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Faith, Hope and Love, these three.

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NEVER forget that what seems to you the greatest affliction now, may show itself in the hereafter as the greatest blessing. And that which you most desired as a pleasure may prove to have been your greatest misfortune.

The *Congregationalist* says the Episcopal church of England has once more demonstrated the truth confirmed in all history that church unity tends to the worst of all tyrannies. Religious freedom is only safe when the churches are separate and distinct bodies.

In a speech in Boston a talented and godly minister said: "He who saves the souls of others shall surely save his own." Scripture proof of that is lacking. A hypocrite could preach sound truth and save souls, God honouring the truth. A man may preach the Gospel and be himself a castaway.

The *Congregationalist* says of Spurgeon's sermons: "Except the Sermon on the Mount, no sermons have ever had so wide a circulation, nor, indeed, can any work of similar literature compare with them in the number of probable readers in a single generation. And the power is not in style, which is of the simplest, or thought, which is neither deep nor subtle, but in adaptation of evangelical truth to the heart and conscience of plain people."

The statistics of the Southern Presbyterians call for prayer and great thoughtfulness in that denomination. The candidates for the ministry have decreased in two years from 445 to 402; the average increase for a year among ministers has been 30, but this year it is 12. The increase in churches per year has fallen from 75 to 12, and there were 11,874 additions on examination as against a previous average of 13,800 for three past years.

The *Watchman* tells a story from which many lessons can be drawn. Just before the November election one Boston minister spent five or six Sunday evenings in denouncing one of the political platforms and the nominee of that party. On the last night there was an after-meeting after the sermon (1) and a prominent brother was called on to pray. He responded by praying to the Lord to cause the "great and good man to be elected President" whom the preacher had denounced.

In an article in the *Outlook* Principal Fairbairn, of Oxford, says: "The conduct of worship is becoming a sort of depraved fine art. The attitude to God tends to fall out of consideration, through the emphasis which is laid upon the agreeableness to man. What we need is an awed worship in which the feeling of what 'satisfies God is all in all, and what is pleasant to man does not in any degree come into the consideration." Words which every pastor and Sunday-school superintendent would do well to memorize and repeat to himself every Sunday.

DR. WHITSITT'S "QUESTION."

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

IV.

It is a source of satisfaction, as well as an occasion of gratitude, that we are, through the enterprise of the editor of the *Recorder*, enabled at last to examine the whole text of the two documents concerning which Dr. Whitsitt, as well as the rest of us, had been compelled to speak from so fragmentary knowledge. The publication of the papers themselves puts beyond controversy the true place of the sentence so much emphasized. It is further manifest that the one paper is given exclusively, and the other chiefly, to a record of events occurring in a Pedobaptist church. The first has nothing to say of the origination of a Baptist church, but refers to the dismissal of certain persons who had already "joined with Mr. Spilsbury," implying the independent existence of his church in 1638, if not in 1633. The second reiterates the account of the dismissal of the same individuals in 1638, (they being "convinced" that "baptism was not for infants, but for professed believers") to the same church. Then follows the all-important paragraph for 1640, which recounts the "sober conference in the church" whether "professed believers" might "enjoy dipping," ending in the immersion of "their friends" by Blunt and Blacklock. It is not until 1644 that there is any recognition of the Baptists as having "become seven churches in London." Neither Blunt, Blacklock nor Jessey appear as signers of the confession then issued. As corroborative of the construction heretofore suggested, limiting the question of difficulty arising in this Pedobaptist church to that of repetition rather than form of baptism, it may be noticed that although Mr. Jessey appears from the natural import of the language used, to have been convinced in 1640 of the necessity of immersion itself, it was not, as expressly stated, until 1645 that his scruples as to the other point were so far overcome that he was persuaded that he "himself should be baptized."

On the whole, it seems reasonable to conclude that while "many of the Independent and Baptist churches of London" may have originated from the Jacob church, as stated in the title of the alleged "Jessey Records," all of them did not do so, as is implied in the very limitation used. That document, as well as the Kiffin *Mss.* (so called), instead of assuming to record the beginning of all such churches, implies the contrary rather. "There were Greeks before Homer," and Baptists before Kiffin or Jessey.

We might perhaps rest here, since the remaining testimony seems to have been regarded by Dr. Whitsitt as ancillary, and, taken by itself, inconclusive. It has been apparently introduced, to borrow his own expression, "for good measure." But I may be mistaken in this, and it has in fact impressed other minds seriously. I proceed; therefore, to consider the seven circumstances designated as "monuments" of the momentous change among Baptists supposed to have occurred in 1641.

The first of these is the publication of the "Confession of the Seven Churches" in 1644 (really issued in 1643). The fact that the immersion of believers is here for the first time in English history positively prescribed, is claimed to be inconsistent with the assumption that the practice had existed long before. But is it any less credible than the opposite assumption, before commented on, that the fifty-four churches represented by it had simultaneously, unanimously and violently reversed their own traditional practice and challenged the intolerant sentiment of the community at this point, and that without assignable occasion?

