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Faith, Hope and Love, these three.

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THE Lord is on my side; I will not fear: what can man do unto me.—Ps. cxviii:6.

Too many have no thought of agonizing to enter the strait gate as the Master bids them. As Ruskin says, "they are desirous of saving their souls with no great degree of personal inconvenience."

DR. NEWMAN HALL is reported to have said, in talking of his ministry, that looking back over it he is not "conscious of having preached a single sermon in which an unconverted sinner might not have learned how to repent believe and be saved."

A WRITER in the *Independent* of London laments greatly the progress which Catholicism is making in Wales. Cardinal Vaughan has been preaching to large crowds of Protestants, and scores of converts are reported. The *Presbyterian* well remarks that ritualism is a fitting toll for this kind of work.

THE *N. Y. Observer* records the answer which the veteran missionary to China, Robert Morrison, made to a pert shipping clerk. When he engaged his passage, the clerk said to him: "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire?" "No sir," said Morrison, with more than his usual sternness, "but I expect God will."

It does look as if Saul were among the prophets when the *N. Y. Evening Post* says of those who preach the latest news in science: "To all such rushers-in, and to that kind of Utopia in general which is so anxious to show that it is not only up to date, but quite ahead of the calendar, we may commend that beautiful saying of the Psalmist, 'My heart is not haughty nor mine eyes lofty, neither do I exercise myself in great matters, or in things too wonderful for me.'"

THE *Kansas City Times* tells of a monument which has been erected at Atchison, Kan. A man who stood high at one time, died a drunkard. He had a great funeral, and the preacher told of his good deeds but not of his sin. His widow, however, was determined that his fate should be a warning to others. So she erected a large monument over his grave, round which a great marble serpent is coiled, and on the granite base these words are carved: "At last it biteth like a serpent and stingeth like an adder."

THE Unitarians and J. V. made a stir because President Cleveland acknowledged the Lord Jesus Christ in his Thanksgiving proclamation. The Chinese in the country had as much right to object to any Thanksgiving proclamation as all. Freedom to worship their own gods in their own way does not give them any right to insist that the government shall be an atheistic one. The *Christian Intelligencer* shows that the acknowledgement of the Lord has been common in government proclamations since the beginning.

DR. WHITSITT'S "QUESTION."

BY PROF. JESSE B. THOMAS, D. D., LL. D.

III.

The Kilfin Mss., on the interpretation and trustworthiness of which so much is made to hang, merits the most careful scrutiny. I cannot find in it so certain a footing for positive affirmation as Dr. Whitsitt seems to do, for reasons which I proceed to assign. I may remark, in passing, that Dr. Whitsitt himself does not scruple to charge the writer with having "blundered" at certain points, and made questionable statements elsewhere. A witness proven untrustworthy in some particulars needs to be heard cautiously as to all.

We have, unfortunately, but little material from which to obtain the origin or purpose of the document. We first hear of it in the hands of Crosby, who in 1738 refers to it as having been lent by him to Neal "many years" before. He speaks of it as an "antient Mss., said to have been written by Wm. Kilfin," but does not seem to have taken any pains to ascertain its genuineness. He does not hint where he obtained it; he does not represent it as signed by Kilfin, nor as shown to be his by its cyphography. Kilfin had been dead not more than a generation, and had left an elaborate written autobiography; so that satisfactory assurance might presumably have been obtained on the last point at least. The document comes to us, therefore, wholly unauthenticated by any positive personal guaranty. (The 53 names referred to by Crosby, in connection with the document, are not of fixed to it as attesting it, but constitute a list of persons referred to embodied in it.) We must apparently deal with it as a "flying leaf," brought by a random breeze from an unknown source. This does not wholly destroy, but it seriously impairs its value as evidence.

Let us pause here to notice how the argument, based on the momentous sentence so often referred to, is weakened by this circumstance. The statement that "none" had "then so practiced in England," is the expression of a negative opinion, the value of which depends wholly upon the known sagacity and opportunities of the witness.

The argument is really *ab ignorantia*: for it is fairly paraphrased by Crosby in the declaration that none "had as they knew of" so practiced. Now it would clearly be worth much more to be told by the original parties themselves that they had never heard of such contemporaneous practice, or even to learn from Wm. Kilfin that they had not, as he "knew of," heard of it, than to obtain the opinion of an unknown person concerning their opinion. The reduplicated ignorance which has become impersonal is surely too shadowy to command great confidence.

Assuming that the intention of the writer was to make as radical and positive a declaration as Dr. Whitsitt understands, we need scarcely remind ourselves how easily delusive the argument drawn from such a source may become. Historic instances in abundance illustrate the possibility of ignorance, on the part of the most intelligent writers, of facts unquestionable, if not notorious, and emphasize the danger of attributing too much significance either to their negations or omissions. Cyprian, writing long after the date assigned by scholars to the issue of the "Didache," proceeds to argue the legitimacy of variation in baptism, without any allusion to the authority of that book. We might even, in a good natured way, undertake by this method to disprove the publication of Dr. Whitsitt's notable article in the *Independent* in 1880. For Dr. Dexter, who was an eagle-eyed and chivalrous investigator, did not publish his "True History of John Smyth, &c.," until 1881, nor his editorial in the *Congregationalist*, before alluded to, until

1883. Both these discuss the same theme and announce, as if for the first time, the same discovery, claimed by Dr. Whitsitt to have been already given to the world by him, without the faintest allusion to the *Independent* or to him. It would be unpardonable, and is therefore incredible, that Dr. Dexter would wilfully ignore the known rights of a prior discoverer; it seems impossible that he should not have known what appeared in a paper so widely read as the *Independent*. The conclusion seems irresistible that, "as far as he knew," the *Independent* article was a myth.

When we remember the circumstances of the time, especially as illuminated by the language of Dr. Featley (which, it appears to me, Dr. Whitsitt has not always treated quite judicially), it need not seem incredible that immersion should have been practiced even near at hand, and yet wholly unknown to the ordinary citizen. The dissenters themselves, as these documents show, were obliged to hide their very existence from the eager eyes of persecuting officials, and they successfully did so. Immersion, if discovered, would constitute at once the essence and the complete evidence of transgression. It does not seem strange that the vigilance which must be alert enough to escape the trained official detective should also fail to attract the careless public eye, and even withhold itself from the tongue of rumor. Dr. Featley describes the Anabaptist as a "stealthy serpent, *vere solit' fuga*," resorting to rivers "by night" for baptism. A fair construction of his whole testimony seems to me both by its affirmations and its incidental explanations to offset any presumption against the long prior existence of the practice in question, arising from its lack of publicity.

I have thus far assumed Dr. Whitsitt's construction of the sentence in question as indisputable. But a study of the structure of the document, in the light of certain extraneous circumstances to be mentioned, will suggest reasons for hesitation. Confining myself to the single paragraph in which occurs the critical sentence, let me point out some omissions, ambiguities and incongruities which, if they do not weaken our faith in the deliverances of the writer, must at least put us on our guard against their arbitrary forced construction in the interests of a theory.

1. It is assumed, as the unquestionable affirmation of the writer, that the partition of the Jacob church between Barebone and Jessey grew out of a controversy over baptism. He makes no such affirmation in fact, and Neal refers that partition to a totally different cause, viz: the danger of discovery of so large a company by the authorities.

2. It is assumed, as established by the document that, in the partition, Barebone remained the Pedobaptist, and Jessey became the Baptist leader. The ambiguous phrase "with him," grammatically referable either to Barebone or Jessey, is confidently referred to Jessey accordingly. All this is purely arbitrary. It is certain that Jessey did not then become a Baptist, and probable that Barebone did not (although the claim that the article signed "P. B.," proves Barebone to have remained unchanged is quite unsatisfactory. Dr. Dexter who at least affirmed this, has as confidently affirmed, at an earlier date, that these cabalistic letters designated "P. Barewell." The initials of Barebone would naturally have been "P. G. B.")

3. Richard Blunt, represented in the "Jessey Records" as having seceded from the Jacob church in 1633, here appears as still a member of it in 1640. Dr. Whitsitt, supposing these two paragraphs to be part of the same document, notes, but does not regard it necessary to explain, this discrepancy. But the conflict between two independent documents requires explanation, or

the discrediting of one of them.

4. It may not be unimportant to notice that the pivotal sentence is itself affected with verbal ambiguity. The word "then" points to a specific date, but the use of a past participle with it beclouds its application. Does it mean "at that time," or "up to that time?" The word "so" is also entangled by the curious qualification "to professed believers." What is the force of this unique limitation?

5. Who are the "forenamed" with whom "sober conference" was had? The transfer of the paragraph to its place in the Kilfin Mss. gives the expression in different antecedents from those assigned by Dr. Whitsitt.

But enough. It is clear that the writer was either unskilled or careless in the construction of his sentences or imperfectly informed, either alternative forbidding the language of too heavy issues on the turning of his phrases.

If Dr. Whitsitt's treatment of the whole paragraph be questionable his interpretation of the sentence on which he chiefly relies appears to me positively inadmissible.

For, in the first place, Crosby, with this paragraph before him, paraphrasing the very sentence in question, without objection, saw no inconsistency in maintaining at the same time that Spilsbury's church had practiced immersion since its formation in 1633. He referred also to Helwisse and Smyth as "restorers of immersion" at a still earlier date. He lived within a hundred years of the events narrated, within which limit Sir George Cornwall Lewis and other historical critics allow the validity of oral tradition. As to Spilsbury's church, he assumed to speak from the records. His authority is commanding in the premises, and he manifestly saw no such radical force in the words as forborne recognition of immersion at an earlier date.

In the second place, Wm. Kilfin, the alleged writer of the Mss., was the founder, and until his death in 1701 the pastor, of the Davonshire Square Baptist church in London, the only surviving one of the notable seven churches which issued the confession of 1643 (his name standing first in that confession). The date of the foundation of that church is given by Ivimey as near 1640, and its occasion the departure of Kilfin and his friends from Spilsbury's church because of the occupying of Spilsbury's pulpit by an unimmersed minister. Manifestly, then, either Kilfin could not have written this document, or he could not have meant to assert in it what is now claimed. How could he, about 1640 have led a secession because of so exalted a conception of the necessity of immersion, and at a later date, have declared that in 1641 immersion was unknown in England?

In the third place, it is impossible that Jessey could, as claimed, have led a Baptist movement in 1641, for he was not himself immersed till 1645, having remained a Pedobaptist until that year (although he had advocated the immersion of infants since 1642). All the authorities without dissent, whether Baptist or Pedobaptist, as far as I can learn, agree in this. He persisted to the end of his life in retaining a mixed membership in his church, refusing to eliminate those sprinkled in infancy. He seems to have accepted a living from the state as rector of St. George's, until ejected therefrom in 1660. Since he and Barebone were both Pedobaptists in 1640, the partition between them of the Jacob church could not have possibly been on that issue.

In the fourth place, the prime question in mind, as indicated by the context, was how to secure a lawful administrator of immersion. That this problem occasioned

(Continued on fourth page.)

ONLY BELIEVE.

BY J. H. SPENCER, D.D.

If there is one prayer more appropriate in this generation than all others it is: "Lord I believe, help thou mine unbelief." There were never before so many professed believers in Christ; and perhaps never before so few who believe with all their hearts. The early Christians often rose above doubt: Modern Christians doubt everything. Gnosticism has given place to a generation of agnostics. Paul could bear excessive toil, cheerfully endure hunger and cold and nakedness, and submit to being made the off-scouring of all things, because he could say from his heart: "We know that all things work together for good to them that love God, to them that are called according to his purpose." He could look calmly to his approaching martyrdom, and say, "I am now ready to be offered," because he could say with confidence: "We know that if this earthly tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." No less confident was the aged disciple whom Jesus loved, when he could say: "We know that we have passed from death unto life because we love the brethren." These primitive saints expressed no doubts, entertained no fears, exhibited no hesitancy. With them the promises of God were all yea and amen. If they saw through a glass darkly, they saw by faith nevertheless, and knew what they saw. Their faith did not falter, and they over pressed forward toward the mark of the prize. It was through an unshakeable faith that they subdued kingdoms, wrought righteousness, stopped the mouth of lions, quenched the power of fire, from weakness were made strong, waxed mighty in war, turned to flight the armies of the aliens. What was it but their faith that overcame the world.

But we have to lament—also how bitterly—that the confidence of the ancient saints in God and his Word is not ours. Their faith was mighty enough to overcome the world; the world is strong enough to overcome ours. We are wiser in the things of this world than were they; they were wiser concerning the world to come. Their religion was founded on the immovable rock of divine revelation; ours is based on the shifting sand of human reason and inward consciousness. They searched the Scriptures, believed with all their hearts, and acted with all their strength; we study science and philosophy, and speculate from our reasonings. They accepted fixed, eternal truth; we evolve a progressive theology. We have learned, and unlearned, and counter-learned so much that we know nothing. We are a great school of skeptics and agnostics. Our vastly expanded mental powers are restless as ocean waves. Like Noah's dove we find no rest for the soles of our feet. Were it not better that we should return to the Ark?

We are very rich. But amid our abundant profusion of mental wealth it might well be said to each of us: "One thing thou lackest"—"only believe." Believe something—almost anything not vicious—believe it with all the heart, uphold it, propagate it, support it, contend for it. Nurse it as a young mother does her first born. The hitherto dissipated powers of the mind and heart will concentrate, and strength shall come out of weakness. Then resolve, and it shall be done. Faith as a grain of mustard seed can remove a mountain, or pluck up a sycamore tree. It was Christ who said: "All things are possible to him that believeth."

A great door is opened to Christians of this generation. But they cannot enter because of unbelief. The gates of the nations stand ajar, the Macedonian cry calls on us to enter and conquer for Christ. But the sword of the spirit is fast locked up in the scabbard, and we are blindly groping for the mysteries of Moses, or speculating as to whether there were two Isaiahs. We have somewhere printed the motto: "The world for Christ." But we are leaving its execution to women's and young people's societies, while we decide that a second Calvin is impossible, and evolve the new theology. We are dreaming of marching against the enemies of the cross with a mighty force, when we shall have united all Christians. But while we wait for our drill-masters to discipline our hosts, the opportunities pass. We have no confidence in our Lord's tactics. It seems incredible to

us that one should chase a thousand, and two put ten thousand to flight. We forget that Christ sent out his warriors by two and two at most and that Philip went down to Samaria alone, and conquered. Our Master put in the hands of his soldiers the sword of the spirit, which is the Word of God. Inspired them with faith and courage, and they were invincible. The hero of Corinth and Ephesus made no idle boast when he said, "I can do all things through Christ who strengtheneth me." Here was a resistless force in a faith that never wavered, and a courage that never faltered. He said, I can, and he did. The faith that made him a dauntless hero, also made him an invincible conqueror.

But we merge the individual into the society where personal faith and courage have no place. We delight in counting brigades instead of persons; and are fond of field days, and dress parade, and the waving of banners. We, like

The king of France, with forty thousand men March up the hill, and then march down again, only our troops are gay lads and lasses having a good time, instead of grave, earnest men fighting the good fight of faith. We have lost our courage, and become invertbrates. Our faithless souls cry out, "there is a lion in the way," and we turn into flower-bred paths that lead along the down grade. We delude ourselves with the speculation that, if we can establish the universal fatherhood of God and the broader hope, we may eat and drink and be merry, and allow our lost race to wait for the second probation. The flood tide of our dreamings and speculations has drifted us from the Pilgrims' Rock, and launched our rudderless barques on a fathomless sea without a shore. Should the Son of Man come, he would find much learning and eloquence, high mental development, refined subtlety of speculation on the earth; but how little faith!

We have turned aside from the old highway on which our fathers trod with firm, unflinching step, towards an undoubted destination; and are wandering amidst the mazes of a thousand transverse paths that lead we know not whither. We are gay amid the shouting throng; but, when alone, our courage falters, our hearts fail, and we sigh for rest. Who will show us the way home? We have the old chart. But it no longer commands our confidence. We have the Guide-Book of our fathers. But it has been erased and amended till we know not how to interpret its pages. The voice of the Son of God still cries: "Follow me." But our ears are confused, and our attention diverted, and we know not whence the voice comes. O, that we could get back on the foundation of eternal, changeless, unerring truth, where we could have faith in God, faith in his Word, and faith in ourselves when united to Christ. Then should we grow strong in the Lord and the power of his might, and walk with firm and certain step in the path of holiness. Then would his promises be to us yea and amen; and we could do all things through Christ who should strengthen us. Again we should realize that all things are possible to him that believeth.

Eminence, Ky., Oct., 1896.

HEAVEN'S PRECIOUSNESS.

The Bible says but comparatively little about heaven. The word "heaven" is used many times in the Bible, but mostly in an incidental manner. In Revelation there is a detailed description of heaven, in which it is stated that the city is of "pure gold." It is also said to be "adorned with all manner of precious stones." It is declared that its gates are pearl. Other terms are used, all indicating elaborate preciousness. Now, these things are not to be understood in a literal sense. We must not suppose that there is any material gold in heaven. There are no material gates of pearl there, nor precious stones. All these are appropriate symbols of the preciousness of heaven. God has taken up the most precious things of earth as illustrations of heaven's extreme preciousness. The idea of beautiful and elaborate adornment is, of course, involved in the constitution of heaven's glory, but the adornment is evidently incidental. The crowning idea, the supreme fact, is the unspeakable preciousness of the royal heaven of God and his people. And this leading idea runs through all that is connected with heaven,

all that leads from earth to that place. We see it in the gift of Christ to the world as he ransomed for those who should become residents of heaven. He is the precious Lamb of God, coming to earth to be slain for sinners, that they might be fitted for heaven. They are redeemed with "the precious blood of Christ." All true believers are called precious. They are precious to God for Christ's sake. They are precious because the life of Christ is in them. It is such as these who are to be the eternal inhabitants of a precious heaven. By the grace of a precious Saviour they are to occupy the city of supernal glory. And heaven will be forever precious to every saved child of God especially because they will behold there the Lord who gave the riches of his heart for them.

