Jenner's discovery of vaccination is to be held about this time in St. Peterburg. It is the centennial of the great discovery. Queen Victoria sent to the Emperor a portrait of Lady Mary Wortley Montagu who first introduced inoculation in England in 1717. Till Jenner's day babies were inoculated with smallpox, which they usually had highly to their own regret, the disease in after life.

The missionaries have done a good work in calling the attention of the world to the all-piercing Belgians in Congo. While not as many have suffered the story is as black as that of America and blacker from the fact that the missionaries and torturers belong to a Christian civilization of Europe. Rev. Joseph Clarke has not mentioned himself as one of the little children whose right hands had been cut off. He tells of similar outrages which he knows in a letter from Iloilo.

The Pennsylvania road has taken action which if followed by other roads will do much to ease the tramp nuisance. Trampson a train attempted to kill a freight conductor. The Pennsylvania has sent its employees on the freight-trains and given strict orders that no tramps shall be allowed to ride.

Brazil has agreed to the revised international treaty to prevent collisions at sea. All countries which have any commerce have now agreed except Holland, Norway and Sweden and Persia. Without waiting for the consent of which will not do, he is given when they can get round to it, the regulations are to be adopted and they will go into effect at the first of July.

The Senate has passed the immigration bill which was passed by the House at the last session, with an amendment excluding Cubans while the fighting goes on in Cuba. All aliens over sixteen years of age are excluded if they cannot read and write some language.

The first cargo of corn ever shipped from this country to India was shipped from Philadelphia. The British government bought 10,000 bushels and it will be distributed in the famine stricken sections. An effort will be made to raise corn. Corn likes warmth and moisture and may grow well during the rainy season.

The people along the line of the Illinois River are making up to the evils which the Chicago drainage canal will bring upon them. It seems strange that they and the dwellers along the Mississippi did not make vigorous efforts in the beginning to stop it.

In Wisconsin a bounty is offered on the scalps of the wolves. But in spite of that, their numbers are increasing. In Bayfield, Wisconsin, and Lincoln counties there are in such great numbers it is unsafe for a man to travel unarmad. Many sheep, calves and hogs have been taken by them.

It is good to know that the people have some rights left somewhere. In Pennsylvania a company which puts up electric wires without the consent of the owners of property along the line killed a tree. The tree owner sued and fought for his rights through all the law's delays. The superior Court has given him damages.

The Ohio Supreme Court has declared the mechanics lien law unconstitutional. They say it worked hardship to innocent people who were often compelled to pay twice for the same thing, and tended to breed rogues among the contractors.

The Chartered Company of South Africa who attacked the Hoers are finding the way of the transgressor hard. Kruger is handing in his little bill for \$30,000, the rinderpest has destroyed the cattle, a famine is threatened, and the rising of the Matabeles drained their resources nearly. There is talk of cutting loose from the Company and from England among the settlers in South Africa, and setting up a republic. It is to be hoped this will be done.

In many parts of Iowa and Dakota a strong breeze blows steadily for more than six months to the year, this is being utilized in some places to make a steady breeze by means of windmills. If the effort proves a success in every way it will be of great advantage in enabling machinery to run without the use of coal.

An attempt was made to blow up the Italian frigate, Sardegna. The world around the powder magazine was in peril, and before the arrangements for blowing up the ship were completed, the petroleum was observed and the conspirators seized.

The Boston Journal in commenting upon the appendicitis case says that a gentleman said the other day that the woman who had been before the arrangements for blowing up the ship were completed, the petroleum was observed and the conspirators seized.

A patient in England said that his physician had endangered his life by a false diagnosis. The doctor used him for almost a year for an eight days' trial, the doctor was the case, being given \$75,000.