The argument from silence, as Dr. Whitsitt elsewhere recognizes, is feeble at the best, and is here completely neutralized by reasonably explanatory circumstances. The Baptists, like the other early dissenters, "scrupled" the use of "formal words" (to borrow their quaintly expressive phrase), and were slow to promulgate set creeds. Such documents, erected at first to serve as lamp-posts by the way, had too often served as hanging-posts instead, and they were shy of them accordingly. Moreover, under the reign of anti-Christ they (the Baptists) had been the common target of all guns. Not only the Romish, Episcopal and Reformed parties, but the Separatists also, between whom and themselves there was so much in common, denounced them as revolutionists. To have issued a manifesto would have been voluntarily to hoist a signal revealing their corporate existence, disclosing their hiding-place, and drawing a more concentrated and deadly fire. But there had now arisen, for the first time, an emergency that compelled, as changed conditions also rendered safely possible, a positive utterance. Up to the Westminster Assembly all religious bodies in England had recognized and even insisted upon immersion as normal baptism. But that Assembly, for the first time in English history, had positively rejected it from the ritual, repudiating its necessity. That this repudiation was the immediate occasion of the Baptist Confession, with its explicit definition of baptism, is manifest not only from the language of the Baptist article on that subject, which verbally antagonizes that of Westminster, but from the distinct statements of the preamble referring to the Westminster articles by name. Meantime, the abolition of the Court of High Commission, and the relaxation of the extremest forms of ecclesiastical legislation, had made it less dangerous to speak. If this was the first official and explicit, it was certainly not the first actual, setting forth of this idea by Baptists. From the time of the martyr Schwedley, whom Fox reports as declaring in 1401 that "Christ was buried that we might be buried by baptism into his death," frequent utterances are to be found admitting of no other rational interpretation than insistence on immersion as Scripturally essential. It is of small significance that an official declaration, among a people radically indisposed to formal pronouncements, was issued only when an emergency compelled it and external conditions made it prudent.

The second "monument" mentioned is the successful repudiation of the invidious name "Anabaptist"—the term "Baptist" appearing first in 1644. How such a circumstance could tend to prove the coincident substitution of immersion for sprinkling, is not very obvious; for change of form could not in the least affect the essential circumstance out of which alone the name had grown, the repetition of the ceremony itself in any form. But the statement that the stigma in question was first so removed at that date is historically unwarrantable. In the disputation at Berne in 1532, the opposing parties are in the record, then made, designated as "Predicanten" and "Taufor" respectively. In the Zurich "Actensammlung," as given by Egli, the title "Taufor" is constantly employed, as well as in other contemporaneous writings. Bullinger, in his diatribe against the Anabaptists, used terms which are rendered by his son-in-law Simler (in his Latin translation of 1560) "Baptiste seu Anabaptiste." The familiar name of the Mennonites from the beginning was "Doopsgezinden," which had in it noavor of Anabaptistic reproach.

The third "monument" noted is the beginning of a baptismal controversy at the date mentioned. And here the thesis is somewhat dwarfed. For it is now only claimed that "nobody wrote in favor of im-

mersion as the exclusive act of baptism prior to 1641." But the introduction to the claim that immersion is the exclusive form of baptism is by no means identical with the introduction of immersion itself, and the controversy engendered by that claim would touch an irrelevant issue. The real origin of the controversy in question, as well as its scope, is thus inaccurately indicated. It was the attempted exclusion of immersion by the Westminster Assembly, and not the attempt of the Baptists to introduce it, that gave rise to the discussion. This aroused Baptist- and Churchmen alike. One of the most conspicuous figures in the debate, as a champion of immersion, was Dr. Wall, of the Church of England, who, in his famous "History of Infant Baptism," denounced the Calvinists as the first officially to repudiate the Scriptural and historic form of the ordinance. It is true, no doubt, that up to this time emphasis had been laid upon the subject rather than mode of baptism, as implied in the prevalent epithet characterizing the dissenters, by their most noticeable tenet, as "Anabaptists." Immersion was then questioned by nobody, and its practice could provoke no invidious comment and compel no isolation. But re-baptism was an eccentricity that seemed to involve an insult to the church and a menace to the state, such as at once to provoke resentment and become the absorbing centre of debate. It was only when the fire came from a new quarter that it became necessary for Baptists to redirect their own artillery.

The fourth "monument" pointed out is the division of churches on this issue, beginning at the date named. Such division can, of course, have no bearing on the topic under discussion unless the churches so divided were Baptist churches. But those mentioned in Dr. Whitsitt's argument were clearly not so. It is not unreasonable to suppose—it seems historically probable, rather—that in Pedobaptist churches, like that founded by Jacob in London, some, from time to time, were convinced solely as to immersion, some as to the necessity of faith before baptism, while some went on to insist on the immersion even of those who had been already received as church members. That division on such issues had not already occurred is not at all certain. Mr. Jessey had in 1639 organized a church in Wales, having a Baptist and Pedobaptist pastor respectively for its two constitutive parties. Bogue and Bennet, in their "History of Dissenters," refer to many churches in this transition state of which they say "it would be difficult, because of intermixture, to know with which denomination they should be classed." Such mixed churches still exist, but the fact does not prove that Baptists in England are just beginning to immerse.

The fifth "monument" is the alleged alienation of the Mennonites from the English Baptists through the introduction of immersion by the latter. But the English Baptists (certainly those of the Jessey type) did not refuse communion with the unimmersed nor even deny the sufficiency of Mennonite baptism as a basis of membership. On the other hand Prof. Muller says in regard to the reception of Smyth and his flock into the Mennonite church in Holland (and it is worthy of notice as indicating his unwillingness to affirm positively as to the form of their baptism "they cared only for the very nature of the baptism ("as founded on full age" a note adds) and were therefore willing to admit those who were baptized by a mode differing from theirs, just as we are wonted to do nowadays" (italics mine). They did not antagonize each other, although they may have differed in practice, at this point. But that English Baptists never accepted foot-washing, never refused civic oaths, and

(Continued on fourth page.)

DR. LESLIE WAGGENER AS A TEACHER.

BY PROF. J. P. FRUIT.

In teaching Dr. Waggener displayed the finest common sense. He had no eccentricities; resorted to no subterfuge of method; despised "sham."

He was what he appeared to be, a nobleman, of broad culture, deep feeling, refined sensibilities. Inherent worth shining out so conspicuously from a splendid physique gave the world a surance of a man, and commanded respect; a strong personality gave him the rule of a young man's will, and the shaping of his character.

To one who knew him and felt the quickening power of his personality, it is not fulsome to recall his form and figure as a fair and stately palace—radiant palace—reared in the monarch Thought's dominion, where one could see through two luminous windows "the ruler of the realm."