C. H. WETHERS.

THE HINDERER.

The Apostle felt a subtle and deceitful force obstructing his work, and exclaimed, "Satan hath hindered me." One of the evidences of a revival of religion in a church is the conviction among members of the personality and operation of such a hinderer. To multitudes, such a statement, even by the Apostle, means no more than the operation of gravitation, or of any other physical or social obstacle. The belief in the supernatural must be restored, or all spiritual life is at an end. Prayer, the voice of need, and faith, the instrument of its supply, will be annihilated, and what is there more!

There must be a revival in the belief that here is a personal, malignant will opposing God and good in the soul, and that it is so radical an agent that it can only be removed by some sovereign power, and this not by any process of repair, but by the absolute death of the foe and by a new creation called regeneration. No place exists for a spiritual revival except in the conviction which carries all with it that the soul is dead, and must be resurrected from the dead by the Spirit of God. If a man does not know that he is a sinner, and that he must be saved, not for the good he can do, or because of his influence in the community and the church, but saved because he is utterly undone by sin, it is not worth while talking of a revival; it is then a mere foreign conception, and he will neither understand it, believe it nor act upon it. He is joined to the kingdom of the hinderer, and will be only a slave to his deception.

There must be no mistakes about sin, and no dodging of the doctrine of repentance. The burden of the effective preaching at Pentecost was, "Repent and believe, or believe and repent," but in every form repentance turned up in unmistakable light as the only way out of death. The hinderer is ever busy in minimizing this doctrine, and in leaving it in the rear among the rubbish of the past.

There is also need for profound revival among many preachers. Much of the deadness of a community is due to their efforts to entertain rather than to convert. What have many of the "leading" pulpits of this country done for the primal work known as the conviction of sin and the regeneration of the soul? Two years ago it was the thing for some of them to go into municipal affairs, and the pulpit was deputed to look after the sewers, and pilgrimages were made with the police to the dens and caves of the earth, in order to open the sluices of all depravity on the public. When the young came to look into the pastor's face they would think of what they had read of him in the daily papers, and of what he had seen, and how they would like to see it. Is this the typical idea of the minister of Jesus Christ, the man of God? We do not say that this work ought not to be done, in extraordinary cases, by the pulpit, but surely not by any considerable portion of it. Let ministers save sinners and there will be no hell and dives to go into.

More recently there has been the political excitement, and the seriousness of the subject has been appreciated; but was it necessary to withdraw so many from their heavenly appointed work? It was proper to be known as on the side of right, but was there a divine necessity to turn the sacred place into a platform, so that men and women were exasperated, and many were mad even unto cursing, and will never have any thing to do with the political preacher again!

Let us have a genuine revival of religion, and get rid of the hinderer and hindrances, and turn again to the exclusive work of the purest, noblest patriotism and most potential piety. Save the country, the municipalities, the slums by saving sinners and building up and inspiring blood-bought manhood. Then hinderers will be as storm signals, revealing how far the work of spiritual reconstruction has gotten on. They will be of the kind who will be angry when the temperature rises. They are like children playing in the snow, comfortable enough when hands and feet are in it, but when they come to the fire and feel its warmings, their hands begin to ache and they cry and fight. In every church where life is sought, there will be hinderers who will go away altogether if they are not Christians, but if they are, as usually is the case, they will come back, often all broken up, and will become the very best and most tireless workers.—Exchange.

THE SIN OF BEING AFRAID.

The life of the Christian is to be a life of trust. He knows that God is worthy of perfect confidence. He has taken God at his word. He has no confidence in himself, his own worthiness, his own wisdom or his own strength; but he has turned from everything else to God, and has committed himself entirely to him as his Father and friend.

The practical results of such a course are most salutary for time and for eternity. The one who thus gives himself to God according to the covenant in Christ Jesus, is saved from sin, from self, from all possible danger and disaster. He has passed from death to life. He is delivered from the fear of death and of the enemy of his soul. He is in covenant with God. He is under the shadow of the Almighty. What time he is afraid he trusts in God and is not afraid. He hears the voice saying: "Fear thou not, for I am with thee." He comes to have a sense of security in the keeping grace and love of God, and perfect love casteth out all fear.

The Christian has no cause for fear, under any circumstances, if he realizes his relationship with the Almighty. He has given himself to God, and is under the care of the infinite love and wisdom. Whatever comes to him must be for the best. It may not seem to be best to the human judgment, but the Christian must believe that God knows best, and that he is fulfilling his promise to make all things work together for good to those who love him. In this sense it is wrong for any child of God to be anxious, or fearful, or foreboding. It is calling in question the goodness or the wisdom of God. Christ and his apostles, in every book of the New Testament, urge that this distrustful, anxious, fearful mind shall be entirely put away, and that Christians shall live with a God-honoring trustfulness that shall be like sunshine in their souls. When all Christians learn to live in this way the kingdom of God will have made great progress in subduing and ruling over the lives of men.

Fearfulness is to be deprecated, not only for the injury it does to man, but also for the dishonor it puts upon God. While the timidity of a Christian may work harm to himself and to others, it is to be borne in mind that there is a fearfulness spoken of in the word of God as followed by the most fearful consequences. In the passage, Revelation 21:8, we find this word at the head of the list where it says: "But the fearful, and unbelieving, and the abominable, and murderous, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." None of these classes are children of God. The fearfulness spoken of must be different from the remnants of timidity which may cling to some true Christians, and it may be well to consider the nature of this sin which so effectually banishes those who commit it to the world of eternal woe.—Herald and Presbyter.

On Havelock's grave, in India, there is inscribed the simple, yet sublime, words: "Here lies a man who tried to do his duty." Gordon has no known grave, but all men know him as one who cared for nothing else but to do his duty and obey God's will.

DR. WHITSITT'S "QUESTION."
(Continued from first page.)

serious anxiety at the time is manifest from the frequent taunts of church prelates, from John Robinson's sneers at the se-baptism of John Smyth and his followers, and from the allusion in the first paragraph of the *Jessey Records*, to the "discussing" in that church of the "truth of the parish churches." That discussion, as explained by Wilson, had grown out of the carrying of a babe by one of their own members, to the parish priest for supposedly legitimate baptism. Crosby, in his account of the whole subject, emphasizes the statement of Hutchinson, whom he cites, to the effect that the chief obstacles perceived among dissenters, such as these, when about to introduce immersion among them, was the difficulty of obtaining a lawful administrator. "This agrees," he says, "with the account given in an antient *Mass.* etc., proceeding thereupon to give the substance of the paper under discussion. Spilsbury's and Helwisse's people made no pretence to any other than a self-originated immersion. Hence the necessity (since there was no known lawful administrator in England) of sending to Holland, where it was believed, as Hutchinson says that they might secure a lineal succession from the Waldenses. Except as explaining their motive in thus sending to Holland, the perplexing sentence before us is wholly irrelevant. But if this is its purport, the question of form is evidently incidental and subordinate; that of legitimacy being uppermost.

In the fifth place the unusual words of qualification, before referred to, need to be dwelt upon. The sentence does not deny at large the contemporaneous practice of immersion, nor does it limit itself simply to believers. It refers to "professed believers" only. What is the significance of this? It is important to remember that the events here recounted occurred avowedly in an Independent or Congregational church. It does not matter to which section of that church after the partition, we refer them, for both leaders, as we have seen and presumably, both sections remained unchanged in pedobaptist sentiment. The introduction of dipping in original baptism could have occasioned no difficulty, for nobody denied its legitimacy as an alternative form, and *Jessey* practiced it in his own church as a pedobaptist without objection. But when "professed believers" i. e. persons baptized in infancy and enrolled as church members, proposed to discredit an ordinance of the church by insisting on a "new baptism," it touched a tender point, entailing as the record declares "sober conference" about their so enjoying it." Among them, that is in the mixed churches of England, "none had so practiced", although the immersion of new converts may not have been unfamiliar. It was the old and sore question of anabaptism which was inevitable in an Independent, but could not have arisen in a Baptist church, that is referred to and discussed. It is to be observed that the "conference" occurred primarily "in the church," and it is not distinctly stated that Mr. Blunt and his friends separated or organized themselves apart from the church at that time; but having obtained reluctant assent, they "met in two companies" and "baptized the rest of their friends that were so minded."

In the sixth place, this record instead of assuming to give an account of the origin of immersing Baptist churches from the *Jessey church* in 1641, as claimed by Dr. Whitsitt, seems rather to imply a

contrary conception. The persons desiring immersion had "sober conference" "in the church" and also with "some of the forenamed, who were also convinced," resulting in confirmation of their purpose. Dr. Whitsitt plausibly understands these "forenamed" to be those who had in 1638 "for saken us and joined with Mr. Spilsbury." Spilsbury is nowhere mentioned as having been connected with the *Jessey church*, nor is there any proof that the other churches with which the seceders of 1633 desired to affiliate had originated from it. That these other churches, already in existence in 1633, were not pedobaptist churches is probable, since a "further baptism" is mentioned incidentally to joining them. That the Spilsbury church at least was immersionist is suggested by the fact that it was after conference with some of them (probably), that Blunt and his comrades insisted on immersion. We are thus brought back by reasonable inference from the language of the document to precise accord with the positive account of the matter given by Crosby, affirming the long prior use of immersion.

This modified conception of the significance of the paragraph in question makes no pretence to infallibility, it may be vulnerable, for the problem is a perplexing one. But it has the advantage over that of Dr. Whitsitt that it does not arbitrarily add to, or assume to modify the text, and it does not fall foul of imperative facts. It is not certainly right, but his interpretation is certainly not right, in his judgment. Perhaps no safe solution has been reached by anybody or is possible. In that case the testimony remains ambiguous and its force is neutralized.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1897.
FIRST QUARTER.

SUNDAY, JAN. 24.

THE LAME MAN HEALED.

ACTS 3:1-16.
MOTTO TEXT.—His name, through faith in his name, hath made this man strong.—Acts 3:16.

"Now Peter and John went up together into the temple at the hour of prayer."—The hours of prayer were when the morning and evening sacrifices were offered. This was at three o'clock, the hour of the evening sacrifices. The apostles were Jews and were faithful in their temple worship.

Verse 2. This man was born lame, as the man on whose eyes our Lord placed the clay was born blind. It made the miracle a more wonderful one to those who knew him. The temple had ten gates, and it is not known which one is meant. It would seem to have been one of the outer gates leading into the court of the Gentiles, from verse 11. This would be the best place to ask alms, as all who went in passed through the outer gates. Those who are spoken of as going into the temple only went into the courts. Into the temple proper none ever entered but the priests. Large crowds frequented the temple at the hour of the evening prayer, and it was a good place for beggars.

"Who, seeing Peter and John about to go into the temple, asked an alms."—They had the right to go through the court of the Gentiles and the court of Women into the court of Israel. They were passing without giving him anything when the man spoke and asked for money.

"And Peter, fastening his eyes

on him with John, said, Look on us."—By this request they gained the attention of the man more thoroughly to the words they would use. Their earnestness made him expect a large gift, and he looked and listened eagerly as they desired he should. "Silver and gold have I none."—Peter was a poor man, and a few coppers were probably his entire funds. "But such as I have, give I thee."—There are greater things than silver and gold in this world. And Peter could give him what money could not buy.

"In the name of Jesus Christ of Nazareth, rise up and walk."—Our Lord said, "I say unto you," because he worked miracles by his own divine power. But Peter healed by the power of the Lord and made evident the fact that the power was not his own. He was not ashamed of the Nazarene. There at the Gate Beautiful, where priest and Levite could hear, he promptly adds the words "of Nazareth."

The man who had never walked a step in his life may well have hesitated even if he felt that he was healed. To encourage him, Peter took him by the right hand and lifted him up. He saw then that his feet would bear his weight, and was ready to try them with joy. The weakness of his feet and ankle bones had been the cause of his lameness.

"And he leaping up stood, and walked."—Walked to and fro, talking and rejoicing in his new power. And as the apostles passed on, he went with them. "The miracle did more than give strength. For the art of walking must needs be learned; but this man walked at once." And as he walked, and even leaped, the man praised God for His goodness and mercy. The first thought in any deliverance or blessing should be of praise to God.

"And all the people saw him walking and praising God."—There would be a large crowd in the temple courts at that hour. The man who had asked alms at the Gate Beautiful was well known. Their attention being called by his leaping and praising God, all the people would readily recognize him. He was not changed as much in appearance as was the blind man whose eyes were opened. "And they were filled with wonder and amazement at that which had happened unto him."—It was an undeniable miracle. Jesus of Nazareth had worked miracles, but he was crucified. Had others that power?

"And as the lame man which was healed held Peter and John."—In loving gratitude he clung to them, in fear perhaps that if they disappeared from his sight the whole thing would prove but a dream. "All the people ran together unto them in the porch which is called Solomon's, greatly wondering."—This porch was built on the eastern side for nearly six hundred feet. It was upon artificial ground, and was called Solomon's either because it was thought Solomon made the embankment, or because Solomon had made a porch just where this was.

It was an admirable opportunity to get the people's attention and to preach Jesus unto them, and Peter was not slow in availing himself of it. "Ye men of Israel, why marvel ye at this?"—The Lord had wrought much greater miracles. "Or say ye look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"—It is probable that very few knew Peter had spoken to the lame man in the name of the Lord Jesus. Peter would have then given God all the glory.

They all believed in the God of

Abraham, Isaac and Jacob, and were proud of their descent from the patriarchs. "Hath glorified his son Jesus."—By working this miracle in honour of his name. Dead the Lord Jesus had as much power as when living, which showed he was not dead but risen. Peter boldly, here in the temple where the priests were, tells them the truth. Pilate would have let his prisoner go. In the presence of a Gentile ruler they had denied the Son of Jehovah.

"But ye denied the Holy One and the Just, and desired a murderer to be granted to you."—The people could not excuse themselves by laying the blame upon the priests. The people had cried out, "Not this man, but Barabbas." The way to convict men of sin is to hold up their guilt against God before them.

"And killed the Prince of life."—Who was offering them eternal life if they would come unto him. The Prince of life could not be held by death. God had raised him from the dead, as they could testify, for they had seen and talked with him after the resurrection.

"And his name, through faith in his name."—The faith which Peter and John had in the power and the promise of their risen Lord. When Christians have the same faith they may hope to see sinners brought from death unto life. "The faith which is by him."—The Lord was all in all. The faith which they had in him was given by him. There was no room for human glorying. This miracle had been wrought in their presence. They knew the man when he was lame. They saw him now, strong and well. They knew nothing had been done to him except to bid him arise and walk in the name of Jesus of Nazareth. Verily it was a notable miracle which the priests could not deny.

GOD'S PROMISES.

I see that the question has been asked, "Has the Christian a Scriptural right to pray for rain?" "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds and give them showers of rain to every one grass in the field" (Zech 10:1). "And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto me, saith the Lord" (Amos 4:7-9). "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday" (Psa. 91:5, 6).

It may be objected that this was all under the old dispensation and does not apply to the new. St. James says, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months, and he prayed again and the heavens gave rain, and the earth brought forth her fruit." "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" (John 14:13, 14). "And all



THE QUEEN BUTTER MAKER.
THE SCIENTIFIC WONDER.

As will be seen by the illustration above, which is the latest model. The Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large bucket shown is a screw propeller modeled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1,600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old-fashioned dasher churn. This immense agitation causes friction of the particles against each other and against the sides of the bucket, causing the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view, the butter must come gathered in a few minutes—it does come, forming solid lumps at the surface.

The Queen Butter Maker Co., 91 E. Third street, Cincinnati, O., own the patents, and it is evident that the "Queen" is a thoroughly practical machine for making butter in a few minutes, that more butter is made from this process than by any other. Experts in all parts of the country do not hesitate to say, that they have tested the "Queen" over and over and pronounce it a wonder, that it is thoroughly practical, does just what is claimed for it and that the grain of the butter is actually as fine, if not finer, brought by this process, as that produced by any ordinary churn, and it is very easily cleaned.

Wherever the machine has been seen it has created the greatest excitement, and it is easily estimated that over one million of these Butter Makers will be required to fill the demand. It is low priced, simple in construction, and cannot get out of order.

Low many millions of tired, worn-out women, whose backs and limbs have ached after the usual hours of two hours' churning, would not sacrifice a new bonnet, or a new dress, or some other luxury, to secure a Queen Butter Maker that would make butter in a few minutes before breakfast. Experienced canvassers state, they never saw anything sell like the "Queen." They make easily from \$40 to \$100 a week, without a bit of trouble. A widow lady, Mrs. Hertz, in Milwaukee, with three children to care for, who had never sold anything before states, she made \$70 a day in addition to taking care of her family.

The "Queen" is a wonder not only in butter making but in money making as well. It will certainly make in from a minute and a quarter to five minutes, according to the quality of the cream.

Merrill Cline, of New York finds "that hard times or no hard times, when he makes butter in two minutes before a farmer's wife the handle of the old dasher fits better than ever, and they bustle around and get the price of the milk for the week over. Mr. Burt of Ohio, said: "He always draws a crowd when he makes butter with the Queen, and people never tire of seeing the work over."

Agents find the Queen Butter Maker the easiest article to sell imaginable. The agent who makes butter in two minutes before eight or ten people is sure to sell six or eight at once. Agents easily make from \$12 to \$20 per day, and some as high as \$200 per month, when the weather is good. Write to the firm named above and secure an agency for the wonderful Queen Butter Maker, and see if you cannot sell from five to ten machines a day, and thus realize a profit of \$12 to \$30 a day. The Queen Butter Maker Co., is composed of well known business men of Cincinnati, whose standing is high, and our readers will be fortunate to obtain a position with them.

things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). Yet the Christian should be actuated by the same spirit that actuated the divine Master to say, "Not my will, but thine be done." It may be objected that this is contrary to the laws of nature, yet we should remember that God is above nature and has the sovereign right to change them at will if it tends to his glory and man's happiness.