WHO'S SHELLABERGER? He's the Wire-Pegging Man of Atlanta, Ga., and the best wire-pegging outfit for all purposes. Catalogue free, Write for it.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

JONES. Sister Lizze Jones, wife of Deacon Jones, departed this life Dec. 9, 1896, at the home of Esquire Asa Biggs, Dyer county, Tenn. She had passed her 71st birthday. Had been married over 48 years, a Baptist 43 years, and a true one. Devoted to her first church husband and family. Sister Jones was a woman of unusual intelligence, a woman of great firmness, a lover of God and humanity, a true friend, faithful in all the walks of life. She leaves one son, Bro. J. H. Jones, a worthy and useful member of Parthen's Chapel church. She also leaves two noble daughters—Mrs. Asa Biggs and Mrs. Katie Biggs, wife of Hon. W. M. Biggs, of Jackson, Tenn. We sorrow not as others who have no hope. S. K. TRIMBLE.

CRUTCHER. Eliza Patterson Crutcher was born in Jessamine county, Ky., Jan. 1, 1822, joined Mt. Freedom church and was baptized by Elder Josiah Leack in 1842. Married Peter W. Crutcher Oct. 5, 1843. She was the mother of nine children, seven of whom are left to mourn their loss of a devoted mother. She died on the 16th inst. in the home in which she was born, after a long and painful illness. After her funeral services by the writer her remains were laid beside those of her husband in the quiet little family cemetery. Truly a good woman rests from her labors. H. F. TAYLOR, Harrodsburg, Ky., Dec. 24.

MOUNT. Died July 29, 1896, Sister Julia Mount, aged 65 years. She married young, was converted and joined the Baptist church soon after marriage. She was a Baptist for over more years than was the first person baptized by the late Rev. Gardner Henry. Her first husband (Mr. Elias) died sixty-one years, and her last husband (Bro. John Mount) nearly four before her death. Of eleven children, four survive here, these are S. S. Ellis, J. Wood Mount with whom she lived, Mrs. Joseph Oglesby and Mrs. Tomp Yeager. For many years she and Bro. Mount were leading members of the Harrods Creek Baptist church, and we feel their loss. She prayed for her church and her family. May the Lord grant her desires. With Byron we say:

"But wherefore weep? Her matchless spirit soars Beyond where splendid shines the orbit of day, Aid weeping angels had her glory seen. Where endless pleasures virtue's deeds repay." After funeral services by her pastor, she was laid to rest in Cave Hill. PASTOR.

PROYTOR. Bro. Penton Proctor was born in February, 1828, in the county of Jefferson, Ky. He died August 12, 1896, at his home in Harrods Creek. Bro. Proctor was a devoted Christian and useful member of the church, and will be missed at his home as in the church. His faithful wife and devoted Christian had preceded him a short time to the better land. May the Lord raise up others to fill their places in his vineyard, is the prayer of their pastor. W. E. POWERS, Todd's Point, Ky., Dec. 1896.

Every day, even the least duty, involves the whole principle of obedience. And little duties make the will dutiful; that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full probation and discipline; it trains the will, heart and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministry of heaven.—H. E. Manning.

We want a guide who knows us, whether we be self-willed and over-confident, or despondent and over-sensitive—who knows our frame and pities us, is not vexed with our ignorance and mistakes, but is tender toward us, and patient. We want a guide who values character, and knows how to train while he guides. What better guide could we have than God! —D. T. Woolsey.

There is a great difference between one who can feel ashamed before his own soul and one who is only ashamed before his fellow-men.—Talmud.

Nothing is more pitiful than a life spent in thinking of nothing but self, yes, even in thinking of nothing but one's own soul.

PRaise is becoming. Nothing is more acceptable to God, or more beneficial to the soul. It brings us into sympathy and harmony with the heavenly host. Angels and saints never cease their songs. Neither should we. Times change, but God does not. Jesus is the same yesterday, to-day and for ever. The Holy Spirit ever abides. Life passes, but eternity draws on. Amidst earth's mutations, God's love, peace, helpfulness and salvatory endurance to revive and bless. Death comes, and then Jesus lights up the gloom and introduces the departing soul into brighter and more glorious realms. As the moments fly, let them be sanctified and beautified by fresh memorials of praise to the God of all goodness and grace.