He was a scholar, but he was at the same time that which makes scholarship of double worth; he was a teacher. He became a scholar because he was first a teacher—a born teacher. The kind and character and breadth of his learning bear witness to his lofty conception of what a true teacher should know and how he should know it.

He learned what he taught, not merely with the head, but with the heart, for a student felt that it came from the deep well-spring of his soul. He recognized that only what comes from the heart goes to the heart, and that assimilation which makes knowledge a vital part of one's being must take place within the realm of emotion.

He was, consequently, a master at adaptation. With marvellous skill he could take the dry-as-dust stuff of text books and invest it with as interest that arrested at once and completely the attention of his students. What was, on the page, dull dead prose, acquired for us through his interpretation a personal interest. He so cleverly transferred his interest in the matter to us!

How did he do this? He never forgot the difference between learning a thing for one's self and learning it for others. He never forgot that he was the mediator between facts and principles—pragmatically stated—to be learned, and the undisciplined, but inquiring young mind. The problem at every point was how to adapt this material so as to interest the student in the subject itself, and thus to gain a vantage ground for the easiest and most profitable mental discipline. The reconciliation of dry facts and the careening young mind must come through him!

His first and fundamental aim was to be clear—clear to the student. His prime interest was in the student, and his first consideration, clearness. Every lecture and every recitation called for the exercise of his skill in this particular. So clear he always was that one not only could understand, but must understand. The charm of his clearness was the impression upon the student, that the whole matter "lay in his mind as truly but as softly as the landscape lies on the eye." There was apparent, no effort.

His conception of clearness very subtly included other rhetorical elements which unwittingly engaged the student's interest, but for mental discipline he relied upon having the student make distinctions. For instance, he would ask, what is Tautology? What is Redundancy? Then, distinguish tautology from redundancy? In a number of sentences illustrative of these two rhetorical faults the word would be to distinguish the one class from the other. To be able to make distinctions is to have a logically trained mind.

He was the man to write a text book on rhetoric. He knew the subject in such a successfully, practical way. It is to be regretted that his time was so fully occupied that there was not room left for him to build a monument to himself in writing such a book.

After all, one must confess that nothing more definite can be said of Dr. Waggener's success in teaching, than that it is attributable to the genius of his personality. How many men today in our colleges and universities who understand the principles of rhetoric, yet do not understand them as he did, practically! A born teacher is a born rhetorician.

Somehow Dr. Waggener stood out before the student's mind as the finest exemplar of

what he might become in learning and culture. If Dr. Waggener was interested in grammar, the student could not stultify himself by underrating a thorough study of it. If Dr. Waggener put a high estimate upon a knowledge of the principles of rhetoric, could the student afford to neglect them? If Dr. Waggener found in literature, prose and poetry, treasures "which far out shone the wealth of Ormus and of Ind," all the more inducement it was for the student to mine these fields. His own sterling self recommended everything he taught, and was in after life to the student his inspiration to greater efforts for learning and culture.

HELP THE PASTOR.

Help the pastor this year. There are some people who think his preaching last year was not quite as good as it was the year before. There was disappointment that the membership was not increased and that the financial report was not good. There were other features not encouraging. This present year may be an improvement. It can be made a better year for pastor and people. What can be done to bring about this blessed end?

Help the pastor make new friends this year. Help him to enlarge his acquaintance. There are people who do not know him, people whom he has not met. Bring them together. There are people who do not understand him, and some have been prejudiced against him. Others who do not appreciate him. Try to set the pastor right with all these and help him win the people who have not been drawn to him. If he has in any way unintentionally or otherwise offended anybody help him make amends. In proportion as he has friends, and as the people consider him their friend will he do good.

Help him this year by building up the congregation. He must not be left alone to build up the congregation. He cannot do it unaided. You must help him fill the pews. The services must be made attractive. Improve the music, the singing, make the house of worship comfortable. Show the strangers and non-attendants that they are welcome. The preaching will be very much better if the house is full. The people will think more of the preacher if the congregation is large. The floating population will come to hear your pastor if the congregation begins to grow. There will be conversions if the prayer-meeting is largely attended and the Sunday-school built up. The contributions will be larger, the pastor's salary will be more easily collected if the congregation is large. Very much depends on building up the congregation and the people must help to do it.

Help the pastor by a judicious use of the tongue. Tell of the pastor's good qualities, his strong points, his success. It is not necessary to flatter nor exaggerate. He does preach well sometimes. Speak of it, tell it to others when you think he has done well. He is wise and prudent sometimes—give him credit for it. Don't advertise and magnify his weak points. No doubt he has his weak points, every man has, but they ought to be passed over if possible. There are many people who will never know of his weakness and failings if the church members would only be wise to say nothing. Do not speak disparagingly of his wife and children. Help the family and that will help the pastor. Do not speak of the mismanagement in the pastor's family. People are apt to find it out soon enough if it exists. Help the pastor by being a real friend to him and his family, and a true friend will try to use the tongue as its Maker intended it should be used.

Help the pastor this year by complaining less. Don't be a fault-finder. Do not worry and distress the pastor by telling him of the shortcomings, failings, the weakness, the evil doings of some other people. This is the way some members entertain the pastor when he calls. They tell him how they have been slighted and neglected and badly treated by their brethren in the church. They complain of indifference and coldness in the church. They tell him how liberal, affectionate, active and pious the members of the other denominations are, how well they treat their preacher, how eloquent he is, and that he draws large congregations. With these complaining people everything is wrong in their own church, and they see nothing going right. This is not the way to help the pastor.—Bap. Courier.

DO YOU DESIRE A REVIVAL?

BY THE REV. THEODORE L. CUTLER, D. D.

The word "revival" is often used very inaccurately; as when the public press announces the commencement of a series of special religious services by saying that Mr. A. or Rev. B. is about to "commence a revival." The word when properly used describes that condition of a church or of a whole community in which Christians are more than ordinarily active, and the conversions of the impenitent are more than ordinarily numerous. Reviving means a new life, and that comes from "on high." Whatever the other characteristics of a genuine revival may be, two phenomena are always essential and visible—the Holy Spirit quickens believers and the Holy Spirit regenerates sinners. Every pastor and every church that sincerely desires a new quickening must remember that it is not to be got by mere human power or by mere human machinery, "by my Spirit, saith the Lord."