C. W. MITCHELL.
Lordsdale, Ala.

AS YE WOULD.

BY EDITH VIRGINIA BRADY.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?
If I might sing
A little song to cheer a fainting heart—
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart,
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?
And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I send,
Then do I hold the golden hours well spent,
And try me down to sleep in sweet content.
—Selected.

OUR PULPIT.

AN EXTEMPORE SERMON.

BY C. H. SPURGEON.

Wherefore He is able also to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them.—Hebrews 7:25.

Some two hours or more ago, I was endeavouring to put my thoughts together, and, by prayer and meditation, to bring myself into a right condition for addressing you this evening, when a servant came hastily for me, and asked me to go round to the house of our deacon, Mr. Cook, who was there; he told me, according to his belief, just departing this life. I hurried to his chamber. He said he wanted to look me in the face once more before he departed; and, though I do not think he is so near his end as he supposes, yet it was a most thankful and pleasant thing to some of us to hear from him just such words as dying men do say when they are departing,—just as solemn, just as memorable, just as triumphant as some saints utter when they are departing this life. I do not feel, therefore, at all like preaching to you to-night after the order of a set discourse. Indeed, I feel that I must take a fresh text, altogether different from the one I had selected; and just talk to you simply and plainly about the gospel of Jesus Christ, and about such truths as I hope I shall always have at my tongue's end, because they are engrained in my heart. May God grant that the turning from one subject to another, and giving you this extempore sermon may, of His own good will and pleasure, be greatly blessed to some present! My text will be taken, as I have already announced to you, from the Epistle to the Hebrews, the seventh chapter, and twenty-fifth verse:—

"Wherefore He is able also to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them."

This is a grand verse and full of meaning. Notice the connection. Paul has been speaking about priests whose work was never finished, about priests who died, about priests who could not continue in their office, those priests of Aaron's race who were only the types and pictures of the one real and true Priest, even Jesus Christ Himself, whose sacrifice is perfect, and who continues in his priesthood, because he ever lives, and sits accepted at the right hand of the Father. From this theme, the apostle proceeds to write the words of our text; and we will consider the words just as they stand, for they are all of them full of encouragement and blessed instruction.

I. There is, first, the mention of Christ's ability: "He is able," Christ is able. These three words

sound to me like a psalm, they are like a trumpet-blast, they inspire the soul: "He is able." Here are you and I, to-night, by nature, "dead in trespasses and sins," like the dry bones of the valley of vision. Who is to quicken us? There is no ability in ourselves. Human nature is shorn of all its strength. All our old natural depravity has taken away from us spiritual life itself, much more spiritual power. But "He is able." There is one Living One who comes into the valley of the dead, and saith, "Ye dry bones, live." There is one greater than the prophet Ezekiel, the true Prophet of God, even the Lord Jesus Christ, who could say, "He that believeth in Me, though he were dead, yet shall he live." There is in man no ability to save himself; but all ability to save man is treasured up in the Lord Jesus Christ.

There is a time, beloved, when a man who knows anything of the divine life is made conscious, most painfully conscious, of his own want of strength and of his lack of communion with God. His heart will fly abroad after vanity; even when he wants to pray, he cannot stir up his desires; or if the desires be there, they appear to be so superficial that they do not spring from the inmost soul. All that the man can do is to groan, and is half afraid there is no proof of real life even in that mournful exercise. He says, with Cowper,—

"I hear, but seem to hear in vain, Inaudible as steel; If aught is felt, 'tis only pain To find I cannot feel."

This happens to really converted men. Their sense of inability prostrates them, makes them lie at the feet of the King, and say,—

"But oh! for this no strength have I, My strength is at Thy feet to lie."

Oh! what hope rises in the soul if such a word as this is whispered in the ear! Thou art unable, but "He is able." All that is necessary for thy salvation, He is able to perform. He has already finished His great substitutionary work, all that remains to be done is within the power of Him, who cannot flag or fail, even the almighty, untrifling, invincible Jesus, who will certainly accomplish the task He has undertaken.

"He is able." These words might be whispered to-night into the trembling ear of some one whose conscience is disturbed with guilt, and whose heart is conscious of its powerlessness to escape. You tell me you cannot repent as you would; you tell me that you cannot save yourself, and you cry out in your hopelessness, "O wretched man that I am!" Beloved fellow-sinners, it is the best condition you can be in, to be thoroughly emptied of yourself, to be brought to know what the voice of God said twice in the psalmist's ear, "that power belongeth unto God," and not to you. You are notable, but Christ is able. To go one inch towards heaven, is not in your power; but Christ is able to take you the whole distance. To bring one farthing's worth of good works by the way of merit, is not possible to you; but Christ is able to bring a heaven's worth of merit with him. "He is able; he is able!" and we may add the other word that we often sing, "he is willing," and therefore you need doubt no more. How I would like to go to those dread dungeons where poor souls are shut up in darkness, and bound in fetters of iron, because they feel their own inability; how I would like to look through the grating, and just say, "My brother, Christ is able to set the captive free; each fetter he can break, each rivet he can loose."

How I would like to go down to the dreary pit where there is no water, where souls are just ex-

ing for lack of it, feeling that they cannot lift a hand towards their own salvation, and even there to cry, "he is able; with him, the Lord, there dwells unbounded might; with him, our God and Saviour, there is unbounded grace. He is able. Look away from thine own weakness to his strength, and doubt no more his willingness to save."

Notice the "wherefore" with which the text begins. It means,—Because Jesus is a priest always living, therefore he has ability; and because he has completed his sacrifice, he has, therefore, ability to save. Oh, that we did all trust Christ! We are such unbelieving beings; we talk about faith, but when it comes to the test, where is our faith! The most of us have but a fair-weather faith, that can scarcely stand when the storm comes on. What would some of you do, who make a profession of being Christians, if you were on your dying beds to-night? How would you face the inevitable change? Would you go down the banks of Jordan with a song in your mouth? You could do so if you had a full reliance upon him who is able to save, and to deliver in the hour of death. But if your faith be fictitious, it will stand you in but little stead when you come to the last moment of your life, and have to face the dread reality of death. The dear friend whom I talked with, this afternoon, said that he was constantly troubled with the thought,—What if this religion should be a surface work! What if it should all be superficial, and not a thing of the inmost heart? He who knows him best knows how little ground there is for such a fear as that; but there is ground in us all to fear lest we should have a surface faith in Christ, and not a real belief. O brethren, he can save us! When thy guilt lies heavy upon thee, can thy faith trust them? Ah, then, it is true faith! When thy graces are right, and thy virtues shining, to trust in Christ is not so difficult; but oh! when thy guilt prevails, when thy sin accuses thee to thy face, and thou standest self-condemned, then to turn to the bleeding Lamb, and to say, "He is able even now to save," that is, beloved, to exercise real faith. God grant that we may all possess this faith in every deed! "He is able to save."

III. The next words of the text are equally pleasant, for they show the extent of Christ's power: "He is able to save to the uttermost." The Greek is, "to the end, to perfection." As far as a thing can go, Christ can go as far as that. Suppose we read it, "To the outermost." Those who are furthest away from God, the offscart, the outcast, the refuse, the scum, "He is able to save to the uttermost." The uttermost—those who are at the very ends of the earth, or those who have gone to the extreme length of the tether of human guilt. Our Master is a blessed Saviour at a pinch, not merely is he able to do the easy part of the work, but to do that which is most difficult; ay, and that which seemeth impossible, as though it were not to be done at all, he is able to do. Do you see a saint so sorely tempted that his feet have almost gone? Christ is able to save him from that sin, though his heart all but consents to it. Do you see a child afflicted with poverty, bedridden through weakness, his faith almost extinct, like an expiring taper? Christ is able to come in just then, at the uttermost, and keep his flickering life still flaming upwards, and to make his joy in God shine forth again. Do you see a sinner plunging into the worst of evils, covering himself with the miry clay of every vice,

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Yet he repents, and turns his tearful eye to the cross; then, no matter what his sin has been, Christ is able to put it all away, he is able at once to cleanse him. Some of you who are here may have gone to such lengths of sin that for you to tell the details would be to pollute your fellow-men; but you cannot have sinned beyond the uttermost, and therefore you have not gone beyond the reach of Christ's arm. You may be at hell's gate, but he can reach you there. The devil may be about to claim you as his own, but Christ can snatch you from between the very jaws of the roaring lion of the pit. Glory be to his name, while life lasts, no sinner shall sin beyond the possibility of the blessed Redeemer rescuing him!

But I think our text belongs specially to the sorrowful, for Christ is able to save to the uttermost. If you are not the very weakest of the uttermost, he is able to strengthen you to the uttermost. If you suffer to the uttermost, he can give you patience to the uttermost. If you should be tried as with fire, and pass many times through the burning fiery furnace; if your trial should be so extreme that no other living man or woman ever suffered as you do; if you should seem to be the butt for the arrows of affliction, the target for the red hot shot of sorrow, yet still, to the uttermost, to the extreme, to the last moment of that extremity, Christ is able to save; and the ability brings with it the certainty that He will use it for all who trust Him.

IV. The next word of the text gives forth a mingled note. It is not all sweetness, we have here minor music with an undertone of sadness: "He is able to save them to the uttermost that come unto God by him." Christ does not pretend to be the Saviour of such as remain at a distance from God; there is a certain sort of sinner that he saves: "them that come unto God by him." Let us take this text as a test, and try ourselves by it. Dear hearer, have you yet come to God? If not, do you desire to come to God? You cannot come to him by any process of locomotion, with hands and feet, for he is here already. God is all around you; in that pew where you are; he is there already; there is no physical coming to him the "coming" here intended is mental, spiritual. Does your mind desire to agree to what God loves, to do what God would have you do, to be at peace with God, to get God's pardon, to have God's favour? If so, that desire is a sort of coming. Coming to God, however, generally shows itself in prayer. The man who pleads with God, who asks of God, who talks with God—he is the man who comes to God. I do not mean the man who comes into a pulpit, and either repeats a form of prayer, or utters extemporaneous effusions of his own; that may be done without any real praying. God pardon us if it ever is so! But I mean those who, with joyful hearts, in their secret chamber, in the street, or anywhere, say, "O God, forgive me, accept me, bless me, for the sake of thy dear Son whom I trust! I thank thee

for thy mercies, help me to honour thee." That is coming to God.

But you notice that the text says, "He is able to save them to the uttermost that come unto God by him." If there are some who pretend to come to God, without coming through or by Christ, that is not acceptable coming, and for them there is no promise of salvation. There is so great a distance between a man and God, that it is not possible for a man to come to God until Jesus Christ comes to man, and himself becomes a man; but now that he has become a man, I, a man, can talk with God through Christ who is both God and man.

To come unto God by Christ, is to trust in what Jesus Christ suffered for us, to rest in what he is still pleading before the throne of God above. Our prayers must, therefore, be offered for Christ's sake; and we must only expect to receive a blessing because Christ deserves it; not because we deserve it; we make mention of his name to give our prayers force and merit in the sight of God.

Now, beloved, each one of you in this house of prayer, how stands it with your soul? Have you come to God through Christ? Are you continually coming? Say, is this the tenor of your life—drawing nigh unto God through Jesus Christ? Do you live as in his majestic presence? Do you hope in God, and rely upon his faithful love in time of trial? Do you, through Christ Jesus, talk with God as a man talks to his friend? What sort of coming is yours? Is it real coming, or only sham coming! There are some who only draw nigh to God with their lips, and all the while their heart is far from him; I pray you, let it not be so with any of you.

Now, by this proof shall you know the ability of Christ to save you; when you draw near to God, you shall find Christ can save you to the very uttermost. "Oh!" saith one, "but that shuts me out, for I never pray." Then, friend, begin to pray now. "Ah!" says another, "that condemns me, for I have lived without thinking of God." My friend, turn unto God this very moment; may his Holy Spirit turn thee! "May I come!" asks one; "and may I hope that Christ will save me?" Why not? What saith the text? Does it say that Christ is able to save to the uttermost the good, the affluent, the virtuous that come to God? No, sirs, but them that come; any people in all the world that come. They that come in their sin, and poverty, and shame; yea, they that desire to come, and endeavor to come to God through the merit of Jesus Christ, they need not entertain a single doubt but that Christ is able to save them to the uttermost, be that uttermost what it may. Oh! here is good news; such good news that, if it could be preached to the demons in hell, they would hold a jubilee and shout "Hallelujah!" at such a Gospel. I put it in very plain words, perhaps it may not interest some of you; but ah! sirs, if you lay hold of this Christ who is able to save you, the day will come when you will curse the hour in which you were born, and you

will wish you had never heard the Gospel, because your hearing it led to your rejection of it, and your rejection of it increased your guilt and condemnation. If you are lost, it is not because Christ cannot save you; it is because you go not to God through him, because you desire the knowledge of his ways, but persist in sin, or wrap yourselves up in the rage of self-righteousness.

V. Our time is passing, so we must come to the next words of our text: "seeing he ever liveth to make intercession for them." Here, again, is music unmingled Christ ever liveth. One has observed of this text that it doth not merely say, "He ever exis ed," but, "He ever liveth," implying that all that Christ was on earth in loveliness, activity and power, he is now. The Christ in heaven is not like Lot's wife, turned into a pillar of salt, standing there to be gazed upon; the Christ of glory is not like the impulsive Jove of the old poets, sitting still upon a stately throne, unconcerned in the things of this life; but he lives, and lives observing, he takes an interest in everything that is done here below.

The Lord Jesus Christ stood here on this platform, and were about to offer prayer, I would fain hope that many a trembler would lift up his finger hoping that it might catch the Master's eye, and he would raise his voice, and say, "Blessed Lord, plead for me." Who amongst us would not send up our little notes to this effect! How this table would be loaded with scraps of paper containing our petitions! How we should all feel—now is the time of grace; let us but get a share in his prayers, and all will go well with us! Well but, though we see him not, he is yonder before the throne of God in our nature, and he is truly here in our midst, and he will at once make intercession for all that come to God by him, seeing he ever liveth to make intercession for them. Do you all, dear friends, desire to come to God through the one Mediator? I know you saved ones desire it. We who believe in Jesus have a portion in his perpetual intercession; but, oh! you wayward ones, do any of you wish it? Methinks, that young man, over yonder, says in his heart, "Jesus, plead for me!" That aged one, surely he who is so near his end, must want Jesus to plead for him. Jesus lives on purpose to plead for sinners; he died to redeem them, but he lives to plead for them. This is his business in heaven. Your poor prayers could never get to heaven without Christ's pleading. So blotted are your petitions, so badly worded and mis-spelt, that they are not fit for the King's eye; but Jesus will rewrite them for you, and, instead of putting at the end of them your signature, which is the name of a rebel, and which would secure their rejection, he will put his own name, and the prayer will be granted to you, for God denies nothing to his dear Son. Will it not be wisdom, then, to put your case into Christ's hand! Well and happy has it been with me since I learned to leave the whole work of my salvation to Christ. Martin Luther used to say, "I will have nothing to do in effecting my own salvation. Christ is a Saviour, let him do his own business; I will put it into his hand, and he shall do it all." I like the utterance of another, who was wont to say, "When the devil tempts me, I do not try to answer him, but I tell him that I have an Advocate who will speak for me; and if I have an Advocate, I need not answer for myself. I will let Christ speak on my behalf, and put the devil to silence." Depend upon it, the more we rest upon what Christ can do

by virtue of his having died and risen again, the more thoroughly we come to the true foundation whereon our hopes shall be undisturbed. "Ah!" said my dear friend this afternoon, "all the good things that have happened in my life are just nothing to me as I lie here." Some one said something about his having been kept by grace so many years. "Ah!" he answered, "yes, it has been nothing but grace; and now it is none but Christ;" and then he repeated, in the voice of one just about to depart, with his hands outstretched—

"On Christ, the solid rock I stand,
All other ground is sinking sand."

And, depend upon it, dear friends, you will find it so yourselves; and it will be best to make it so now, and to act accordingly. There is the fountain of life, Christ Jesus. Sometimes a little flower grows on it, and we are very pleased with that little flower, yet it is a withering thing; and when it dies, we are half like Jonah, weeping for his gourd; but the fountain is more beautiful than the flowers. So Christ himself is more precious than the choicest flowers that grow out of his grace, and the grace that comes by his Spirit; and it is a blessed thing, when everything else withers, and is swept right away, that we may say, "None but Christ, none but Christ, is the solid foundation of our souls."

I do not know why I have been driven to this text to-night, nor why I have been led to talk over these simplicities of our holy faith. I might have desired to cheer the people of God, and to have spoken to them of some of the deeper truths of the Gospel, after having been dealing with tender consciences this morning; but I must needs use this hammer to strike again and again the same nail, oh! my Master, do thou drive the nail home, and grant that some poor sinner may to-night lay hold on eternal life! Lead him away from everything else to the cross, and may he look on these as the Jews looked on the brazen serpent, and be thou alone the source of salvation from sin and the wrath to come!

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CO-OPERATIVE WORK.

The work among the colored people under the co-operative plan is progressing with much satisfaction, and the result is more promising as it is extended and understood.

Rev. H. M. Raiford, general missionary at Columbia, S. C., writes:

"The work is moving on well, and great benefits result to my people—especially the ministry—from each meeting."

Rev. E. V. Gassaway, district missionary at Anderson, S. C., writes:

"I have found the brethren very kind to assist and instruct me. Drs. Bailey and Manly, of Greenville, have been especially kind to me."