The best lamp chimney word in the world is "Mabel," whether English or French or Flemish or Dutch. But get the lamp that is made for your lamp, "pearl top" or "pearl glass." Let us send you the Index. Geo. A. Mabel Co. Louisville, Ky.

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St. Louis Air Line. Louisville, Evansville & St. Louis Consolidated Railroad.

Trains are sent out daily from Louisville, A. Main Street Station, to St. Louis, and from St. Louis, Third and Main Streets, to Louisville. Schedule in effect Nov. 1, 1896.

LOUISVILLE TO ST. LOUIS. No. 1. Leave Louisville 8:58 a. m. 9:30 p. m. No. 2. Leave Louisville 8:25 a. m. 12:00 a. m. No. 3. Leave Louisville 12:55 p. m. 1:30 a. m. No. 4. Leave Louisville 2:15 p. m. 1:00 a. m. No. 5. Leave Louisville 3:45 p. m. 1:30 a. m. No. 6. Leave Louisville 6:20 p. m. 7:50 a. m.

ST. LOUIS TO LOUISVILLE. No. 1. Leave St. Louis 7:40 a. m. 5:30 p. m. No. 2. Leave St. Louis 8:15 a. m. 11:00 p. m. No. 3. Leave St. Louis 11:30 a. m. 1:00 a. m. No. 4. Leave St. Louis 1:30 p. m. 1:00 a. m. No. 5. Leave St. Louis 2:15 p. m. 1:00 a. m. No. 6. Leave St. Louis 3:45 p. m. 1:00 a. m.

LOUISVILLE TO EVANSVILLE. No. 1. Leave Louisville 8:00 a. m. 5:55 p. m. 9:30 p. m. No. 2. Leave Louisville 11:45 a. m. 8:05 p. m. 12:00 p. m. 7:30 a. m. Arrive Evansville 12:00 p. m. 10:00 p. m. 10:00 a. m. EVANSVILLE TO LOUISVILLE.

No. 1. Leave Evansville 7:40 a. m. 5:30 p. m. No. 2. Leave Evansville 8:15 a. m. 11:00 p. m. No. 3. Leave Evansville 11:30 a. m. 1:00 a. m. No. 4. Leave Evansville 1:30 p. m. 1:00 a. m. No. 5. Leave Evansville 2:15 p. m. 1:00 a. m. No. 6. Leave Evansville 3:45 p. m. 1:00 a. m.

No. 1 and 6. Local trains between Louisville and St. Louis, with Pullman Drawing Room Sleepers. No. 2 and 5. Local trains between Louisville and Evansville, with Pullman Drawing Room Sleepers. No. 3 and 4. Local trains between Louisville and St. Louis, with Pullman Drawing Room Sleepers. No. 1 and 6. Local trains between Louisville and St. Louis, with Pullman Drawing Room Sleepers. No. 2 and 5. Local trains between Louisville and Evansville, with Pullman Drawing Room Sleepers. No. 3 and 4. Local trains between Louisville and St. Louis, with Pullman Drawing Room Sleepers.

B. & O. S-W. R. R.

City office southeast corner Fourth and Main. Trains marked daily except Sunday unmarked are daily. Depot Seventh and river.

CINCINNATI AND THE WEST. ST. LOUIS AND THE EAST.

LEAVE. No. 1. Leave St. Louis 2:30 a. m. 8:15 a. m. 2:00 p. m. No. 2. Leave St. Louis 8:25 a. m. 11:50 a. m. 5:00 p. m. No. 3. Leave St. Louis 11:50 a. m. 11:50 a. m. 5:00 p. m. No. 4. Leave St. Louis 12:55 p. m. 6:50 a. m. 1:00 p. m. No. 5. Leave St. Louis 3:00 p. m. 7:00 a. m. 1:00 p. m. No. 6. Leave St. Louis 3:00 p. m. 7:00 a. m. 1:00 p. m. No. 7. Leave St. Louis 3:00 p. m. 7:00 a. m. 1:00 p. m. No. 8. Leave St. Louis 3:00 p. m. 7:00 a. m. 1:00 p. m.