We are always safe in going back to headquarters. What did the first Christians do? They came together in an upper room, and they "continued, with one accord, in prayer and supplication." The first revival began in a small prayer meeting. Had there been a daily prayer in Jerusalem in those days it would probably have bestowed but scanty notice upon that gathering of fishermen, and publicans, and modest women who met to do honor to the crucified Nazarene, but the seed of fire there kindled soon leaped in living flame over the civilized world. The Holy Spirit came down upon them! Those straightforward Christians gave themselves at once to proclaiming the new gospel, to the consecration of their money to the Lord's service, and to the conversion of souls. They set about a style of conduct which produced such a prodigious impression upon "outsiders" that they "found favor with all the people." Their conduct was a fair representative of their Master's teachings; it was the beauty of holiness in the dew of its youth; it was full of good works and practical philanthropies. Those early disciples followed worship with work; praying led to practice; their liturgi became a life. Conversion of sinners came immediately, came abundantly; and every day more or fewer souls were saved. The Holy Spirit was the moving power through it all.

The chief features of that pentecostal revival have been the characteristics of every genuine revival from that day to this; and if your church or your community has a revival, it has got to be patterned after that model. Most revivals have humble beginnings, and the fire starts in a few warm hearts. Never despise the day of small things. During all my own small ministry, nearly every work of grace had a similar beginning. One commenced in a meeting gathered at a few hours' notice in a private house; another commenced in a group gathered for Bible study by Mr. Moody in our mission chapel; still another—the most powerful of all—was kindled on a bitter January evening at a meeting of young Christians under my own roof; Dr. Spencer, in his "Pastor's Sketches" (the most suggestive book of its kind I have ever read), tells us that a remarkable revival in his church sprang from the fervent prayers of a godly old man who was confined to his room by lameness. That profound Christian, Dr. Thomas H. Skinner, of Union Theological Seminary, once gave me an account of a remarkable coming together of three earnest men in his study when he was the pastor of the Arch-street church in Philadelphia. They literally wrestled in prayer. They made a clean breast in confession of sin, and humbled themselves before God. One and another church officer came in and joined them.

The heaven-kindled flame soon spread through the whole congregation in one of the most powerful revivals ever known in that city. It was during that awakening that Dr. Lyman Beecher delivered his celebrated discourse on the "Moral Government of God;" and when he came down from the pulpit he was asked, "Doctor, how long did it take you to prepare that sermon?" "About forty years," replied the veteran. He had put into it the deep thought of a lifetime. Great preaching and great praying may be expected when souls are fused with the baptism of fire.

Let no one dismiss these experiences of the masters in Israel by saying that the times have changed, and methods have changed, and that new ideas must be invented to meet new conditions. Human nature has not changed; the divine promises have not changed; and any new methods which rely on human ingenuity and not on the omnipotence of the Holy Spirit are doomed to ignominious failure. The New Testament teaches us—and all history confirms it—that the only two agents that are to bring this sin-smitten world back to God are the Holy Spirit and the Christian church; but the church without the Spirit is utterly powerless to move itself or move others as a locomotive is to propel a train until a flame is kindled beneath its boiler. Not one of Christ's apostles converted a single soul until the gift of the Divine Spirit had been bestowed, but when Peter received the power from on high he brought three thousand to Christ by one discourse. Finney, the king of evangelists in his day, acknowledged that his sermons were but "sounding brass" when he relied on himself, but when he became filled with the Spirit the weight of his spear was as a weaver's beam, and his words were clothed with thunder. The command, not merely to Christians eighteen centuries ago, but to Christians in America to-day is, "Be ye filled with the Spirit."

When a minister is Spirit-filled he becomes courageous to preach pungent, conscience-moving, and heart-searching truths to arouse backsliding and convict sinners. He emphasizes the necessity of immediate repentance—a style of preaching none too common in these days. When he is Spirit-filled he is inspired with tender sympathy and with intense solicitude for the salvation of souls. When church members are filled with the Spirit they do not need to be scolded to a prayer meeting or to be baited to church by some special attraction in the pulpit or the music gallery. Their purses open at the touch of charity and their tongues are unloosed to speak for Christ. They are as anxious to win converts to Christ as the political "workers" were to win votes in the late presidential election. In short to be filled with the Holy Spirit is to have the only genuine revival.

Can you have an outpouring of the Holy Spirit? Yes, if you seek aright, and pray aright, and work aright. God never lies. In too many churches the Spirit is grieved away, and "quenched" by duty-neglecting, world-worshipping members. "Ye do resist the Holy Ghost" is the tremendous indictment against pastor and people who are content with utter barrenness. The only hope in such a church is a baptism of fire. It must be sought, not by sending off for some human agent, or inaugurating some "taking" novelty, but by going straight to God. A few persons may bring about a new state of things by putting themselves into the right attitude to receive the looked-for and longed-for blessing. Stereotyped prayers from formal lips avail nothing. There must be a clearing out before there can be an in-filling, and a breaking down in penitence before there will be a building up in strength of faith, and holy zeal, and love for soul and Christly living. Do you thirst for the Holy Spirit? Are you ready to work with him? Are you willing to pay the price of a genuine revival—whatever dead limbs it may cut off or false hopes it may blow down? Then you may have it, with all the joys and immeasurable blessing that it will bring. "Behold, make all things new;" when Christ's promised Spirit comes, that will be fulfilled.

It is in the private spheres and familiar daily intercourse of life that most of us are called to give this testimony, and to give it by manifesting in this intercourse and in these retiring spheres the spirit of our Master. What an opportunity does the family, for example, afford for constant and affective witness-bearing! How a mother may honor Christ in what she says to her children about Him, and especially by the manner in which she fulfills her everyday home duties! How a wife may thus testify of Christ to her worldly, unconverted husband!—Selected.