"The white brethren have responded to all our calls as far as they could. I have been especially pleased to hear the lecturers speak plainly to the brethren and see how good naturedly they received it."

"I hope and believe that God is going to bless this work."

Rev. E. R. Roberts, district missionary, located at Florence, S. C., after holding his first Institute at Darlington, writes as follows:

"Everything is working spontane-

ly with me now. Since the Institute at Darlington, pastors and churches on every hand are taking hold, and more requests are being made for holding them than it is possible to fill. I think I am safe in promising that my next report will be creditable both in word and work.

"I need hardly mention to you the great need of our pastors for this character of work, for of a truth the majority of them are but blind leaders of the blind. In every single instance I find the white pastors ready and willing co laborers, and they express themselves as highly pleased with the eagerness of their 'brother in black' to learn the more perfect way."

"The colored Baptists are the spiritual children of the white Baptists, for we must concede that we are what we are only by reason of their labors of sacrifice and love, and we greatly rejoice that the children so long left to wander in darkness are again to have the ministrations, if not of the Master, yet of the Master's children. Who will dare prophesy the result of their teachings!"

"Upon the foundation already laid we have erected a superstructure of nearly two million colored Baptists. Give us light. Open to us the scriptures. Acquaint us with Him whom to know is life eternal, and we promise that nought but death shall separate us."

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JANUARY 14, 1897.

THE Rev. Horace G. Day, D. D., has completed fifty years of service as pastor of the First Baptist church of Schenectady, N. Y. This is highly creditable both to the church and the pastor. Good, solid work has been done there, or this result could not have been. Dr. Maclaren has well said that a minister's power increases the longer he remains in one field. There is hardly anything more in the way of church prosperity than frequent changes of pastors. It puts every pastor on trial, and instead of regarding him as a Heaven-sent messenger to teach them truth and righteousness, they look upon him as a target for criticism. It makes the pastor a performer to please and entertain the people, rather than a workman to win souls to Christ and build up Christian character. His time is more and more absorbed in keeping the people in a good humor with him, when he should be instructing and guiding them. So they are pleased it does not matter, it appears, that they are not benefitted.

But suppose a church calls the wrong man—must they keep him all his life? Churches should exercise more care in extending calls, and should prayerfully guard against getting wrong men. In calling a pastor less regard should be paid to his ability "to draw," and more to his power to lift up. A little more care in calling pastors would greatly help.

Then no preacher is without faults. If discerning faults in a minister proved him to be "the wrong man for the place," then all our pulpits are occupied by wrong men. Many of the faults of pastors would be remedied, or at least greatly relieved, by loving sympathy and co-operation. Since no man is perfect, the church should seek to supply, as far as possible, what is lacking in the pastor, so as to prevent harm or loss from his defect. Then they can do good work on him. If he be not what is called in Kentucky "a good mixer," let the brethren "mix" a good deal themselves, so that no one will feel neglected. Let them "mix" with the preacher, so that he will acquire the art by feeling their influence and seeing their example. If he be despondent—which, of course, he ought never to be—let them be hopeful. If he be a little heavy in the pulpit, let them give him bright and pithy books to read and study, while they talk up and make the most of what good things he does say. Let them specially guard against saying what would hinder people's desiring to hear him, or prevent their profiting by what he says. We have known some cases where pa-tors of meagre abilities have done far better work because of their receiving proper help from the members, than others where they were very gifted men, but lacked such co-operation.

Of course real and deep piety is an indispensable qualification for a pastor. Where this is lacking, all is lacking. No gift or training can for a moment compensate for the want of deep piety. Indeed an ignorant and unlearned man, full of the love of God, is a better expounder of Scripture than is the greatest scholar who lacks such love. "Whoso wills to do His will, he shall know of the doctrine," the Master said; and he who does not yield his heart to God does not and cannot know it. Spiritual things are spiritually discerned, and the heart understands, as the intellect cannot, the deep things of God. An ignorant

but loving mother understands her ten-year-old boy better than a philosopher can understand him, and she can do with him what would be impossible for the philosopher. Abraham never went to college, and probably knew only one language, and yet he was the "father of the faithful."

We would not be understood as disparaging mental training and intellectual ability. We value them very highly, but love to God is higher far. In the grand vision of Isaiah, the seraphim are seen above the cherubim. The latter are the knowing ones, while the former are the loving ones. "Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Be sure that your pastor has sure enough, old-fashioned religion, and then help him and hold to him for fifty years, if God will.

THEY WILL DO NEITHER.

Three weeks ago we quoted a charge made by Dr. B. F. Riley in the Standard (Chicago) that a mine had been laid against the Seminary in Louisville ready to be exploded so soon as the death of Dr. Broadus should clear the way. We mentioned also that Dr. J. R. Sampy had made the same charge, in substance, in his speech at Long Run Association. We heard from various quarters that this charge was repeated and believed; and so we called on these divines to tell what they knew about this matter, opening our columns to them.

Hearing nothing from them, we sent these brethren personal letters, calling on them either to prove their charge or to retract it. It has all along been, and is still, our firm belief, that where a man makes publicly a charge damaging to his brethren, he is in duty bound, when called upon, either to prove the charge or retract it. To our great disappointment, however, both these brethren flatly refuse to do either. They will neither give any proof, nor will they make any retraction. We leave our readers to draw their own conclusions.

Dr. H. H. HARRIS addressed, by invitation, the Louisville Baptist Pastors' Conference on the subject of the Gospel Mission movement as seen by the Foreign Mission Board. He said he spoke for himself only and not for the Board, though being President of the Board until his removal to Louisville he was "on the inside." He gave the history of the movement. First came the discussion of whether natives should ever be employed in mission work, and the Board declined to adopt a rifle against employing them. Then came the question in regard to missionaries' dressing and living like the natives, the Board holding that in some places, like North China, Italy and Mexico, this might do, while in others, like Africa and Southern China, it would not do. The knot was cut by the resolution introduced by Col. Hoit, and passed by the Southern Baptist Convention at Nashville, directing the Board to have nothing to do with the Gospel Mission. Dr. Harris said he thought this was a mistake, although the Convention passed the resolution almost unanimously, he voting against it. The Board has been obliged to obey the instruction of the Convention. This made a breach which Dr. Harris thought should not have been made.

He complimented several things in the Gospel Mission movement, especially the zeal and consecration of the missionaries and pastors. While our regular missionaries are zealous and consecrated,

the others are more conspicuously so. The pastors who support the new movement feel their responsibility more than do those who support the regular work. He thought the latter should profit by the example.

He made three objections to the new movement. 1st. Its lack of any agencies responsible to the denomination. Each missionary can get what he may from as many churches as he can, reporting only to each church what he gets from it. 2nd. He objected to the expensiveness of the new agency, it being necessary to keep a man in this country all the time to look after the interests of the work. 3d. He objected to the narrowing effect of laboring to support particular men, instead of for the conversion of the whole world.

The address was kind in spirit, and was heard with marked attention. The speaker complimented those connected with the Gospel Mission, and expressed the hope that they would come into line with the regular work, under an arrangement that would allow due liberty to the missionaries, and at the same time give the denomination proper guarantees that the work would be well and faithfully done.

The Richmond Christian Advocate says: "After a man has gained a reputation for wisdom or eloquence, it is amazing how much dull stuff he can safely put on the market." And as an illustration gave the fact that Dr. John Hall often preaches commonplace sermons, without criticism, not a hearer finding fault with him.

This is not on account of Dr. Hall's previously gained reputation for wisdom or eloquence. He was never a very eloquent man, but there has never been the least sensationalism about him. He will not even have a choir, but has a precentor. He preaches on Easter Sunday without a flower or a gewgaw, on Abraham or total depravity, or whatever he thinks will do good. He said on one occasion that when he found it necessary to put flowers in his pulpit or in his sermon he would think his preaching days were over.

Yet, with the plainest worship, with no attraction of special eloquence, this man preaches year after year his "commonplace sermons" to the wealthiest church in the world. A church which contains probably more men of high standing and culture as well as of wealth than any other church of any denomination.

His church is not a little clique of wealthy families. It is a large, active, earnest church. His congregations are always large. Seats are needed in the aisles every Sunday. And those who go once, go again and keep on going. Yet he is a plain man of no unusual eloquence, and he preaches commonplace sermons.

A writer in the Interior said he heard Dr. John Hall preach soon after he came to his church from Ireland. Listening to the simple words of sincerity and truth, and looking around upon the distinguished men in the audience, he said to himself, "This church won't keep this preacher for six months." After twenty-three years, knowing that Dr. Hall had a firmer hold than ever on his church, this writer set himself to study the secret, and he concluded the reason was "that the church has confidence in the man, and the man has confidence in God."

Dr. Hall was fortunate in having a church composed of godly men and women. Unregenerate members would have tired of him long ago, and wished for some more eloquent man and more adorned worship. Regenerate men think of God in prayer and praise

and are fed with the strong Gospel meat which Hall preaches. When great scholars and great jurists look up to their preacher in reverence, smaller fry will not criticize. They trust him. They look upon him as God's ambassador. And he has faith in God. He is a hard student. He brings forth from his storehouse nothing brilliant; but the bread and water of life in their purity are given to the people. A strong Gospel with the great doctrines set forth by a manly man who has faith in God. This is what draws week after week and year after year such men and women as fill that great building.

His is solid work. Should he die or resign to-morrow, his successor would find a strong, united church. For he builds not on John Hall, but on Jesus Christ. We wish there were more such commonplace sermons as Dr. Hall's preached in all our great cities.

From a private letter from the Rev. W. R. Parker, pastor of the Baptist church at Crowe, England, which dates its origin in the year 1599; we quote as follows: "Let me say there cannot possibly be any honest question as to the fact that believers were baptized by immersion in connection with this church, of which I am the present pastor, and also in connection with the Epworth church and the church at West Butterworth in the year 1599." Again in the same letter he says: "To suppose, or to insinuate, that the Baptists of that day sprinkled their candidates instead of immersing them," in my opinion, an insult to common sense.

Some may think that the Rev. W. R. Parker does not know what is the history of the church of which he is the pastor. He is certainly, however, in a better position to know than are any of us in this country. Since he is so positive about it, either he does know, or is very reckless in his statements. This church dates its organization in A. D. 1599, and that is the date given in the Baptist Hand Book of Great Britain. They claim to have uniformly practiced immersion all the time since 1599, and there is certainly no evidence of their ever having made any change in their practice in this regard.

MR. FRANCIS J. MURRAY committed suicide by taking morphine in the boarding hall of the Seminary Saturday. He had been a student up to a few weeks ago, when he was expelled for immorality. He returned to the hall Saturday morning, and effected an entrance into the room he occupied before his expulsion, where he locked himself in and took the morphine. The door had to be forced open, and he had been dead some two hours before he was discovered.

A native of Scotland, he had been a Roman Catholic and had studied for the priesthood. Coming to Washington, D. C., he joined the Calvary Baptist church, and was sent by them to the Seminary. So soon as the faculty learned of his immorality they promptly expelled him, which, of course, was all they could do. He was buried Monday in the Eastern Cemetery at the expense of a friend in Washington. The body was accompanied to the grave by six of the students, each of whom led in prayer in turn. There were no other funeral exercises.

This sad incident is instructive. Among other things it teaches that churches should exercise great care in helping men into the ministry. Here was an immoral man sent to the Seminary and sustained by one of the best churches in America.

Editorial Varieties.

They are going to have Chautauque assemblies in England.

Dr. Kerfoot will soon issue his book on parliamentary practice. It will be worth having and will no doubt become a standard.

If the brethren over the state will kindly send us copies of the last minutes of their district associations, we will take it as a special favor.

A little girl being charged with vanity because she was fond of looking at herself in a mirror said: "No, I am not vain. I don't think I'm half as good looking as I really am."

The Outlook has assumed the regular magazine form, and will be a weekly magazine. Why do not the daily papers diminish the size of their pages and increase the number?

The Rev. Dr. Lockwood, at one time pastor of the First Baptist church of Cincinnati, died last week in Baltimore under an operation for appendicitis. As elsewhere announced Dr. Ferriman goes to this church.

Another denomination has been started in Massachusetts. The first body has been organized at North Adams and will be named "the church of the glad tidings." The main doctrine is conditional immortality.

The Yonker's Statement says: "No invention, we think, ever caused quite as much talk as the telephone." We are not sure that the telephone has increased the amount of talk. Perhaps those who talk over telephones would have been talking to those near them if they had no telephones.

Dr. and Mrs. R. P. Johnston, of St. Joseph, Mo., are visiting Louisville as temporary residents, taking an extended tour through the Orient and Europe. He preached at Walnut-street Sunday morning, greatly to the delight of the large congregation who listened with close attention.

Messrs. McKinley and Hobart were on last Monday elected respectively President and Vice President of the United States. The election of electors took place last November, but the election of President and Vice President took place last Monday.

Wise men are not always right in their conclusions. Napoleon Bonaparte said when he sailed at St. Helena: "Before fifty years are over all the world will be a republic." M. Thiers said: "The railroads will never be of any use for the transport of goods." All human opinions are subject to discount.

We have received cards announcing the marriage of Mr. William H. Moss, of Clinton, to Miss Sallie Rust, daughter of Bro. J. W. Rust, once editor of the Recorder. We offer our congratulations. We knew Miss Sallie when she was an unusually bright and attractive little child, and we hope that Mr. Moss is in every way worthy of her.

Dr. W. H. Fells remains in charge of the First church in Lexington, to their great joy. They have lightened the work for him and have arranged all matters to his liking, so that he felt he ought to remain. The whole city is glad with the church at his decision. He was not aware how strong was the hold he had on the people; but they knew.

Current Literature says: "This country stands in sore need of authoritative criticism, criticism that is, which shall command respect and carry weight by reason of its intelligence and disinterestedness." This is true. So much that passes for criticism is simply unintelligent spatter. Real critics are badly needed.

In the field of politics, the New York Evening Post comes nearer being a real critic than any other paper known to us; though very often it is not our happiness to agree with its editors.

Gen. Neal Dow is 97 years old. Mr. Gladstone and Gen. Cassius M. Clay are 87; the Pope is 86; Samuel Smiles is 84; Baroness Burdett-Coutts is 82; Bismark is 81; Justice Field, Newman Hall and Russell Sage are 80; W. M. Evans and W. D. Hooper are 78; Queen Victoria, John Ruskin and Julia Ward Howe are 77; Herbert Spencer, Florence Nightingale, Jean Ingelow and Gen. Rosecrans are 76; the Duke of Argyll, Thomas Westworth Higginson, Max Muller, Senator Sherman, Goldwin Smith and Li Hung Chang are 73.

Deacon Theodore Spelden has entered on his twenty-fifth year as treasurer of Walnut-street church. His report at the annual meeting last year was the best in the history of the church. Never before were all the debts paid before the annual meeting. Generally a deficiency is reported to be made up afterward. The church by rising vote unanimously thanked the treasurer and the finance committee (of whom Bro. H. A. Vaughan deserves special mention) for their efficient services. The indications are that Bro. Spelden will close his quarter of a century's service with the best year of all.

We had a very pleasant little trip last week to Cynthiana and to Beaver, at both of which places we lectured on our recent travels. At Beaver, Bro. S. H. Burgess, who has one of the biggest souls in Kentucky, has been pastor for twenty years, and they hope he will be for twenty more. He is greatly beloved and exerts a wide and powerful influence. In Cynthiana we were the guest of an "elect lady" who was one of our Baptist Pilgrimage party, Mrs. E. W. Ashbrook, and also the guest of Pastor R. C. Hooper, one of the brightest and best of our younger preachers. He has done, under God, a noble work in Cynthiana, which is highly appreciated. At Beaver we were hospitably entertained by Bro. Myers, the county surveyor, who is a pillar in the church.

Among the Churches.