Trains No. 1 and 6 have elegant Pullman parlor cars, and Pullman Drawing Room and dining cars Cincinnati to New York without change. Train No. 20 has sleeper to Cincinnati open at 9:00 to receive passengers.

ST. LOUIS, SPRINGFIELD AND THE WEST LEAVE. No. 30. No. 16. No. 44. Arrive St. Louis 12:30 a. m. 8:25 a. m. 8:25 p. m. Arrive Springfield 12:30 a. m. 8:25 p. m. 8:25 p. m.

North Vernon accommodation leaves 10:00 a. m. daily. North Vernon accommodation leaves 5:45 a. m. every Sunday. Trains No. 16, 20 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis. TRAINS ARRIVE.

From East 7:00 a. m. 12:00 p. m. 6:00 p. m. 12:30 a. m. From West 7:00 a. m. 12:00 p. m. 6:00 p. m. R. S. BROWN, D. P. A.

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

# Royal Baking Powder

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### Items of Interest.

We rejoiced when the trustees of the new Public Library in Boston refused a statue which is called "Baccante" and which is simply a naked woman drunk. We are very sorry to say that they recalled their objection because they thought the statue would be carried and carried more for what they called realistic art than for decency. But the protesters are protesting and it is hoped an indignant community will banish the thing from the library.

The London correspondent of the New York Evening Post, in his issue of the London Times is right in saying the powers in Europe have warned the United States they will tolerate no interference in Cuba. Of course this is denied, but the denial means only that no official warning was given but merely an intimation.

A bog slide has done great damage at Castle Island, County Kerry, Ireland. The bog, a mile and a half wide, is advancing with land noise carrying away bridges, roads, houses and farms. Many cattle and sheep have been killed. Nine lives have been lost, but hundreds of people are homeless.

The London Times gives the welcome news of rains in India. There have been rains varying from half an inch to one inch over a wide extent of country. There has also been a heavy snow fall in the north. It is mainly because this means more moisture for poor pruned India.

A disastrous fire broke out in the drug store of Leack Bros. Nashville, Tennessee on last Saturday night. Nine buildings were destroyed and the loss is \$100,000. Several firemen were injured in one or less seriously by the falling of walls. The origin of the fire has not been ascertained.

Louisville has been called to mourn the loss of two eminent professors—Prof. Thacker, known far and wide as one of the finest teachers the country ever produced, had scarcely been buried when Prof. Maurice Kirby died. Prof. Kirby had been sick since last September when he had an attack of congestion of the lungs. Two such men can be ill spared from the schools of the city.

The Commodore loaded with arms and ammunition for the insurgents in Cuba, was sunk near the Florida coast. The crew took refuge in two boats one of which has reached Jacksonville. The other is thought to be lost. Some say the loss was due to treachery on the boat; others that the ship was old and not trustworthy and it seems had been strained by grounding in the St. Johns river when it first started.

The last report from Turkey is that the ambassadors with M. Noidoff the Russian, at their head went to Constantinople. The Powers had decided on certain reforms and would compel their execution. He replied with emphatic refusal adding, "I may be the last of the Caliphs, but I will never become a second Khedive." One of two things must be true, if this report is true. Either the Sultan has received private assurances from Russia and Germany that force shall not be used, or he has resolved if it is used, to arouse the Mohammedan world to a holy war.

We are glad to learn from the annual report of the Divorce Reform League that there has been an improvement in the divorce law in several of the states. In some the old "obscure cause" has been repealed, the term "residence before granting divorce" has been increased from six months to a year and a period of time which must elapse between divorce and remarriage, has been abolished.

The oligarchy in Hawaii is trying to get up a score which will cause President McKinley to advocate annexing them without a vote of the people of the islands. They are saying now that if the United States don't take the islands the Japanese immigrants will overrun them. But the United States has no law restricting the immigration of Japanese. The Japanese are better citizens than the native islanders any way. The only trouble is they are a race and will not be ruled patiently without a share in the government.