As you go forth to your work I can wish for you no better equipment than is implied in the words, "Whom not having seen ye love, and in whom, though not seeing him, yet believing, ye rejoice with joy unspeakable."

QUESTIONS ANSWERED.

BY SENEX.

A good brother in Tennessee is troubled over the tendency of many things which he sees in the Sunday-school. So are many of the able pastors. The difficulty is to decide what is the root of the wrong, and to eradicate that. And also to decide how to remove the evil without injuring the good. The churches have been going on now for a long time with their eyes shut tight, slaving away to the Sunday-school without considering closely what is done and is taught in them. But they are being awakened from their sleep, as this goodly man's letter shows, and as many similar letters from others show.

He asks first, "Is there a special call to the ministry to preach and to teach, or is the call made to all regenerated persons to preach and to teach?" There is a special call to the ministry, and special qualifications required of elders and bishops. An elder is one who has been called to preach—a bishop is an elder who is pastor of a church. Several preachers were in the apostolic days members of one church, but they were not all pastors of the church. In Timothy and in Titus are found the special qualifications of elders and bishops. There is a sense in which all Christians are called to preach and to teach; they should be ready at all times to speak to a friend or a neighbor to urge reconciliation with God in the pardon for their sins.

"Does the word 'teacher' in the Bible include the Sunday-school teacher and the superintendent?" My impression is that it has reference to preachers who were to build up the saints in their most holy faith. "Ought the Sunday-school teachers not to be examined thoroughly by the church as to their doctrine and knowledge of the Scriptures?" They certainly ought to be examined by some one, and the examination is of course that the pastor, instruct the brethren, and they instruct their own children. But if men will turn themselves into money-making machines, being so absorbed in business that they take no time to do their duty to the souls of their children, or to the souls of those who are closely the piety and the knowledge of those to whose spiritual guidance their children are entrusted.

"What would be your idea for a teacher of a person who would say that the twelfth verse of the second chapter of First Timothy is a case of barbarism, and ought never to have been allowed in the translation of the New Testament. That people of the present age of enlightenment have more sense than to believe any such 'stuff' as that." I should say that for flippant irreverence and blasphemy the twelfth verse of the second chapter of First Timothy is a case of barbarism, and is just as well fitted to be a teacher in the Sunday-school as a rattlesnake is to be a playmate for children. "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let God be accused," is Paul's solemn anathema.

A person may be reverent and yet try to explain commands of Scripture. Such an one will say that whatever the text really means is the will of God to be reverently obeyed, but may think some other interpretation than the one which is correct. That person is wrong, but is not blasphemous and wicked. But one who will say that any word of Scripture is "stuff," and that people have too much sense to believe it, has denied the faith, and is worse than an infidel.

"Did Dr. Brewster's sermon after all the Sunday-school is a failure?" I did not hear his remark which was made, I believe, in some meeting in Louisville. But my impression is that he said he was sometimes tempted to say something of that kind.

"What is your idea of the modern Sunday-school, any way?" The difficulty is to bring a blessing or a curse to humanity and the church? Do you think it has a tendency to make our children love and appreciate preaching more than they otherwise would do? If it does not, it does more harm than good. I leave that question with parents and pastors. The parents should look over their congregations on Sunday morning, and see how large a proportion are children and then answer the question. Let the parents consider how regularly their children, whether young children or grown persons, attend the church on Sunday. And if they do not attend, answer, let them consider what is best to be done in the fear of God.

"What do you think of the plan of taxing church buildings?" It seems to me I have answered this question before. I am not sure, and I am not sure my readers have so much better memories they will recollect the previous answer. I think the agitation to tax church buildings is a most ingenious device of Satan to break down the down-town churches. And he is using the morbid consciences of some of our best men to aid him in his work.

The down-town churches are just where churches are most needed. But in the Northern cities they are badly weakened by the moving of their members to the other parts of the town, or to the suburbs. To digress a little, one of the most beautiful things in Southern character is that we give our children a love and reverence we feel for our mothers to our mother's state and our mother church. You never hear a New Yorker speak of his state with the passionate love and devotion which a Virginian or a Kentuckian or a Texan uses when his state is mentioned. The churches are just where churches are most needed. But in the Northern cities they are badly weakened by the moving of their members to the other parts of the town, or to the suburbs. To digress a little, one of the most beautiful things in Southern character is that we give our children a love and reverence we feel for our mothers to our mother's state and our mother church. You never hear a New Yorker speak of his state with the passionate love and devotion which a Virginian or a Kentuckian or a Texan uses when his state is mentioned.

Had the first church in Richmond, Va., been located in New York, it would have been given up long ago. The membership would have widely scattered, many of them far from the church. But they love with devotion and pride the "Old First." To ask them to desert that would be like asking them to turn their backs on their mothers. They were trained by their par-

ents, and they are training their children to love and reverence their mothers, and to her great glory. This noble trait in Southern character gives the down-town churches a strength and life they have not in the Northern cities, and it is a thing to thank God for.

To go back to my point. The down-town churches are in better shape than the badly needed. But they are also just where the land is most valuable, and therefore where the taxes would be highest. If they were taxed, in the Northern cities at least, it would be impossible to keep them up. The wealthier people move away, leaving the churches to decay. The churches, join some church of the same faith and order in other parts of the city. The members who live around the church are poorer. To support the pastor and help their many poor is all they can do. If they had in addition to pay taxes on the valuable ground occupied by the houses of worship, existence would be impossible to them.

There is no union of church and state in falling to tax their buildings. Money is not taken from other tax payers for their benefit. Nor do other churches have to pay more than they would were the churches not there. Remove the churches and their influence, and the bills for police and trials, &c., would soon be far more than the taxes on the land occupied by the churches would bring in.