LOUISVILLE. Walnut-st.—Bro. R. P. Johnston, of St. Joseph, Mo., preached in the morning and Pastor Eaton at night. Four received by letter and two for baptism. Broadway—Pastor Pickard preached. One received by letter, two for baptism and one under watch-care. Chestnut-st.—Pastor J. M. Weaver preached. Four received by letter, two for baptism and one under watch-care since last report. Meeting every night this week. East—Pastor Christian preached at both hours. Young people's society organized. McFerran Memorial—Pastor Jones preached. One received by letter. Twenty-second and Walnut—Pastor Hunt preached. Five received for baptism and one by letter. Pastor preaches at 3 and 7:30 p. m. every day this week. Franklin-st.—Pastor Edwards preached. One received by letter and one for baptism. German—Pastor Ritzman preached. Week of prayer observed. Highlands—Pastor Daves preached as usual. Church closed the year without debt. Logan-st.—Pastor Ewing preached. Two joined by letter. Bro. Aden, of Brazil, lectured Monday night. Pastor will be aided next week by Bro. F. W. Eberhart in a meeting. Parkland—Pastor Nowlin preached in the morning and Bro. Anderson, of Virginia, at night. Brethren J. H. Lewis and Thomas Pemberton were chosen deacons. Portland-avenue—Pastor Shelton preached as usual. Southgate-street—Bro. W. P. Harvey preached in the morning and Pastor McFarland at night. Since last report 5 have joined by letter. There were 115 additions during the year. Third-ave.—Pastor Taylor preached. One received for baptism and two baptized. The church celebrated her second anniversary. Beginning with 100 members, the church has had by baptism 91; by letter and relation, 55. Last year 52 were baptized and 30 joined by letter and relation, 302. Last year \$1,774.22 for church expenses and \$752.56 for other objects. Twenty-sixth and Market—Brother T. B. Ray preached. Two received for baptism and two baptized. The young men gave the pastor a baptismal suit and the ladies gave Mrs. Thompson a handsome set of crocheting needles. Thirtieth and Alford—Pastor Hopburn preached as usual. SEMINARY NOTES. Dr. Whitsett is in Memphis. Dr. Kerfoot has gone to Nashville and Paris, Tenn. Prof. McGlothlin has returned from the Florida Convention. He did all for the Students' Fund and was given a very hospitable reception in behalf of the seminary. Bro. Sands accidentally stepped into a tub of hot water and was painfully scalded. Dr. Dargan spent Sunday in Frankfort. He preached for Dr. Taylor in the morning and addressed the Annual Mass Meeting of the Y. M. C. A. at night. W. S. Shelton of Allegree, Ky., was the guest of his brother in New York Hall this week. Dr. Robertson led the prayer-meeting Wednesday night. He made a splendid talk on "Man's Warfare with himself." One of our prominent students who is also studying medicine, will be married in a few days. He is a fine fellow and has a piercing name. Dr. Harris has gone to Virginia for a short vacation and a much needed rest. The Journal and Messenger, speaking of our President while attending the Ministers' Conference in Cincinnati, said: "Rev. Dr. Whitsett, President of the Southern Baptist Theological Seminary at Louisville, Ky., was introduced and told of the large number of students, the financial standing and the needs of the Seminary. There is likely to be this year a deficiency in the Students' Fund of about \$1,000, and in the Endowment Fund of about \$2,000. Dr. Whitsett was heartily welcomed for his own sake and for the sake of the school which he so fittingly represents." Supplies for Sunday were: Twenty-sixth and Market, T. B. Ray, morning and evening; City Mission, Geo. E. Burlingame, evening; Springfield, C. E. Burns, morning and evening; Knob Creek, J. F. Watson, morning and evening; Pewee Valley, H. N. Spear; Edgar Burton, Liberty, Ind. J. B. S. THE STATE. Bro. R. French writes from Winchester: "Pursuant to a call from the church at Macedonia, Montgomery county, Ky., the church at Kildville, Clark county,

on Sunday the 29th day of Nov. 1896, called together a presbytery to assist in the ordination of Bro. George W. Shepard to the Gospel ministry. The presbytery consisted of Elders J. K. Nunnally, Z. W. Pigg and R. French, Deacon T. W. Gordon and E. Brandenburg (of Ephesus), William Harris (of Providence), John Swopo (of Corinth), together with the officers of the Kildville church. Bro. J. K. Nunnally presided over the presbytery. After relating his Christian experience, call to ministry and a full and satisfactory examination by the council, Bro. J. K. Nunnally preached a very impressive sermon from 2 Timothy 2:3: 'Thou therefore endure hardness as a good soldier of Jesus Christ.' The charge to the church was delivered by Bro. Z. W. Pigg and the charge to the candidate by the pastor. Benediction by the candidate. God bless our young brother and make him abundantly useful as a herald of the cross." Pastor B. T. Mayhugh writes: "Closed an interesting meeting at Highland church, Dec. 24, of 22 days, the church much revived, many backslider's reactions, 23 additions, and others will join soon. Eld. W. M. Hall was with us 9 days, did valuable work for the cause of Christ in that church and community, won the high esteem of all. May the Lord grant this to be the beginning of better days for Highland church, Warren county." Bro. Lewis Burdette writes from Jones Station, Ohio county: "I assisted the pastor at Hopewell church in Breckinridge county, two weeks in Dec., 1896, which resulted in 15 conversions. The most interesting part there were 7 baptized into the fellowship, Jan. 2nd, one lady who was dissatisfied with sprinkling for baptism. Bro. W. R. Oldham is now in a meeting with Pastor J. D. Duncan at Cave Spring, Breckinridge county." Bro. A. P. Turner of Richmond has entered upon his work at Blacksville, S. C. Bro. Turner is a native of South Carolina, went to Kentucky, and we are sorry not to have secured him for a much longer time. We hear some news we hope will prove a mistake. And that is Pastor A. P. Turner has accepted the call to the First church of Cincinnati. That they need just such a man as he is, is beyond question. But we are not willing to lose him from Kentucky. Pastor John H. Boyet writes from Lexington: "Our Upper Street church begins the New Year with splendid prospects, salary has been paid promptly through the treasury. Said in that I do not expect a small balance on our organ which is not due. We have had an average of more than two accessions to our church per week for eighteen months and conversions occur frequently. I am baptizing almost every Sunday." Bro. W. J. Conner writes from Princeton: "The year '96 is gone, forever gone, to me it was a year of sweet sad experiences. Sweet in that, in the enjoyment of good health, I was enabled to work incessantly for the Lord, with good success, 300 or 400 were brought to Christ, through my humble ministry. Sad in that I was away from my loved ones so much, while they were sick, yet the Lord took care of them. I spent Christmas in Tennessee working for the dear old Recorder, among many of my dearest friends. It is a favorable point for me. The joy of that trip will never be forgotten. It linked my earliest days in the ministry to the present. Many of those who stood by me in other days, are gone, and to return, I will see them by and by. I hope to see you next year at Princeton, Ky. The prospects are good, 12 confessions of faith to date. We are waiting and trusting for a great outpouring of the blessings of salvation upon this town. I am still in the evangelistic work. This is the work to which the Lord seems to have called me; and I am willing, hard as it is to do it. Of course pastors have their choice of workers, and ought to, and ought to know they are getting good men." Pastor J. W. T. Givens has resigned the care of our church at Worthville, and has accepted the call of the church of C. We expect to hear good reports of him in his new field. He will be missed in Kentucky, and will be cordially welcomed whenever he returns. Elder N. Lay died of pneumonia last Saturday night at Madisonville. He was nearly ninety years of age and was greatly respected by all. Pastor Borum has resigned at Middleborough, and will devote much of his time to evangelistic work in the mountains. Pastor J. F. Williams writes from Harrodsburg: "We have just closed a meeting of two weeks' duration here in which Bro. W. B. Crumpton of Georgetown did the preaching. The visible results are 3 additions, 1 by experience and 2 by letter. The membership has been greatly strengthened and

the pastor and people think that bright things are in store for this church. Bro. Crumpton is a strong preacher and a faithful world path, which the apostles tread as it seems to me, a man can be. His genial manner wins him friends wherever he goes. Georgetown College has made a wise selection in this noble man of God as General Agent for the college. We feel that results will accrue from this meeting for years to come." OTHER STATES. Rev. B. D. Gray, chairman of the Executive Committee; Mr. W. H. Phillips, treasurer; and John D. Jordan, secretary of the Young People's Union Auxiliary to the Southern Baptist Convention, announce that the "Lesson Topics" adopted will be treated in the "Kind Words" paper and in many denominational papers. Topic cards for the first six months of 1897 will be sent (as will, also, covenant cards, constitutions, etc.) upon application to Rev. John D. Jordan, Birmingham, Ala. The principal work of the secretary and committee for the present will be the formation of local unions. Contributions are needed for the running expenses, and ought to be sent to Treasurer W. H. Phillips, Birmingham, Ala. Renewing his subscription, Bro. J. H. Taylor writes from Honey Grove, Texas: "Christmas brought us many tokens of kindness including a new carpet for our new home, rocking chairs, turkeys, etc. We enter our fourth year here full of hope and trust. Pray for us." Pastor Wm. B. McCarly writes from Jellico, Tenn.: "The general program for the Bible League, which was held last Monday Jan. 19th, and continues five days is as follows: An hour or more each day will be devoted to 1. An exposition of Isaiah, by Prof. W. J. McGlothlin. 2. An exposition of Romans, by Pastor M. B. Jeffries. 3. The work of the Holy Spirit, Pastor J. N. Pristridge and others. 4. Giving the word the Gospel, Dr. J. W. Warden, W. P. Harvey, W. Y. Quisenberry, W. B. Crumpton, etc. Education, Sunday-schools, temperance, etc., will be discussed. The purpose of organizing a General Baptist Convention for Eastern Kentucky will be discussed. It is hoped that a large delegation from Kentucky and Tennessee will come. As Jellico is on the Kentucky and Tennessee line, it is a favorable point for such a gathering. It is hoped that Dr. J. M. Frost, Jr. J. Willingham, Wm. A. Borum and others will be present and take a leading part. Jellico wants to see one hundred preachers at this meeting." A meeting in the Union church, Hartford county, N. C., closed with 10 baptisms, one restored and others to follow. Twenty-two were added to the fellowship of the Stillwater church, N. C., 18 by experience and baptism. An eight days' meeting in the Westfield church, N. C., greatly revived the church, and added 13 to its fellowship with others to follow. A meeting in the Porter swamp church, N. C. closed with 25 additions to the fellowship of the church. A five days' meeting in the Cross Roads church, S. C., closed with 13 additions to the fellowship of the church, all by experience and baptism. Twenty-seven have been added to the fellowship of the New Liberty church, S. C., by experience and baptism. Pastor W. P. Smith baptized 16 into the fellowship of the Greers church, S. C. The Salem church, Clarendon county, S. C., has set apart its new house for the worship of God. ANOTHER FRAUD EXPOSED. Last Saturday, Dec. 12th, after having thoroughly investigated the character and reputation of one "Rev." W. M., W. M. C., W. C., or W. C. C. Hicks, the Baptist church at Thompson Creek, Como, Tenn., voted unanimously to forbid said Hicks preaching, lecturing, singing or praying in their houses, and to inform him that he is not wanted there for any purpose hereafter. Said Hicks was found to have in his possession fraudulent credentials from two different churches. He is a small man, about five feet and a half in stature, weight about 125 pounds, a little dark complexioned, with black hair, a fast talker, knows nearly everything (?) and has been near everywhere. He claims to read from Catholicism everywhere except Mexico, and the same of Campbellism, which is a specialty—in fact, he is a fighter of the "arietous sort." Beware of Hicks! Look out for McDonald or Thompson. If these men are not one, they are in league. Don't read this, throw your paper down and forget it, brethren. J. W. MOUNT. Pastor Thompson Creek Baptist Church.

MEETINGS IN MY CHURCHES.

We began a meeting at Richland church, Hopkins county, on the second Sunday in Oct., 1896, continuing two weeks, resulting in twenty-five additions. Twenty by baptism and five by letter, and church much revived. Rev. W. A. Burnes did all the preaching, but two sermons, which two, I did. Bro. Burnes did great service and endeared himself very much to the church and people and will be long and kindly remembered by both pastor and people. We also began a meeting at Dalton, Hopkins county, the third Sunday in Nov., 1896; Bro. C. J. Gouch, of Union county, assisting, but on account of sickness and bad weather, we had no great visible results, three professed faith in Christ, and two received by baptism, and the church, who were able to attend, were revived. Bro. Gouch by his good preaching, and consecrated kindness, and general hospitality, greatly endeared himself to the people. Bro. Gouch, especially, likes evangelistic work, and churches who need such work, would do well to get him. We also began a meeting at Little Bethel church, Union county, Saturday night before the first Sunday in Dec., 1896, resulting in 30 additions, 28 by baptism and 2 by restoration. I baptized 3 Methodists, some of whom had been in the Methodist organization 20 years. The Little Bethel meeting was as good a meeting as I ever saw, I think. The old members who had failed to take up the cross in the way of public prayer were induced to do so. The young converts as they made profession were also put to work, and the beauty of all was, that none asked to be excused. Pastor C. E. Perryman assisted, doing all the preaching, as long as he stayed with us, which was two weeks, and which I preached the first time. I can certainly say that Bro. Perryman is as good in protracted meeting work as it has been my pleasure to be engaged with at such work. He preaches the truths of the Bible, plainly and forcibly, whether it be in reference to doctrine or practice. He preaches that people do not get offended, but get to thinking about the truths. Bro. Perryman is an excellent evangelist. He loves the work, and is devoting his time, for the most part, to that character of work. He is especially adapted to the work. Any churches desiring such work should be thankful, unto the Lord, to get him with them in the work. He now resides at Princeton, Ky. U. J. FOX. Clay, Ky., Jan. 4, 1897.

We have just learned of the death of Mrs. Francis A. Lillard, wife of Judge C. M. Lillard. She was born July 28, 1825. For 54 years she was a member of the Baptist church. We knew her well, and never knew a more consistent Christian. Her funeral services were conducted at the home by her pastor Eld. W. E. Gwatkin. She was the mother of eight children. Her husband and four children survive, viz., Mrs. James P. Rippey, C. M. Lillard, Jr., Dr. G. D. Lillard, of Lawrenceburg and Mrs. J. T. Boswell of Mercer county, all of whom hospitable home the preacher was always welcome. Truly it can be said of her, "she hath done what she could." She has gone to her reward. May her memory be cherished and may all who knew her follow her Christian example. WHAT A blessing to be a preacher and to have a thoughtful church to preach to in these times, called hard. If you have such a church about Christmas time, you can look for something good. Stanley Baptist church has again remembered their pastor with a Christmas box filled with good things to eat, such as dressed chickens and canned goods and sausage and fresh pork. God will surely bless such a church with the best of consequences. Let other churches do likewise and make their pastor and family feel good. JAS. W. BRISTOW. Russellville, Logan county, Ky.

A Lost Voice. Advertising will do a great many things, but it won't bring about the return of a lost voice. The best thing to do is to begin, at once, the use of the sovereign cure for all affections of the throat and lungs—Bronchitis, Asthma, Croup, Whooping Cough, etc. It has a reputation of fifty years of cures, and is known the world over as AYER'S Cherry Pectoral.

On January 9, 1897, Mrs. Mattie Moore, wife of Bro. Thomas Moore, and a member of Parkland Baptist church, died at her home on Catalpa Street. Sister Moore was a beautiful Christian character, and leaves many friends. The remains were carried to Bagdad, Ky., for interment.

I THINK you ought to know how some of the Mississippi people treat their preachers. I was here six years and this people always gave me more than the promised salary, besides many tokens of kindness. I have been away a year, and, at the call, came back again. We moved in Monday the 14th, and to-day you just ought to have been here to have seen the many, many things we did receive. We won't need to buy any thing to eat for a full month, and some things will last fully two months. Do you wonder that we love the people? God bless them every one. May the Lord help me to live as I should live among such a kind people. Yours sincerely, E. L. WESSON. Water Valley, Miss., Jan. 6th, 1897.

Pastor C. L. Seasholes writes from Dallas, Texas: "Yesterday I preached my annual sermon and reviewed my four years' work as pastor of the First Baptist church, Dallas. Since I have friends and acquaintances who read your paper, I shall ask you to please note some of the work done. Amount contributed and expended, \$40,000. Received into the church, 565. Two new churches organized and two missions. Preached 430 sermons and delivered 450 lectures on the Bible and history. Graduated a class of 16 on the 'Life of Christ,' and shall soon graduate another large class on the 'New Testament church and churches.' Have 5 times as many members at work as I had 4 years ago. Harmony prevails."

The Christian life is not so much the bearing of crosses as it is the bearing of the cross; not so much the continuous making of sacrifices as it is one continuous living sacrifice, presented once for all.

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FAMILY CIRCLE.

"LUCK"

BY EBEN E. REKFOR

The boy who's always wishing
That this or that might be,
But never tries his bestie,
Is the boy that's bound to see
His plans all come to failure,
His hopes and dreams all fail.

A FORTUNATE BOY.

BY ANNA SPRAGUE PACKARD.

"Is that all, Max?" and the man
halted, with his queer oilcloth-covered
bundle, and looked back at the motion-
less figure on the bed.

much money that we can pay all we
owe, and buy Mrs. O'Grady's boots,
and an overcoat for Mr. Balazsky and
shoes for Dennis; and suppose there's
some left over, that Father could
hire an open wagon some warm day in
spring, and I could ride back and forth
on the ferryboat and see the water and
the ships and the lots of boats, and when
there should be a little breeze and the
waves should have whitecaps, and look
just the way Father says, and sup-
pose—

he offered to share with the child, but
Max refused.
"Och, the Bowerly," came ringing up
the stairs.
"Ah, it's Dennis, you know. He
wasn't glasses in Cavanaugh's saloon."

to opposition, and his boyish heart-
worn under its thick coat of dis-
content and selfishness—had gone out, in
an unknown way, to this "shut-in."



A woman's work is hard in many ways.
Unless the woman is strong and healthy her
work will cause her much distress and pain,
and she will suffer from headaches, and
backaches and side-aches, and each evening
will find her utterly worn-out, sick and dis-
gusted with life.

If a woman wants to live a happy, con-
tented, loving, helpful married life she can-
not take too much care of the health and
vigor of the organs distinctly feminine, for
her general health and strength is largely
dependent upon the special health in the
womanly way. Dr. Pierce's Favorite Prescrip-
tion enables a woman to be always well and
strong where a woman most needs health
and strength. It acts directly on the im-
portant and delicate organs involved in her
wifehood and motherhood. It makes them
strong and healthy. Taken during the pe-
riod preceding motherhood it banishes the
usual discomforts and makes baby's coming
easy and comparatively painless. It insures
the new-come's health and provides an
ample supply of natural nourishment. It
cures all weakness and disease, and head-
aches, backaches, and side-aches no longer
torment her in her work. Over 300000
women have testified to the wonderful vir-
tues of the "Favorite Prescription" over
their signatures. An honest druggist will
not try to force on you a substitute for the
sake of a few pennies added profit.

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covered, for 21 one-cent stamps to pay cost
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ington 1:15 p. m.; Baltimore 3:00 a. m.; ar.
Philadelphia 10:15 a. m.; ar. New York 12:45
noon; ar. Providence 7:15 a. m.; ar. Boston 1:30
noon; ar. Richmond, Va. 8:30 a. m.; ar. Old
Point Comfort 11:30 a. m.; ar. Norfolk 1:00
noon. Returning ar. Louisville 8:15 p. m.
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Louisville to Washington.
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m.; ar. Washington 3:45 p. m.; ar. Baltimore 7:30
noon; ar. Philadelphia 7:45 p. m.; ar. New
York 9:30 p. m.; ar. Richmond 2:30 p. m.; ar.
Old Point Comfort 5:15 p. m.; ar. Norfolk 7 p.
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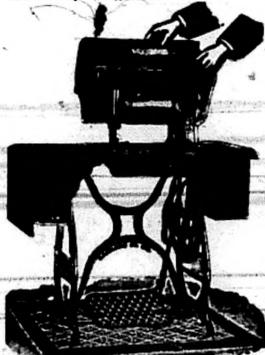
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A Large, Handsome, Noiseless Five-Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Drop Leaf, locks to cover and drawers, nickel-plated rings to drawers, dress gears for wheel, and a device for replacing belts.