Two thousand miners in St. Clair and Madison County Ill. have struck. They claim they are not making big wages, and that the price of coal has gone up, but of wages has not. The street car men have struck in Boston, and other strikes are reported.

Did volcanic action destroy the Juan Fernandez island, or is the story of the sea serpent variety? The scientific men do not believe it but sea faring men do believe it. It would be well for some one to go and see.

One of our troubles with universal suffrage is the difficulty of getting men to vote. An attempt has been made in Kansas City to force the better element to the polls by fining all who did not vote \$150. The courts, as might have been expected, have made short work of that well intentioned law.

### For Weak Women.

HOPBURN'S ACID PHOSPHATE. It soothes and feeds the nerves, helps digestion and imparts strength.

### ACTS 4:12

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The text is the language of God the Holy Spirit, uttered by Peter, an inspired apostle.

The occasion that called forth this language was the healing of a man "lame from his mother's womb, whom they carried and laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee; in the name of Jesus of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God; and they knew that it was he which sat for alms at the gate of the temple; and they were filled with wonder and amazement at that which had happened unto him."

And on the next day the rulers, and elders, and scribes, and all the kindred of the high priest were gathered together at Jerusalem. "And when they had set Peter and John in their midst, they asked them, By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, doth this man stand here before you whole. . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

This teaches beyond the possibility of a doubt that there is but one way of salvation possible from the effects of the violation of the law of infinite holiness: and that way is signified by the name given to the one and only Mediator between God and the offended, and man the offender; and that name is "Jesus," a name which is above every name; as is written (Psalm 2:9-11), "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus ever knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

The name of Jesus is, and will continue to be to all eternity, the center of attraction to all to whom his name is precious above every name, because they will see in him the union of the human and divine natures in that, that he is our brother in humanity, in whom dwelleth all the fullness of th

Godhead bodily; for it pleased the Father that in him should all fullness dwell." Therefore, he was able, as our representative substitute, to suffer the just for the unjust, to lay down his life to satisfy the law in its penalty, and become the end of the law for righteousness to every one that believeth.

But the question will necessarily come up, as we reason on the subject, what power or virtue can there be in a name? There is no power or virtue in a mere name, but the power or virtue is in that which the name signifies. Bible names are all significant. For instance, Abram, high father; Abraham, father of a great multitude; Iscariot, a man of murder; Jesus, Savior, Deliverer. The angel of the Lord announced what his name should be, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). The name "Jesus" receives its power and virtue from the character to whom this name was given by the angel of God. And the reason why this name is above every name, is because it signifies an embodiment of the human and divine natures in the one mediator between God and men, a character the most wonderful in all the universe. Isaiah, by inspiration, says, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." It is the character of Jesus that makes his name wonderful. He is very God and very man; infinite in love, wisdom, power, holiness, justice, mercy and truth, "the fairest among ten thousand and altogether lovely." Therefore the name "Jesus" is the synonym of all that is implied in redemption from the sorrows of eternal death to life eternal and joys immortal forever, world without end.

The name of Jesus is all-prevailing in heaven, so that the bank of heaven is accessible to all believers in his name. He is id to his disciples, "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." O how rich are the children of God! All the resources of heaven are open to them through faith in the precious name "Jesus." God is glorified in bestowing upon his elect all things that pertain to life and godliness through faith in the all-conquering name of "Jesus."

Dear children of God, what more can we desire? Do you believe it? If so, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." God desires his people should feast upon the riches of his grace and love by day and by night, hence the prayer of Paul for the believers at Ephesus: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Wonderful prayer, founded upon the riches of grace in Christ. Again, rejoice evermore, pray without ceasing, and in everything give thanks, for this is the will of

# Good Clothes For Little Money.

Among the many good things which we are now offering at After-Christmas cut prices, we want to draw the attention of Western Recorder readers to but two, as illustrations. Boys' double-breasted, all wool Scotch Suits; sizes 5 to 15; cut to \$2.38. Men's \$10, \$12 and \$15 Suits; sacks and trunks; Cassimeres, Scotchies and Clay Worsted's, for \$8.50. If you don't know us, ask the Recorder about us; and if you can't come,

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God in Christ Jesus concerning you. God help us all to live in this way. J. G. DURHAM. Bowling Green, Ky.