If a church building is used in any way for money-making purposes, it ought to be taxed as other business houses are. But as long as it is indeed consecrated for the worship of God, and never used under any specious pretenses for money-making, so long it ought not to be taxed. It does not mean that making money by paid lectures and concerts, and suppers is wrong—that is another question. But if it is used as a house of business it ought to fare as other business houses do.

A sister wishes to know whom we will love best, so long as we are in Heaven, and so long as we are on earth? I do not know whom we shall love best there. I am puzzled over the question sometimes myself. I do not think that this question, as she fears, may show a disposition to pry into the hidden things which belong to God. It is long that we have loved, and so long to know all we can of it, provided, of course, we are careful not to allow our thoughts to contradict anything in the Bible, nor to imagine that our conjectures must be true. It would be a blessed thing if we thought more and of fewer of Heaven than we do.

Let the sister first firmly fix in her mind that I am only giving my thoughts, and I do not affirm they are true. I love to write of things of which I can speak positively, because God has spoken. But sometimes it is not wrong to indulge in conjecture, and to give our own views on a subject, and that is in Heaven we will love God supremely. All other love will be as nothing in comparison to our love to Him.

This being fixed and sure, I am inclined to think we will love best the one who are most like Him. Those whose character and holiness glass the greater reflection of His character and glory. There will be degrees of love in heaven. There is no dead sameness there! And there will be difference in rewards and difference in glory. There will be a difference through all ages between the saints. Spurgeon's sermon was barely saved "so as by fire." In this world, if it was not for sin, for earthly ties that are rightly dear, for selfishness, and for other such reasons, we would love the noblest best. In Heaven will we not do the same?

In case of those who have been long dead, and in which none of these temporal and personal motives influence us, we love most the noble. Take as an illustration Joseph and his brother Simeon. Simeon was saved, we all believe. Who loves him as we do Joseph? Why should we love him as well in heaven as we do his noble brother? All will be perfect in holiness, but each will be perfect after his kind. And perfection does not mean equality.

But we are to keep on growing through eternity, getting more and more like God in all things with yet an infinite distance between. From Joseph and Simeon, whose holiness I have never been able to form an opinion. Say, for example, that Moses and Paul were equal in faithfulness, ability, singleness of purpose, &c., will the fact that Moses was in heaven so many years before Paul make him greater in grace and in likeness to God through all eternity? If it were so, it would be right. Whatever God does is right because He does it. And Paul would rejoice in Moses' greater progress, knowing that he had received infinite blessings when he deserved only God's wrath.

In the same verse in the Bible which seems to indicate that those will love us most who owe us most. Our Lord in the parable of the unjust steward told his disciples to make to themselves friends of the mammon of unrighteousness that when ye die they may receive you into everlasting habitations. I think it means that those whom we helped on earth will welcome us most eagerly into heaven and love us most.

If those to whom we have done the most good love us most, it is probable we shall love best those who have done us the most good. And as the greatest good which one human being can do another is to be the means, under God, of his conversion, we shall love the one who has done most in our going to God for the pardon of our sins. Next to that one we shall love the best those whose influence and help aided most our growth in grace. If, then, we desire to be loved by many, and to be deeply loved, we must inter-convert ourselves in their conversion and in their aftergrowth in grace.

It may be, though, that we shall love those best for whom we have done most on earth, just as a mother loves the child who needs the most of her care. This may be a bond in heaven. But think each one of us loving God supremely will love the one best who has loved us most like Him. Whether the natural desire to stand first in some one's affection is a natural desire, or one which we will go with us into Heaven, I do not

know. What we know is that we shall be holy and love God, and love one another.

In regard to those who have been dearest and nearest to us on earth, it is sure that we shall know and love them. Dives knew Lazarus across the gulf. But that they shall be nearest and dearest there, is another thing. They may be, and it is a question of some difficulty to think that, let her think it. She is as apt to be right in so thinking as I am in thinking we shall love best the one who has grown most like God. We know, however, from our Lord that the closest tie of all, so close that they are called the walls of Jerusalem, is the tie of the sister who has three wives and love them as the angels who neither marry nor are given in marriage. But the earthly tie is broken forever. In regard to the other ties of friendship nothing is told us.

"THE JOY OF THE LORD IS YOUR STRENGTH."

BY THE REV. PHILIP H. COLE.

Bible readers will recall at once the circumstances under which these words were uttered. The people of Jerusalem, led by Nehemiah, have just accomplished a patriotic feat in rebuilding the walls of the city in spite of difficulty and danger. They are now listening to the reading of the Law, which Ezra has brought with him from the East. Ezra had been a diligent student and ardent admirer of the Law, and he doubtless expected that the reading of the Law to the people would kindle in them similar feelings. He was surprised to hear them burst out weeping. Every year that fell was healthful, for it expressed genuine penitence; and yet the people were not to assume that the ultimate purpose of religion is to make people sad. Ezra and others immediately spoke out and bid the people stop their weeping and go to feasting; and as a reason for this exhortation it is declared that the joy of the Lord is man's strength. This statement is like a great burst of sunshine through rifted clouds. It contains an important principle of life. It conjoins two essential things, joy and strength. Nansen, the polar explorer, says that he was surprised to find fox tracks up in latitude 85 degrees north; some people would be equally surprised to find any great joy in religion. The comic papers help to give currency to the gloomy conception of religion; for when they want to picture a clergyman they represent him as thin and desepotic, his face drawn out in impenetrable seriousness. Any representation of religion as gloomy is a mere caricature, and the caricature frequently has something malicious in it. It is a fair question whether the Church of Christ to-day is getting anything like the amount of joy out of her faith that she ought to get. And it is fair, also, to question whether she does not immediately speak out and bid the people stop their weeping and go to feasting; and as a reason for this exhortation it is declared that the joy of the Lord is man's strength. "No one doubts that strength is a matter of heart as well as of muscle. A strong emotion of the depressing kind may weaken the body, and a strong emotion of the joyful kind will impart unwonted energy. Even in uninspired worldly industry you cannot estimate a man's strength by the power of his muscle. His strength is also a matter of intellect and heart. If he does not understand his work, he will be weary though a giant; if he loathes his work, he will be an unprofitable laborer, no matter how many knots nature has put into the muscles of his arm. When a man bears his arm to you, and says, 'See what I can do,' you will say to him, if you are wise, 'Dare thy heart also.'"—Christian Intelligencer.