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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. STAMPAING, 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 for \$40 cash. Every one that sees it thinks it nice. MISS B. THIRKLELD, State Line, Ky.

WESTERN RECORDER—I have received the machine and am well pleased with it. It is equally as good as machines sold here in Lake City for \$40. JOHN H. JEFFERIES, Lake City, Fla., Aug. 25, 1896.

WESTERN RECORDER—I am more than pleased with my sewing machine. Think it as good as any machine that sells for \$40 cash. Every one that sees it thinks it nice. MISS B. THIRKLELD, 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. BURNSIDE, Ky., Aug. 6, 1896.

DEAN REORDER—The Sewing Machine you sent me has come, and I write to tell you that we are delighted with it. We find it a you recommended it to be. G. H. GARDNER, Washington, Ok., Feb. 18, 1896.

DEAN REORDER—The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. MRS. GEO. CHRYSTAM, Taylorville, Ky., March 14, 1896.

WESTERN RECORDER.

FREE TO OUR READERS.—THE NEW CURE FOR KIDNEY AND BLADDER DISEASES, RHEUMATISM, ETC.

As stated in our last issue, the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the kidneys and urinary organs. The New York World publishes the remarkable case of Rev. A. G. Darling, minister of the Gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost a third in man and medicine, and was preparing himself for certain death. Following is his letter in full: NORTH CONSTANTIA, Oswego Co., New York.

GENTLEMEN:—I have been troubled with kidney and bladder diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was severely attacked with Gripe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary system was so affected that my second year's last attack. My confidence in man and medicine had gone. My hope had vanished and I was about to give up. I had heard of Alkavis and at last I heard of Alkavis and at last I was cured. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest in a short time to my astonishment, I could sleep a night as soundly as a baby which I had not done in sixteen years before. What a relief it has done for me. I firmly believe it will do for all who will give Alkavis a trial. I have no comment. Alkavis is all. Sincerely yours, (Rev.) A. G. DARLING.

Similar testimony to this wonderful remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Noel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the wonderful curative power of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood. So far the Church Kidney Cure Company, of No. 414 Fourth Avenue, New York, and its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis 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 Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

THE TWO ORPHANS.

BY NOHA ARCHIBALD SMITH.

There was a flutter, a splutter, a rustle, a scratching, and a squeak in the chimney, and, suspecting a mouse, I hurriedly called out "Scat!" There was more flutter, more rustle, and more squeak, and the noise of a light fall. It must be a bat, I thought; but I never heard of a bat falling down a chimney? The curious noise went on, so I cautiously stole to the fireplace and moved aside the fire-board a little, not at all sure what might meet my eyes. The light pouring produced a marked effect on the fluttering insect, while the other noise grew louder and sounded like a snake's hiss, alternating with a shrill chirp. Brave in the knowledge that snakes never crawl down chimneys, I thrust my head still further into the darkness, and there, clinging to the blackened bricks, was a half-grown swallow, in a high state of fear and excitement, apparently calling for his mother in one breath, and in the next bemoaning the ruffled, sooty condition of his first suit of feathers. In the ash-pan lay another swallow, not fully fledged as yet, and not so strong as his brother, but very bright-eyed, sooty, and watchful, while beside him were the nest, one whole, p-lined white egg, and the pieces of a broken one. Evidently while the parents were out for an airing the young birds had been having a nursery frolic, and down had come babies, oradic and all. Knocking a thing down, as perhaps you have noticed, is really quite an easy matter, but pulling it up again is often very different. The more I looked at the nest, the more sure I felt that fastening in to the bricks was a task altogether beyond my powers, even if I had been able to climb far enough up the chimney to secure it to a suitable place. The baby birds were too young to give advice, and, besides, I did not understand their language, though I knew enough about it to be sure that they were both crying at once. "Oh, mother, I'm so frightened! Oh, father, do come quickly!"

The nest really was so sooty and so dirty that I lifted it with the tongs and laid it in the dust-pan. The little thing was beautifully made, like half an oval basket in shape, and carefully woven of flexible twigs, and red-bark-work pattern, over and under one, over

and under one, with not a single bit of a mistake in one of the rows. The twigs were glued together to make it more secure, and it had evidently been glued to the chimney, too, only the mother and mother bird perhaps had not had much experience with babies before, and did not know how they kicked nor how strong their cries had to be. The more I looked at it, the more I wondered how two small swallows could make such a cradle, with no hatchet to cut the wood, no knife to trim it into shape, no shuttle to weave the twigs, no foot-rule to measure them, no glue-pot, and no brush to stick them together, and no needles and no thread to sew the soft linings. What care and tenderness and patience and industry had been lavished on that nest, and here it was in a dust-pan at last! But my admiration was not half finished when the young swallows grew so noisy and so uneasy that I felt that something must be done at once to help them; so I picked them up, too, put them in the dust-pan, and carried nest and all down the stairs and laid it on the grass under the lilacs. Now, I thought, the father and mother bird will certainly find their babies, for no one could help hearing such cries, and, of course, they will think out some way of meeting the difficulty. I must go away, though, or the parents will be afraid to come, and I went upstairs to my work. But hours passed and the old birds did not appear, while, after an interval of silence, the screams of the two orphan-grew so much more piercing that I really feared they would attract a neighbor's cat half a mile away.

It was late afternoon now, and the babies of course were hungry, as well as frightened and lonely. They must not be left on the ground all night, so I hunted up a small basket, and, filling it with flour, I tucked the swallows within and hung it high in the branch of a tree. The basket was not half as well made as their own, but it would serve for a shelter. Now bed was provided, but where was supper? I moistened bread with water and tried to open their beaks and coax a few mouthfuls down their gaping throats. No, they would not eat; they gasped and choked and almost tumbled out of the basket in their fright and disgust. It was much as if a elephant would try to feed a mouse, and I retired to the library window, ready to weep over my failure. Where were the father and mother? Had they both been killed, and were the babies alone in the world? They were quiet now, as in the silence I heard the flutter of the catbird's wings as he came to his nest in the same clump of lilacs. I knew him and his dusky wife very well, and had taken a great interest in their three little ones, and I could hear now their fluttering and call for food, and see their heads thrust out of the nest for the expected mouthful. The baby swallows heard, too, and began to cry again. "Oh, dear, I am so hungry! oh, dear, I am so cold! oh, dear, I am so lonesome!" they called out, and the catbird seemed surprised to find the noise so near, and popped on a twig to look at the basket and its contents. Of course he had heard the crying all the afternoon, but at a greater distance, and it could scarcely be called a lonesomeness then, as he appeared to be nursing the foundlings. He shook his head now, and retired to think the matter over. Presently his wife returned, and again there was excitement and loud calls for food from the kitten bird, followed as before by renewed calls from the swallows. The mother listened, fluttered through the lilacs to the basket, made some remarks in a low voice to its inmates, and rustled away.

What was going to happen? Would this dear, kindly little couple take the sad case in hand? Yes, bless the warm hearts that beat under the gray feathers! here they came flying back, each with a beakful for the orphans. To feed, to feed, and to feed they hurried, thrusting bit after bit into the wide-opened mouths until the hungry cries died away and soon only sleepy twitterers of satisfaction could be heard. I watched them in my window, and cried for very joy in their goodness and relief at the orphans' good fortune. But their tender charity was only half completed, for as the evening grey

A SIMPLE CATARRH CURE. I have spent nearly fifty years in the treatment of Catarrh, and have effected a cure in any case, no matter how long it has existed. I am a first-class doctor in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and the means of cure, free of charge, to every reader of this paper who suffers from this loathsome, dangerous, and distressing disease. This is a rare offer which will not be long to last. Address, Prof. J. A. LAWRENCE, 38 Warren St., New York.

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

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The next morning I eagerly watched the lilacs, and saw that the orphans were being cared for as regularly and as carefully as the other brood, while at night they were tenderly hovered again. So the days went on, and the parent birds working with scarcely a moment's rest to care for their five little ones. The swallows grew up as strong, bright-eyed, and well-feathered as if their very own father and mother had been tending them, and when the right time came they were taught to fly, and went out into the world. Though I did not see them bid the home nest good-bye, yet I know the parting must have been a very tender one, and I am sure, of all the carols of all the feathered songsters in the world, none can ever be so sweet to them as the mew of the catbird.—Outlook.

Ripans Tablets.

Macbeth lamp-chimneys are perfect, besides being made of tough glass. But you want the one that is made for your lamp. Let us send you the Index; free. Geo A Macbeth Co Pittsburgh Pa

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JUSTIFICATION.

In these our days when all sorts of doctrines by all sorts of preachers, are preached for the Gospel, and so many people are carried away with all sorts of heresy, it is necessary to my mind that the doctrines of grace, should be clearly defined and presented to the people for their consideration. And as the doctrine of justification occupies a prominent place in the system of Christianity, I thought it proper to give your readers my views on the subject. Now what is justification? Let a Roman Catholic answer, he will say, that "justification is not only the remission of sin, but also sanctification and the renovation of the inward man." This definition is certainly inaccurate, for it makes justification and regeneration, and also sanctification, one and the same. These three acts, though connected together, are clearly distinguishable, and therefore should never be confounded, for the word never means to regenerate or signify to make holy. It is a forensic term, and is the act of declaring a person to be just or righteous; in the evangelical application of the word, it is the act of God in which he declares us just and righteous. This act involves a change of state and not of heart. The justified stand in a new relation to the Divine law.

They are treated as if they had never sinned. Now if this is true, we are compelled to ask, how is a sinner justified? Is it by works or by grace? If it be conceded that "all have sinned and come short of the glory of God" then justification by works is out of question; for the law of God demands universal, perfect and perpetual obedience; for "cursed is every one which continueth not in all things that are written in the book of the law, to do them." (Gal. 3:10). Ah, it is as clear as the sun, that by the deeds of the law none can be justified. Then how is a sinner justified? Let Paul answer: "Being justified freely by his grace through the redemption that is in Christ Jesus. By him all that believe are justified from all things from which ye could not be justified by the law of Moses. Christ is the end of the law of righteousness to every one that believeth. Not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." These are some of the passages of Scripture which teach the method of a sinner's justification before God, all pointing to Christ as the Redeemer, of whom it is said: "He was made under the law that he might redeem them that were under the law." He suffered "the just for the unjust." "He was delivered for our offences, and raised again for our justification." With these passages before us, who can be so blind as not to see that the obedience, death, and resurrection of Christ constitutes the meritorious cause of a sinner's justification before God. What he has done answers alone the demands of the Divine law. The law got its dues, holiness remained untarnished, so that "God can be just and the justifier of him who believeth in Jesus." Christ's righteousness must be imputed to the sinner in order to his justification. He is made every thing to the penitent believer, that those who glory, should glory alone in the Lord. The time a sinner is justified, is the moment he believes in Christ, yet we are not to imagine that there is anything mysterious and mysterious in faith, as it is the Father's gift, and we receive the gift. We by faith, not for faith.

This faith, as the instrument, brings us in vital contact with the meritorious cause, and the work is accomplished. Hence we read: "He that believeth on the Son hath everlasting life." "Verily, verily, I say unto you, he that believeth on me hath everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved." "God is just and the justifier of him that believeth in Jesus." "Knowing that a man is not justified by works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of the law." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Language so plain and so varied as this, cannot be misunderstood. It teaches every penitent sinner that in order to justification and salvation he must trust in Jesus Christ.

The doctrine of justification as revealed in the gospel, is well adapted to produce humility and self-abasement. When the justified remember that once they, in consequence of their sins, were under the condemnation of a holy and just law—that God gave up his Son to die that they might live—that he has, through the sacrifice and atonement of Christ, remitted all their sins, receiving them into his favor, and giving them a title to eternal life, they cannot but love God and Jesus Christ the only Saviour; and pure love in the heart is the work of the Divine Spirit; and thus regeneration travels as a twin-brother with justification. He that is justified, is regenerated, although not the same blessing, yet, they never travel apart. The faith to which justification is ascribed is a living principle. It prompts to holy obedience, and its vitality indicates itself in the production of good works, so that there remains no doubt that the person justified, is prompted to the performance of duty, so that he with Paul, cries out, "Lord what will thou have me to do?" He loves now and wants to obey. He experiences what God says in Ezek. 11:19-20: "I will give them one heart and I will put my spirit within you, and will take the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them, and they shall be my people, and I will be their God."

Thus we have before us a man justified by faith in Christ as the Redeemer—Regenerated by the Spirit and Truth of God—sanctified or set apart to the service of God. A new man; a saved man; a brand plucked from the burning, who is ready to give to God all the glory of his salvation, and only obeys God from the purest of motives—love and gratitude to him who lifted him out of the horrible pit, and out of the mire and clay, and placed him upon the Rock, and established his going, put a new song in his mouth even praises to God.

LEWIS H. SALIN.
Ep. Ky., January, 1896.

Dr. W. P. Harsey, Louisville, Ky.

MY DEAR BROTHER:—You will please send me by express eight copies (paper cover) and two copies (board cover) of "Did They D.p.?" I have read the book carefully, and desire to say that, if human speech can convey a thought, or earthly argument establish a fact, the case is overwhelmingly made out. Further doubt in this connection would suggest, poor judgment or self-interest.

Very faithfully your friend,
J. W. Portz.

THE CAVE-IN-ROCK DEBATE.

Much has been said of the Hall-Minton debate which occurred at Cave-in-Rock, Ills., last May, and was reported in short-hand for publication. Not until August did the reporter have any notes ready, and then the report of my speeches was so imperfect that I could not collect the nonsensical utterances attributed to me into any meaning at all. I could not even recall the arguments I was trying to make from the broken snatches the reporter could catch.

Last week Bro. Minton came to see me so that we could go over the report together, and after examining a good portion of the notes we agreed that it could never represent us without a re-writing of it from our own notes, and as we did not want to publish a written debate, we agreed to abandon the idea entirely. As a good deal of his preparation was in manuscript, and was read by him in debate, his side is much better reported than mine. I had not a line of manuscript, and talked so very fast, that the reporter did not get over two thirds of what I said. The following notes tell the rest.

Truly,
J. N. HALL.

TO WHOM IT MAY CONCERN.

The report of the stenographer who reported the Hall-Minton debate, at Cave-in-Rock, Ills., is somewhat imperfect. I can however, correct my speeches so as to present substantially what occurred in the debate, except the last two speeches. They would be better re-written entirely. My speeches are better reported than Bro. Hall's. I therefore agree with Bro. Hall to dismiss the idea of the publication of said debate, without any reflection upon any one.

J. A. MINTON.
Fulton, Ky., Jan. 6, 1897.

TO WHOM IT MAY CONCERN.

The reporting of the stenographer in the Hall-Minton debate, at Cave-in-Rock, Ills., is so imperfectly done as to make it absolutely impossible for me to reproduce my part of said debate by a dependence on said notes. I am perfectly willing to write out such corrections as will reproduce in substance the argument made on that occasion, but as we do not want a debate published with one side written and the other spoken, I agree with Bro. Minton in dismissing the idea of publication, without prejudice to either party.

J. N. HALL.
Fulton, Ky., Jan. 6, 1897.

That ends the chapter on the publication of the book, but we have agreed that if a convenient opportunity occurs we will try it over, and secure better reportorial service.

Very truly,
J. N. HALL.

THE CHILDREN, THE FUTURE OF THE SOUTH.

Much has been said and written about the wonderful resources of the Southland, the flowers and fruits, the forests and mines have attracted labor and capital from all over the union. "The New South" is an established fact, the strength and beauty, the value of her products is no longer doubted. The natural and manufactured products command a market, East and West as well as in the Northern part of our land. This is acknowledged yet comparatively few persons realize that in the children of the South lies the greatest possibilities for the future.

The future of the South is dependent in large measure upon the development of this product, the children.

The recognition of the importance of early training has shown

Mother and Son.

Both Sorely Afflicted, but Relief is Found in Dr. Williams' Pink Pills for Pale People.

From the Call, Lafayette, Ind.
The Call has known the Byers family, of Talbot, Ind., for a long time, and J. W. Byers is one of those deliberate men who say little, but read and observe much. Mr. Byers has been suffering for the past three years with grip and kindred troubles. His mother has ever been a sufferer, resulting later in the most aggravating form of rheumatism. Some time ago Mr. Byers was persuaded by a neighbor to try Dr. Williams' Pink Pills. It didn't take long to see Mr. Byers talking about this remedy, and the Call sent a special representative to his home to ascertain the facts. The subpoenaed sworn statement of Mr. Byers is sufficient. It tells the facts simply and briefly:

"I know positively that I was cured by Dr. Williams' Pink Pills. I was persuaded by one of my neighbors, Maxen Williams, to try them, as he claimed to have been cured by them. I had the grip three times, and was taken down with rheumatism, and did not expect to live. The doctors said I would never get well. They advised me to take a change of climate. I was reduced from one hundred and thirty-five to one hundred and five pounds. As soon as I began taking the Dr. Williams' Pink Pills I began to gain strength, and the use of my limbs was restored. I had been almost helpless for two years, the stiffness in my limbs had been painful in the extreme. But with the use of the pills the pain ceased and now I am as limber and as active as when a boy. I was also troubled a great deal with my kidneys, but the ailment has entirely disappeared. I have been a subject for the doctors for a long time. Two reputable physicians had treated me for five months, and I spent a large amount of money for patent medicines, but to

itself in the North and East by the establishment of kindergartens in many localities. In the South and West the people are coming to the conclusion that the child is an important factor, and are opening kindergartens to develop his latent energies.