"Through Storyland to Sunset Seas" has been universally pronounced the handiest and most reliable of books. It is a fine piece of work, and the error is in the index. It is a fine piece of work, and the error is in the index. It is a fine piece of work, and the error is in the index.

### WHAT THINKERS THINK.

EXAGGERATED speech makes one careless of the truth, the habit of using words without regard to their rightful meaning, often leads one to distort facts, to misrepresent conversations, and to magnify statements in which the literal truth is important to be told. You can never trust the testimony of one who in common conversation is indifferent to the import and regardless of the power of words.—Peabody.

Let him who would envy John the pleasing task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's: "Whoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."—Krummacher.

He that hath many things to trust to is in suspense which he should take hold of; but where there is but one left, with what greediness will he clasp hold of that. God cuts down worldly prop that we may make him our stay.—Charnock.

There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise have been eternally concealed; as words written with a certain liquor appear only when applied to the fire.—Greville.

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the quiet star. But it is better to be the fountain than the maelstrom, the star than comet, following out the sphere and orbit of quiet use-

fulness in which God places us.—Dr. John Hall.

Go to, ye rich men, and learn how a rich man ought to live. When Jesus said to the rich young man, "Go and sell all thou hast and give to the poor," he had simply found a man who did not know how to be rich.—Phillips Brooks.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—Charles Kingsley.

WANTED—Position by a young lady of successful experience. Teaches English, Mathematics, Latin, French, Music and Art. Best references. Address, "TEACHER," Call Box 15, Livingston, Virginia.

### THE MARKETS.

Report for the Week Ending Saturday, Jan. 2, 1897.

Cattle.—The receipts of cattle to-day were very light. Prices remain steady. Hogs.—The receipts of hogs to-day were light. The market was a shade stronger, choice hogs above 120 pounds selling at \$1 30-40. Pigs weighing from 100 to 125 lbs sold at \$1 35-40. Pigs weighing from 50 to 75 pounds were very dull, selling at \$2 00-25.

Sheep and Lambs.—No sheep or lambs were on sale to-day. Prices remain steady.

CATTLE.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$3 90-4 25
Light shipping, 1,200 to 1,400 lbs.	\$3 00-3 50
Best butchers	\$2 75-3 00
Fair to good butchers	\$2 50-2 75
Common to medium butchers	\$1 90-2 50
Thin, rough steers, poor cows and scalwags	\$1 00-1 50
Good to extra oxen 1,400 to 1,700 lbs.	\$3 00-3 50
Common to medium oxen	\$2 50-3 00
Fedders, 900 to 1,200 lbs.	\$2 00-2 50
Stockers	\$1 50-2 25
Bulls	\$1 00-2 00
Veal calves	\$2 00-3 50
Choice milk cows	\$5 00-6 00
Fair to good milk cows	\$3 00-4 00

HOGS.

Choice packing and butchers, 225 to 300 lbs, strictly corn-fed	\$3 40
Fair to good packing, 180 to 200 lbs.	\$3 40
Good to extra light, 150 to 180 lbs.	\$3 30
Fat shoals, 120 to 150 lbs.	\$3 00
Fat shoals, 100 to 120 lbs.	\$2 90-3 00
Roughs, 100 to 400 lbs.	\$2 00-2 75
Stockers	\$1 50-2 75

SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 50-3 50
Fair to good sheep	\$2 00-3 00
Common to medium sheep	\$1 00-2 00
Wethers	\$1 50-2 25
Extra shipping lambs	\$3 75-4 00
Fair to good lambs	\$3 00-3 50
Medium to butcher lambs	\$2 00-3 00