Now I am not going to fall into the error into which many Christians fall when they represent the Church as only a cross-bearing society; sighing life. The Word of God represents the Christian life as a life of triumph and of glory; a life whose symbol is the upsoaring eagle; a life that runs without weariness; a life that walks without faintness. Men speak of a life of sin as a life of pleasure, but so to speak is a mistake; it is a life of slavery; it is a life to be pitied by men as a life to be pitied and almost despised by angels and God. "Take up his cross." I want you to notice the language here used. I often see many young Christians standing beside the Cross and looking at it wearily. I see other young Christians taking hold of one end of the cross and dragging it along. But Jesus did not say, "Let him deny himself, and drag his cross." He said, "Let him deny himself, and take up his cross." The cross, when taken up, is by alchemy of divine grace transformed into a ladder up which we may climb into the sunshine of God's presence and into the enjoyment of God's love. Sweetly did Rutherford say of Christ's yoke: "It is a burden such as wings are to a bird, or as sails are to a ship." A blessed burden are wings to a bird; a joyous burden are sails to a ship; and such a burden is Christ's yoke to all who put it on. The cross is the symbol of all the forms of suffering which we have to bear in our Christian life. I would not ask you to go out to find a cross; I would not ask you to bring down crosses on your head and shoulders. But I dare not permit you by any cowardly, unmanly, unchristian conduct to run away from your cross. A good rule is never to go out of the way to meet a cross, and never go aside to miss a cross; but just to move on in the Christian life, which God in his providence has made for you, and let the cross follow as he sees best to send. O, beloved, take up your cross, and it will be light! The Christian life was never so much to me as it is now. Jesus was never so precious as now. Jesus, blessed Jesus! Would that now we all would open our hearts to

CONDITIONS OF DISCIPLINSHIP.

BY REV. R. S. MACARTHUR, D.D.

Now I am not going to fall into the error into which many Christians fall when they represent the Church as only a cross-bearing society; sighing life. The Word of God represents the Christian life as a life of triumph and of glory; a life whose symbol is the upsoaring eagle; a life that runs without weariness; a life that walks without faintness. Men speak of a life of sin as a life of pleasure, but so to speak is a mistake; it is a life of slavery; it is a life to be pitied by men as a life to be pitied and almost despised by angels and God. "Take up his cross." I want you to notice the language here used. I often see many young Christians standing beside the Cross and looking at it wearily. I see other young Christians taking hold of one end of the cross and dragging it along. But Jesus did not say, "Let him deny himself, and drag his cross." He said, "Let him deny himself, and take up his cross." The cross, when taken up, is by alchemy of divine grace transformed into a ladder up which we may climb into the sunshine of God's presence and into the enjoyment of God's love. Sweetly did Rutherford say of Christ's yoke: "It is a burden such as wings are to a bird, or as sails are to a ship." A blessed burden are wings to a bird; a joyous burden are sails to a ship; and such a burden is Christ's yoke to all who put it on. The cross is the symbol of all the forms of suffering which we have to bear in our Christian life. I would not ask you to go out to find a cross; I would not ask you to bring down crosses on your head and shoulders. But I dare not permit you by any cowardly, unmanly, unchristian conduct to run away from your cross. A good rule is never to go out of the way to meet a cross, and never go aside to miss a cross; but just to move on in the Christian life, which God in his providence has made for you, and let the cross follow as he sees best to send. O, beloved, take up your cross, and it will be light! The Christian life was never so much to me as it is now. Jesus was never so precious as now. Jesus, blessed Jesus! Would that now we all would open our hearts to

receive him, giving them up to him as his throne. And this leads me to say just a word about this last condition; we are to follow Christ. We are not to go before him, but to follow him. "Follow me;" this is the divine command. Obedience is the proof of love; Christ in his baptism fulfilled all righteousness. Righteousness in the record of that event is thought of as a cup; the cup was held out to Christ, and if he had not been baptized it would not have been full; to fulfill is to "fill full." Rightly he said, "Lo, I come to do thy will, O God." Let us do God's will to-day by following Christ. If we do this all at last follow him into glory. In paths of duty on earth Christ always precedes his people; in heaven we shall follow the Lamb whithersoever he goeth. I want to see the print of my Saviour's feet, and there I want to put my feet. "Follow me." Yes, but there are great difficulties in the way. Said Christ says, "Follow me." Yes, but there are inconsistent Christians. "Follow thou me." Yes, but there are parts of the Bible which I do not understand. Christ again replies, "Follow me." Enter Christ's school, and you will learn the obscure lesson which for him will soon come to know his doctrine. That is the eternal law; that is the blessed experience. Follow me to the cross, to the tomb, to the resurrection; follow me up the shining heights of glory.—Selected.

GREAT men are often the sons of little fathers, but rarely the sons of little mothers. The mother's work is rightly esteemed the supremest work, because all other work is but instrumental—hers is the final one. To cheer the mother with love is to protect the queen mother, so all government among men is to protect the homes, that child-training may go on therein in safety. As the seemingly lawless flights of the birds are in food gathering for the fledglings in the nest, and their song is to cheer the mother with love in her patient brooding, so all the industries of life are for our homes may be supplied and nurtured, and all our joys that we may be stronger, cheerier, healthier to impart to our children the exuberant life the All-Father has imparted to us. The nation, the State, the president and congress, college and cathedral, all exist for home and mother, and home and mother exist for the child.—The Outlook.