There is great danger of getting teachers, unfitted and untrained for the work. We find throughout the South, many kindergartens with only four or six weeks training; while the best training schools insist upon and recognize the necessity of a course of training covering fifteen months or two years.

Much has been said concerning the education of the child, but hand in hand with this goes the training of the teacher. At one time every woman who failed at everything else applied to enter the kindergarten normal class. In a few years the public learned that women of this class could not succeed in this work. In order to become a kindergartner, in addition to an aptitude for it, a woman must have a mature mind and a good education. Even talent for the work must be supplemented by at least a good common school education, a knowledge of science and history, etc. Fifteen months of conscientious study is barely sufficient to prepare a young woman to guide a little child in its early education.

An untrained kindergartner is worse than no kindergartner, she is a charlatan. Because she owns the kindergarten material and furniture she has no more right to teach kindergarten, than a woman ignorant of music owning a piano, would have to call herself a music teacher. To own a piano does not make one a musician, it is necessary to master the art of music, before one can use the instrument of music or teach the art successfully. The paraphernalia of an artist does not make the artist, but the thorough mastery of his art. The child is the most delicate

no avail. As I said, I finally took Dr. Williams' Pink Pills for Pale People and here I am well. I believe that is the most wonderful remedy ever made. I need not extol this remedy for all my neighbors know what my condition was and what cured me. They will all tell you that it was Dr. Williams' Pink Pills.

My mother, who is seventy years old, was also troubled with rheumatism and could scarcely move. She was very wakeful at night and had no appetite. She took five boxes of Dr. Williams' Pink Pills and now she is in perfect health, and does all her own work on a farm.

(Signed) "J. W. BYERS."
Subscribed and sworn to before me this 10th day of August, 1896.
JAMES GOODWINE, Notary Public.
Dr. Williams' Pink Pills for Pale People are considered an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of lagrippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppurations, irregularities, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excess of whatever nature. Dr. Williams' Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

creation in the world, fullest of possibilities; an instrument capable of giving forth sweetest music or terrible discord. Yet people are to tamper with this wonderful childhood, deeming training unnecessary.

On account of the work that has been done by many untrained kindergartners in the South, much just criticism has come from the best educated and most cultured people. Some one has said "Counterfeit money proves the existence of the genuine coin" in like manner, the counterfeit kindergartner, undertaken by a teacher with no training and no experience, only proves the existence of the pure kindergartner.

John Ogden, one who has proven his thorough investigation of the kindergartner, writes: "The pure kindergartner seeks only, in the quietest and most unostentatious way, to develop the best there is possible in the child, without exciting his vanity, love of display, self-conceit or selfishness. It rather leads away from self-consciousness, personality, into a realm of benevolence away from that which is low, trifling, noisy and hurtful, and it establishes habits of order by activity, child like generosity, quiet self respect. By doing these things in the little community of children, rather than by telling them in a perfunctory way, it reaches out in generous impulses, to parents, brothers and sisters, relatives and friends, and even into the wide world.

In short the kindergartner is the loving home, the model family, the incipient community where thoughts of purity, lessons of charity, deeds of mercy, are practiced while in the earnest pursuit of knowledge and skill in the various occupations and amusements. It is the open gateway into the kingdom of science, through careful observation and patient experiment. Nay, it is an entrance into an ideal kingdom where cheerful obedience and

un-
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sake, and supple-
Father's birds, and
receives the gift. We
by faith, not for faith.

happy labor are laws. Is it possible for one of low mental attainments and poor education, with no professional training to attain so high an ideal of child culture as this? Is it not worth years of time and money to even struggle toward such ideal?

Many good teachers receiving children from counterfeit kindergartens have claimed that his kindergarten experience, poorly prepared the child for the earnest duties of school life. But when the primary teacher has been progressive and the kindergartner trained, we find each working into the hands of the other; and a co-operation for the benefit of the child, which proves the pure quality of the work done by each.

Many of the large cities all over the country are putting the kindergarten into the public schools. Where only trained kindergartners have been in charge and the superintendent of the public school is progressive, the plan has been satisfactory. Prof. Gilbert, Superintendent of St. Paul's public schools has had a large experience with the kindergartens under his care and says in regard to results. "The results of our experience with kindergartens are most gratifying. The children who have been in the kindergarten are vastly better qualified to do the work of the first grade and of the other grades, so that it is impossible to put them in the same class with the average child who has spent the previous year at home."

President Harper, of Chicago University has said, "The beginning of real university work is in the kindergarten, thereby two or three years work being saved to each student." While President Eliot of Harvard, who a few years since opposed the kindergarten movement, after a recent investigation of the subject said, "There is no break between the kindergarten and the university."

From a recent report of the Louisville Free Kindergarten Association we clip the following: "At so early an age as three or four years, the child is making his beginnings in science, mathematics, manual training, physical culture, music, art, literature and religion." Josiah Royce has truly said "Science has the element of noble play about it, and one plays with steam, silk, amber, glass, with kites that one flies beneath thunder clouds, with frogs' legs and with acids. The play is a mere expression of curiosity that former centuries might have called idle. But the result of this play recreates an industrial world. In true kindergarten the child is encouraged in his natural interest to observe plants and how they grow, the number of petals and colors of flowers. The shape and arrangement of leaves on the stem, the protection, distribution, and uses of different seeds and fruits; the foods, homes and habits of animals; the sources and uses of sand, clay, stones, metals and minerals; the moon, sun, stars, and clouds; the effect of rain, frost, wind, etc. As soon as he clearly observes any of the facts they are expressed and tested in the form of play. This is simple truly, but is it not worthy to be called the beginning of science?"

Is this something that only the poor child needs, or is it the foundation of education, needed by all classes of society?

Hezekiah Butterworth in "his article, 'The Kindergarten Age'" in the December number of the "Review of Reviews" says, "The rich need kindergartens as well as the poor, for this form of education is the soul's school. But we believe that no other charity represents so much life as the kindergarten, for it stands for the moral

evolution of life from the beginning; it is the gospel of the Sermon on the Mount of Beatitudes put into the heart and habits of the child by the natural way of the play ground, through the exercise of the creative faculties. It repels no religious sect, no race, nor any political opinion. The whole human family are united in believing that it is right to do right, and that the responsive moral heart and will should be formed in childhood. It has the world for a schoolroom and the Christ teaching for its seat of authority. In social life it becomes a heart; in politics, a vote, for one conscience in every event; in the missionary field, a church. Instruction and memory culture is only a fraction of the whole system of education. The heart must share the like development of the brain, and the conscience must be enabled to govern both, and the wings of the imagination have an atmosphere. The republic must have men if it would live. Every friend of human progress may well welcome the kindergarten age, as an iris of hope in the signs of the times."

PATTY S. HILL, Supt. Louisville Free Kindergarten Assn. CARTHAGE, MO.

I have this week looked over my work in the ministry for eighteen years. I was born and educated in Kentucky and have a great many acquaintances in the state; and I thought may be many of them would read with pleasure an account of some of the results of those years of toil, joy, sacrifice and hardships. I have served as pastor in Kentucky, Tennessee, Arkansas and Missouri, and have conducted revival meetings in Kansas, Nebraska and Indian Territory. I have received into the churches 1,000 persons, some of them were baptized by others, and have preached about 2,000 times; have received as salary \$6,200, from other sources (not a pension) \$1,500. I have paid \$700 for rent and moved ten times; have helped four young men to educate themselves; have never left unpaid debts at any place I have preached, and have never had trouble with any church or preacher. There has been born in our family six children, three daughters and three sons; they are all living, have sound bodies and minds. There are many things that are crowded into these years of hope and fear that cause me heartfelt regret, and yet I thank the Redeemer that they are no worse, and I would not, if I could, live them over for very fear that I would not do so well again. I have done more and harder work last year and this than any other two years of my life, and have not received above \$500 for the two years.

I preached six months this year in the Ozark mountains in Arkansas. The five years I labored in central Missouri were, in some respects, the happiest and the best years I have had; I received the best salary and had the largest success. My health failed and I was compelled to move to some other place. I have felt it to be my duty to preach to the poor, and I feel that I have been fully rewarded, and more, for all the sacrifice. I have preached to those who, many of them, were not able to pay anything for the service.

The early impressions made upon me by Elders R. W. Morehead, S. Y. Trimble, G. A. Patterson and Dr. J. P. Boyce have been the most lasting; the last three named have gone to their reward. I received my first impressions as to the importance of a thoroughly-prepared sermon from Dr. J. P. Boyce, listening to him preach to

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an outdoor congregation of some 5,000 people on the power of Christ to save. I saw that it was not the eloquence of the man, but the simple Gospel truths suitably arranged that kept the attention of all fixed for more than one hour. I learned more from that one sermon than I had from all the learned books I had ever read on the subject. I went straight to the Bible for all my sermons, and I have never failed to interest the people when I have told the simple, beautiful story of Christ and his power to save.

There have been some dark days in my ministry that I cannot understand. At one time, for more than a year, I groped in darkness. I could not enjoy my work or the preaching of any one else. When my joy did return, I felt more humble than at any other time of my life. M. C. HARRIS. Dec. 30, 1896.

SPRING WORK AT THE SEMINARY.

Intermediate examinations are held during the month of January in the Theological Seminary. Students who may enter at the close of these examinations can accomplish four months' of excellent work. Pastors will often find it more convenient to obtain leave of absence at this time than at any other season of the year. Some of these have already written that they expect to lay aside their work and give themselves to quiet study at the Seminary, and it is hoped that others will find it possible to imitate their example. Brethren who may contemplate such a course are requested kindly to correspond with me on the subject. Wm. H. WHITSITT. Louisville, Ky., Jan. 8, 1897.

FROM DR. WITHERSPOON.

DEAR DR. EATON:—Please say through the columns of the RECORDER that the missing book, "Muller's Catechism," has come safely to hand, and that Mr. Jonas satisfactorily accounts for the long delay and for his silence in answer to my inquiries, on the ground that he is "thirty-five miles from any post-office, teaching school through the winter," and had left the book with a friend to be sent to me by the first safe opportunity. I am glad to receive and most cordially accept his explanation. Thanking you for the interest you have taken in the matter, Most truly yours, T. D. WITHERSPOON.

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Mr. J. W. King, a prominent farmer at Danville, Ill., writes that it cured him of Bright's Disease which two doctors pronounced incurable. Mrs. Serene Standley, of Shelburn, Ind., writes that she had tried many doctors and remedies and was about to give up in despair when I directed to try PERUVIANA, which promptly cured her.

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The Farm

J. B. Lisle sold Monday a pair of four-year-old mare mules for \$175 and 100 bushels of corn at \$1.50.—Winchester Sun.

The Courier tells of a mule that sold at Bowling Green the other day for \$100. It was foaled in April, 1895, and was 16 hands high.

Coyle & Kennedy, of this place, slaughtered 21,000 turkeys or about 130,000 pounds. Estimating them at 6 cents per pound, the average price paid, Madison county's turkey crop this year was worth in round numbers nearly \$8,000. A pretty good showing, to be sure, for our thrifty housewives and this, it must be remembered, does not include the number eaten at home.—Register.

Coleman & Russell shipped a carload of mules to Macon, Ga., last week that cost them from \$40 to \$60. Morris Threlkeld sold his crop of 17,000 pounds of tobacco at 3 cents and did not get back as much money by \$200 as he had paid out in cultivating it. E. J. Thibler bought from 10,000 to 12,000 bushels of wheat last summer at 50 to 60 cts. He has sold the whole lot to Cogar & Davis at \$1.—Harrodsburg Democrat.

Capt. Jack Bosley bought of Pearce & Dawes 10 plain yearlings at \$1. J. C. Eubanks is back from Atlanta, where he sold a carload of extra good cotton mules at \$81. R. L. Hubble sold a carload of sugar mules at \$91; T. B. Walker, two loads of cotton mules at \$70 and T. C. Bohon one of same at same price. Mr. Hubble remained in Atlanta and has ordered two more carloads shipped to him.—Interior Journal.

A new market has been established for "scrub" horses, writes the Lexington correspondent of the Cincinnati Enquirer. A drove of about forty of the worst looking old crow bays imaginable were turning into the old Frankfort road, when the Enquirer correspondent bailed the man in charge with, "What in the world are you going to do with such wrecks as these?" "Why, I am driving them down to Woodford county," he said. "Near the Franklin county line has been established a slaughter pen. Such horses as these are killed and their hides sent to a tannery in Cincinnati. The business is quite profitable."

The *Pantagraph* says there was a good crowd at Richmond Monday. "Dubs" were paid; money changed hands and the new year seems to have started well. The cattle trade boomed. Norris Bros. report two thousand on sale at from \$25 to \$85. Horses sold low."

Simon Weill has lately bought several bunches of export cattle in Clark county at \$1.25 to \$1.35.

But few cattle at Cynthia on Court day. Best prices for fair to medium yearling steers 3 1/2 to 3 3/4 cents.

At Winchester on Court day about 350 cattle and about all sold. Some good smooth oxen, weight 1,200 lbs brought 3 1/2 to 4 cents; a lot of two-year-old steers, 850 to 1,000 lbs, sold for 3 1/2 to 3 3/4 cents; some yearling mountain heifers, 300 lbs., \$8 per head; 19 heifers, 500 to 600 lbs., 2 1/2 cents; 25 steers, 700 to 800 lbs., \$2.80 to \$3.25.

Don't worry, if breeding pure bloods, if the newly hatched chicks are not prize winners when taken from the nest. The color of beak and leg will change very materially; while not until the first moult, about the fourth or fifth month, can the quality be determined.

PROFITS FROM MIXED FARMING.

HOW THE POULTRY YARD HELPS.

I had anticipated quite a falling off in my farm sales for the current year, as we did not grow a bushel of wheat, and potatoes have been so low, and in so little demand we have not sold any; but on footing up my sales for the ten months ending Nov. 1, I am gratified to find they are fully up to the average of the last ten years, and over one fifth of our cash income has been from the poultry yard. I started the first of January with 120 hens, and 6 ducks, and my book shows sales of eggs \$78.70; of ducks, \$41; duck eggs for hatching \$5, and a small amount of poultry sold, making an aggregate of \$127.95. This estimate does not include eggs or poultry used in the family, or increase of stock; and we have on hand of early pullets about 60 and 40 ducks in excess of the stock we started with. While I have not kept an accurate account of the cost of food, I believe that the poultry products used in the family, and the extra stock now on hand would go far towards paying the cost of keeping, and that if we add to this the \$27.95 it would leave us \$100 net profit. I shall sell within the next two months old hens and surplus cockerels to reduce my stock of hens to 100, and shall have a few drakes to sell, and expect to start in the coming season with 40 laying ducks and 100 laying hens, and with the experience I have had this year in growing and marketing, I hope to make a much better showing next year.

I have seen poultry-growers recommend selling of the old hens in June, but my experience this year has proved that it is largely profitable to keep them through the entire summer. We sold large quantities of eggs in February, March and April, and then used so many of our hens for hatching ducks and chickens that the sales were considerably diminished until the middle of June. I kept no record of eggs sold or produced until the latter date, and have taken no account of eggs used in the family; but in the four months, June 15 to October 15 inclusive, I sold 307 dozen of eggs. These eggs were sold at two cents above the market price, to a single customer—one of them less than 10 cents per dozen, and the last month at from 12 to 15 cents, bringing \$32. As this is more money than the entire lot of hens that produced the eggs would have brought in June, and the cost of keeping these hens, at the present low price of food, was scarcely one-fourth of what the eggs brought, it will be seen that the hens were kept at a large profit, and will sell now, probably, at the same price—that they would have brought in June. We always lose a few hens during the hot weather, occasionally kill one for family use, and sell a few to neighbors to accommodate them; so that at the date mentioned (June 15) our flock was reduced to considerably fewer than one hundred.

There is, of course, considerable work in the production of this amount of poultry and eggs, but, when compared with that of many other products of the same value, it is really insignificant. At present prices I should have had to produce over 600 bushels of potatoes or corn, 25 hogs weighing nearly 200 pounds each, five average cows or two good horses to give this amount of money, and in the case of the latter animals from two to four years care and keep would be required. So I believe that poultry compares favorably with the best products of the farm, and is much more profitable than

most things which we grow.

I do not think it would be possible to get as good an egg yield as I reported without the best of care in feeding. My poultry have been fed three times a day, just as carefully and thoroughly as work horses or fattening stock. Another thing which will add largely to the profit is to market all surplus poultry just as early as possible. A duck ten weeks old will cost less than half what one will four months old, and will bring just as much money. Early chicks no larger than quails will often bring more money than those that are kept twice as long. During nearly the entire four months in which my eggs were sold, as reported, the bucksters were paying but 7c per doz. in cash, and the grocers 8c in trade; but by contracting my eggs to a large boarding house, warranting every egg to be fresh, and seeing that it was so, I received always 2c. or more above the market price. When no nest eggs are left in the nests, and one person gathers the eggs every day, keeps the eggs in a cool place, and markets regularly on a given day each week, it is perfectly safe to warrant the eggs, for they cannot be otherwise than perfectly fresh and good.

I have always been an advocate of mixed farming, and have practiced it; and years of partial failure of staple crops and low prices seem to prove the wisdom of this plan of farming. A large proportion of my neighbors depend almost exclusively upon sales of wheat and hogs for the income of the farm, and for two successive years in this locality wheat has been practically a failure, many farmers failing to grow enough for seed and breadstuff; and hogs have been unusually low in price, the income on many farms larger than mine have been but \$300 or \$400 (some less than this); and the only way these farmers have lived has been by doing all their own work and practicing the most rigid economy. My sales for the ten months of the current year have averaged over \$60 per month, the aggregate being \$607.42; and as I have not kept a hired man, and did not do any work myself except caring for the poultry and garden, it will be seen that this is a fair profit from a farm of 90 acres, valued on the tax duplicate at less than \$4000. My farm has been worked on shares by a tenant, who receives two-fifths of all crops excepting the sweet potatoes, and of these he gets one-half. Our present crop of sweet potatoes does not figure in the sales, as we have sold less than ten bushels of them; but we trust they will be an important factor in the profit of the coming year, as we have nearly 700 bushels stored in our cellar.

This plan of mixed farming gives a more regular income from the farm than when only two or three staples are produced. We have had sales every month during the year, the least being \$13.81, in February, and the only other month of the year that the sales fell below \$40 was in April, when they amounted to \$28.16. During six months of the year, our sales exceeded \$50 per month, two of the six exceeding \$100. This I considered an advantage, as it enables one to buy for cash and not run bills at stores and groceries, which must be paid when grain or hogs are sold.

Our sales include Irish and sweet potatoes, sweet potato plants, strawberries and blackberries, cabbage, a few good pigs (as a single brood sow is kept and two litters a year grown), a few tons of hay, butter and poultry products, a small quantity of clover seed, and a moderate sum

of pasture, as we have 80 acres of bluegrass and do not keep stock enough to depasture it. We usually sell one or two veal calves and a cow or two each year, as we keep three or four cows. This year we did not expect to have any clover seed, but the season proved so favorable that the clover sown last March on oats has made a crop of seed, the favorable weather the last week in October enabling us to thrash it.

After deducting all that is legitimate in the way of taxes, insurance and repairs, it will be seen that my farm has paid a very liberal per cent on the investment in addition to furnishing the family with the greatest abundance of fruit and vegetables, bread stuffs, meats, and dairy and poultry products, and am satisfied that in my case farming does pay.—WALDO F. BROWN, in Country Gentleman.

LEMON mince-meat is a pastry filling that an English housekeeper says is an esteemed holiday dainty on her native heath. It is made from six large lemons, whose rinds are grated before the juice is squeezed into a deep bowl. To this are added two pounds each of seeded raisins, currants, sugar, and chopped apples, one and a half pounds of beef suet chopped fine, and four ounces of lemon, orange, and citron peel cut fine.

CONSUMPTION

To THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been permanently cured. So prof-positively am I of its power to cure, it will send FREE to anyone afflicted, THE LITTLE BOTTLE of my Newly Discovered Remedy, upon receipt of Express and Postoffice address. T. A. SLOCUM, M. D., Pearl St., New York. When writing the Doctor, please mention this paper.

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CANCER and Tumors... Sold by all druggists. The Hall's Family Pills are the best.

Items of Interest.

Evidently the twentieth century will be the age of paper. In addition to all the other things which are made from it which we have noted from time to time we see that at Eisenstein Germany, paper floors are made.

The New York Evening Post had many (the leading business men of the city) interested as to why the business of prosperity ended after the election had not continued. The unanimous reply was the uncertainty in regard to the correctness, the tariff and the foreign policy of the Senate.

Mr. McKinley is frank and honest and stands by the principles which he has always held. No interested man who voted for him can say he voted in ignorance of his views.

The New York Evening Post says that at a recent wedding sixty persons were poisoned. The chicken salad was suspected, and an analysis of the poison was found there. The experts who examined it said the poison was produced by the chicken salad.

The British Museum is rejoicing in the discovery of the lost poems of Hesiod, the greatest of the ancient Greek poets.

Therefore expected. The MS is thought to be the first century B. C. Ormanian, the first century B. C. begged the Sultan to show clemency to the imprisoned Armenians.

Have men any rights in these days? In Philadelphia rightly they were not allowed to smoke in the street-cars, and it would seem not even on the platforms.

Mr. McKinley is well known to be an advocate of the greatest liberality in penitentiaries. In view of this Gen. Woods of Massachusetts, has prepared a bill which gives a pension to every man who served in the United States army or navy during the war.

The way in which whiskey has been smuggled into Alaska contrary to law has been discovered. A steamship ran on the rocks near Port Townsend, Washington.

Deafness cannot be cured by local applications as they cannot reach the diseased portion of the ear. There is only one reliable remedy, and that is by constitutional treatment.

Dr. A. J. Williams, Physician and Surgeon. West Union Bld'g, 414 1/2 Central Ave. HOT SPRINGS, ARK.

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.

SPANGLER. A dear mother in Israel is fallen. Sister Susan Spangler born April 18, 1828, died Dec. 1, 1896. She professed faith in Christ in childhood.

RESOLUTIONS OF RESPECT. Whereas, Almighty God in his infinite wisdom has broken the ranks of our church by calling to him our beloved brother Isaac P. Snelley...

Winifred Newman was born Jan 10, 1831, and was the widow of Wesley W. Newman, died Nov. 1, 1896, at the home of her daughter, Mrs. M. C. Crawford.

limiting the question Westminster articles by name. Meaning, in other words, that the Court of High Locomotive... Mrs. Susannah Phelps was born in Shepherdsville, Ky., Feb. 3, 1832, and died at her home near Shepherdsville Dec. 8, 1896.

WILLIAMS. Jan. 2, 1897, Mrs. Newton Williams, aged 26 years. A good man she has fallen asleep. As a husband and father he was faithful and true.

PHILIPS. Mrs. Susannah Phelps was born in Shepherdsville, Ky., Feb. 3, 1832, and died at her home near Shepherdsville Dec. 8, 1896.

DEATHS. Mrs. Susannah Phelps was born in Shepherdsville, Ky., Feb. 3, 1832, and died at her home near Shepherdsville Dec. 8, 1896.

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KENTUCKY SCHOOL OF MEDICINE HOSPITAL

The forty-first Annual Session opens January 1, 1897, and continues 8 months. The course is divided into Laboratory, Faculty, and Surpassing. Students taught at bedside in the hospital and in the field.

NEW YORK STORE

- January Sale of Muslin Underw'r. CHEMISES. Pain cotton, 25c. Cord band, 30c. Extra value, emb., 50c. Cambric, emb., 75c. Cambric, lace trimmed, \$1.00. Skirt Chemise, lace trimmed, \$1.25. DRAWERS. Plain tucks, cotton, 20c. Plain tucks, cambric, 35c. Umbrella style, cambric, 32c. Umbrella style, emb. cambric, 50c. Umbrella style, emb., 75c. Umbrella style, lace trimmed, \$1.00.

MONON ROUTE

CHICAGO. Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

ADDRESS: E. H. BACON, FRANK J. REED, D. J. A. LEAVELLE, G. P. A., Louisville, Chicago.

HARVEST BELLS

By Major W. E. Penn. Is regarded by all Baptists in the South as the best Song Book published. Round and Shaped Notes. Prices have been reduced. Sample copy, 50 cents.

Mrs. W. E. PENN., W. E. Springs, Ark.

BERMAN BANK

Fourth and Market, LOUISVILLE, KY.

General Banking and Savings Bank

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ILLINOIS CENTRAL

Union Depot, foot of Seventh St. Double Daily Service to Memphis and New Orleans.

MEMPHIS & NEW ORLEANS LIMITED. No. 3. Leave Louisville 8:55 p.m. Arrive Memphis 11:10 a.m. The fastest and best train leaving Louisville for the South. Pullman vestibled Gas Lighted sleepers, elegant coaches and Free Reclining Chair Cars.

St. Louis Air Line

Louisville, Evansville & St. Louis. Chicago and St. Louis. Under discussion unless the churches so desire.

LOUISVILLE TO ST. LOUIS. No. 1. Leave Louisville 8:15 a.m. Arrive St. Louis 11:10 a.m. No. 2. Leave Louisville 1:15 p.m. Arrive St. Louis 4:10 p.m.

LOUISVILLE TO EVANSVILLE. No. 1. Leave Louisville 8:15 a.m. Arrive Evansville 11:10 a.m. No. 2. Leave Louisville 1:15 p.m. Arrive Evansville 4:10 p.m.

EVANSVILLE TO LOUISVILLE. No. 1. Leave Evansville 8:15 a.m. Arrive Louisville 11:10 a.m. No. 2. Leave Evansville 1:15 p.m. Arrive Louisville 4:10 p.m.

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

City office southeast corner Fourth and Main. Trains marked * daily except Sunday unmarked are daily. *Depart Seventh and Cincinnati and the East. ST. LOUIS AND THE WEST.

LEAVE Louisville 8:30 a.m. Arrive Cincinnati 11:55 a.m. Arrive Columbus 5:50 p.m. Arrive Philadelphia 11:50 a.m. Arrive Washington 6:50 a.m. Arrive Baltimore 1:00 p.m. Arrive Philadelphia 12:30 p.m. Arrive New York 5:50 p.m. Arrive Boston 9:00 p.m.

ST. LOUIS, SPRINGFIELD AND THE WEST. LEAVE Louisville 8:30 a.m. Arrive St. Louis 12:30 p.m. Arrive Springfield 8:10 p.m. Arrive North Vernon 9:25 a.m. Arrive Evansville 11:10 a.m. Arrive Nashville 11:10 a.m. Arrive Memphis 11:10 a.m. Arrive New Orleans 11:10 a.m.

From East 7:30 a.m. 12:15 p.m. 6:50 p.m. From West 7:00 a.m. 12:15 p.m. 6:20 p.m. R. S. BROWN, D. P. A.

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

Royal Baking Powder ABSOLUTELY PURE

Items of Interest.

The year 1896 was a most prosperous one in England, and the same circumstances would have made it so in the United States had we had no Congress or one in whose wisdom every one had no confidence.

Lord Penryra is the owner of some state quarries in Wales. Some of the men who found the "union," and a committee from that union came to tell him how he must run the mine.

Among the trusts of which rumors have been heard in the last two months is the "great trust." The oilmen, the coal men, the iron men, etc., have combined and propose to put up the price of these foods.

The Viceroys of India reminds us of the old man who came into Murfreaboro in the second year of the war and declared there was no war going on.

The latest given an interesting account of a Roman house which has recently been discovered at Hadrum-Argan.

In December, for the first time in many months, the receipts of the United States exceeded their expenditures. The excess was \$2,041,49.

The treaty of arbitration between the United States and England has been signed by Sir Julian Pauncefote for England and Secretary Olney for the United States.

Gen. F. A. Walker, President of the Massachusetts Institute of Technology died suddenly of apoplexy in Boston on the 6th.

The treaty of arbitration between the United States and England has been signed by Sir Julian Pauncefote for England and Secretary Olney for the United States.

The Committee de Mas-Latrie has died in Paris aged 82. He was a distinguished paleontologist and a member of the Institute.

A landslide in the province of Modena, Italy has done great damage over an extensive area. The village of Stalmis, situated near 100 houses are known to have been destroyed.

Premier Laurier of Quebec who is a Catholic, despatched to Rome asking the pope to restrain the Catholic bishops from issuing a manifesto against the recent settlement of the Manitoba school controversy.

Mr. Gladstone has put a memorial window to the murdered Armenian at the Hawarden church. Mrs. Gladstone travelled in the ship and Mr. Gladstone made a speech in which he said he had "an unquenched hope that the triumphant career of wickedness of the greatest assassin in the world was doomed to be short lived."

USE HORNBY'S ACID PHOSPHATE. Dr. W. B. Fitcher, Indianapolis, Ind., says: "I have used it with great success in a large number of cases of nervous debility, and as a tonic after fevers."

ORDINATION.

On the 28th of December, 1896, Rev. John Seaton Norris was ordained to the full work of the Gospel ministry in the First Baptist church, Henderson, Ky. The council was organized by electing Dr. J. W. Warder chairman and S. D. Harris secretary, at 2:30 P. M. Bro. Norris related his Christian experience and call to the ministry, after which he was examined as to his doctrinal views; all of which was seemingly perfectly satisfactory.

Bro. Norris grew up here. He has had the prayers and training of a very pious mother, has been a model young man, respected and confided in by everybody. With a heart full of Christ and his life set on His ministry, he is worthy of the utmost confidence.

J. M. SALLEE.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola Plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1162 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma.

REV. G. W. PERRYMAN.

The departure of Rev. G. W. Perryman from Newport will cause genuine regret. For over seven years he has been identified with the city and its best interests as pastor of the First Baptist church, building up a congregation not excelled in the state for unity of purpose and concord of action.

bids him go with best wishes for his future prosperity.

The above clipping from the Newport Journal, speaks for itself. The compliment is no greater than he deserves. We join all who know Bro. Perryman in commending him to the First Church, Cincinnati, and pray that heaven's benediction may rest upon him and crown his labors with success.

So great was the demand for copies of "Through Botanyland to Sunset Seas" written by H. S. Kneeland and issued by the Passenger Department of the Southern Pacific road, that a new edition of 25,000 copies has just been issued in the same luxurious style.

A Very Popular Calendar.

Few people in these busy days are willing to live without a calendar to mark the passing of time. This fact, no doubt, accounts for the calendars of all kinds, colors, shapes and sizes which flood the malls at this season.

WHO'S SHELLABERGER?

He's the Wire Fence Man of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write for it.

THE MARKETS.

Report for the Week ending Saturday, Jan. 9, 1897.

Cattle.—The receipts of cattle to-day were very light. The market to-day was quiet, with prices steady. The yards were cleared.

Hogs.—The receipts of hogs to-day were 3,000 head. The market was steady to firm at \$3.25 for heavies and mediums and at \$3.25 to \$3.50 for lights.

Sheep and Lambs.—The offerings were scarce and the demand strong at quotations.

CATTLE.

Extra shipping cattle, 1,400 to 1,600 \$4 00 to 4 25 Light shippers, 1,200 to 1,400 lbs. \$3 75 to 4 00 Best butchers, 1,000 to 1,200 lbs. \$3 50 to 3 75

HOGS.

Choice packing and butchers, 225 to 300 lbs. strictly cured..... \$3 25 Fair to good packing, 180 to 200 lbs. 3 25 Good to extra light, 100 to 150 lbs. 2 25

SHEEP AND LAMBS.

Good to extra shipping sheep..... \$2 75 to 3 00 Fair to good sheep..... 2 50 to 2 75 Common to medium..... 2 25 to 2 50

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Jan. 9, 1897.

BULLY—1896 CROP.

Ref. Colory. Trash, green mixed..... \$1 00 to 1 25 Trash, sound..... 1 25 to 1 50 Common lugs..... 1 75 to 2 25

Choice of the House In SHOES. Men's at \$4.98 Ladies' at \$3.98

This includes Hanan's and all other Men's \$3, \$4.50 and \$7 Shoes at \$4.98; also all leading brands of Ladies' \$3 and \$5 Shoes at \$3.98. Send MAIL ORDERS at once, and they will be filled with the best things in the house.

Hanan's Shoes at \$4.23. Ladies' \$3 Shoes at \$2.48

Hanan's Calf and Vici Kid, all styles: \$5 goods cut to \$4.33. Also all our other \$3 goods, including enamel cork soles, and four styles in Shell Congress, single or double soles; and Patent Leather, in four styles—all at \$4.23.

\$4 Shoes at \$3.23. All our \$4 lines, including Box Calf, lace, double sole, extension edge, Tan Storm Calf, lace, double sole, extension edge, leather or laces lined; Enamel, lace, single or double sole, extension edge—regular \$4 goods, cut to \$3.23.

\$3.50 Shoes at \$2.98. All our regular \$3.50 lines, in Calf, lace or congress, cork sole, double soles, and six different lines of heavy single soles. Good year welts, plain French and London toe—all cut to \$2.98.

Ladies' \$4 Shoes at \$3.36. Ladies' Enamel Leather, lace, Good Year welt, \$4.50—lace of Tanstorm, patent leather or kid toes, Good Year welt, turned soles. Tan, Vici Kid, lace, silk-worked eyelets, razor or coin toe, and all other regular \$4 lines—cut now to \$3.36.

Ladies' \$3.50 Shoes at \$2.98. All our regular \$3.50 lines of fine Vici Kid and Box Calf; button or lace. Good Year welts and turned soles—cut to \$2.98. And all our regular \$3 lines, cut to \$2.48.

Ladies' \$2.50 Shoes at \$1.98. All our regular \$2.50 lines of Vici Kid; lace or button; razor or coin toes—cut to \$1.98. And all our regular \$3 lines, cut to \$2.48.

Misses' Shoes at \$1.23. Misses fine Box Calf, lace or button; heavy soles; sizes 11 to 12, cut to \$1.23; and sizes 8 to 10 1/2, cut to 98c. Also Misses' Dongola, button, patent-leather or sole-leather tip, sizes 11 to 12, cut to 98c.

Ladies' 7c Overgraters 45c Ladies' 8c Overgraters 30c Ladies' 5c Overgraters 25c

Kleinhaus & Simonson, Mammoth Shoe & Clothing Co., 424 to 434 West Market.

Table with columns: Good leaf, Fine and selections, Year 1896, Year 1895, Year 1894, Year 1893, Total new crop sold to date, Sold to date in 1896, Sold to date in 1895, Sold to date in 1894, Sold to date in 1893, Rejections this week, Rejections same time in 1896, Rejections same time in 1895, Percentage of rejections to auc'n sales, '96, Percentage of rejections to auc'n sales, '95, Percentage of rejections to auc'n sales, '94, Rejections since Jan. 1 to date, Rejections same time in 1896, Receptions this week, Receptions same time in 1896, Receptions same time in 1894, Receptions since Jan. 1 to date, Receptions same time in 1896, Receptions same time in 1894.

JUSTLY FAMOUS W.H. BAKER'S CHOCOLATES COCOAS HIGHEST GRADE NOW HAS WORD BEST CONSPICUOUSLY PRINTED ON LABELS