A MINISTER in England was one day asked to go to a remote house to see the landlord's wife who was dying. He found her rejoicing in Christ as her personal Saviour, and asked her how she came by her knowledge. "By reading that," she replied, handing him a torn piece of paper. He looked at it, and found that it was a part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. "Where did you find this newspaper?" he asked. "It was wrapped around a parcel sent to me from Australia," she answered. "Talk about the hidden life of a good seed! Think of that! A sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel dispatched to England, and, after all its wanderings, giving the message of salvation to that woman's soul! God's Word shall not return unto Him void.

LITERARY.

New Books.

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

THE MERRIVALE WILL. By the author of "Old Bristol." Philadelphia: American Baptist Publication Society. 12mo, 399 pp. Price \$1.25.

Mrs. Winstead inherited property from the will of her aunt who had divided her property between her three brothers. Two of these had died without heirs, and the inheritance fell through her father. The property was small, but it enabled her to live frugally and support her children.

The book opens with the coming of her lawyer to tell her of a claimant to the interest of one of her uncles. This uncle, she learns, is a home missionary in the West. Through every thing which follows Mrs. Winstead and the home missionary and his wife show the spirit of their Master, doing what was just and honorable, and taking no advantage of any legal technicality. The book is wholesome and interesting and can be heartily recommended.

St. VITA EST. By Sue F. Matthews. New York: G. W. D. Hingham Co., 31 West 23rd St. 12mo, 301 pp. Price \$1.50.

We do not like this book, though we are aware of the fact that many would not be of our way of thinking. The hero, or one of the heroes, dies at the last clasp of the hands of his two wives together and bidding them love each other and raise the son of the first wife together. We say of the first wife, but she was really his only one, as he had never had Scriptural grounds for divorcing her.

Magazines.

Table Talk. - For 1897, beginning with the January issue, there will be added to the usual departments of Table Talk, in response to a wide demand from its readers, an additional page of menus giving noon day dinners. In this same issue appears an article on "The Pleasures of Eating," by Elizabeth Grinnell. Another interesting article on "Oily Cooks and Momevilles," by Martha Buckee Flint. "The History of 'Knives, Trenchers, Cupboards and Hutches'" is treated by Rose Crosby, while the "Housekeepers' Inquiry Department" contains a large number of most excellent recipes. "The New Bible Year" is replete with women's interests, and the entertainments are well adapted to create the pleasure they are hoped to promote.

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

became sturdy soldiers under the Commonwealth. Here were real antagonisms.

The sixth circumstance dignified by exaltation into a "monument," might more aptly have been cited to illustrate the occasional silliness of great men. It is the terror said to have been aroused because of the menace to health involved in the introduction of immersion. It is astonishingly true that the saintly Richard Baxter denounced as "flat murder" (calling on the magistrates in the royal name to suppress it) a custom which had once been the exclusive, and was still the normal, form of baptism in the national church, and as such was actually enjoined by law. Some of the representatives of his view argued that the covert aim of the advocates of immersion was to discourage infant baptism; since immersion would be in the case of infants especially deadly. The chief respondents again included churchmen, such as Dr. Wall and Sir John Flower (the latter, a noted English physician, being sure that immersion is a sovereign cure for infantile rickets and harmless in any case).

The seventh and last mentioned "monument" is the introduction about this time of the word "rhantize" to designate sprinkling. But "rhantize" is not broad enough to antithesize "immerse." It points rather to the rancorous opposition of the conservatives, who had reluctantly yielded to the force of public opinion so far as to accept pouring, but resented the further change of sprinkling, then just being introduced. "And for sprinkling," says Dr. Wall, "it seems that it was at 1645 just then beginning and used by very few." The new word was not devised to describe the departure from immersion to pouring, but from pouring to sprinkling, as its meaning shows.

None of the circumstances emphasized, on careful examination, seem irreconcilable with, while some strongly corroborate, the commonly received opinion that true Baptist churches long preceded the date fixed by the new theory.

It remains only to consider the statements of controversial writers, and the general presupposition arising from the earlier history in Holland and England. To these I must devote another article.

CORRECTION.

Editor Western Recorder:
DEAR BROTHER:—On page 24 of my tract "Dynamite in the Pedestal Camp," and about the middle of the page the type made me say, "Ordination does give the preacher a right to administer the ordinances independent of the church." It should be, "Ordination does not give the preacher a right to administer the ordinances independent of the church."

Fraternally,
Wm. J. Holtzclaw,
Fairmont, W. Va., Jan. 12, 1897.

[We are very sorry such a mistake should have occurred in Bro. Holtzclaw's interesting tract which is published by the Baptist Book Concern. It shall be corrected in the next edition.—Ed.]

What lamp-chimney is it that lasts like a teacup and gets the best light a lamp is capable of?

Macbeth's; but you want the Number made for your lamp. Let us send you the Index.

Geo A Macbeth Co
Pittsburgh Pa

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons. 1897.
FIRST QUARTER.
SUNDAY, JAN. 31.

THE BOLDNESS OF PETER AND JOHN.

Acts 4:1-14.

MOTTO TEXT:—There is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

"And as they spake unto the people."—Peter and John were standing in Solomon's porch, and clinging to them was the lame man who had been healed. With great boldness they were preaching to the people of the sin of crucifying the Son of God. "The priests and the Sudducees came upon them."—The verb indicates that they came with hostility. The captain of the temple was an officer who commanded a body of Levites and whose duty it was to keep order in the temple. The Sadducees denied the possibility of a resurrection, and it is probable they were the ones who instigated the arrest of the apostles.

"Being grieved."—Being indignant. The priests were angry that these unlearned fishermen were teaching the people, the Sadducees that they preached the resurrection of the dead. As a general thing the priests were Pharisees and believed in resurrection.

"And they laid hands on them, and put them in hold till the next day."—It was too late to bring them before the Sanhedrim that day, and therefore they put the apostles in prison. It was three o'clock when Peter and John went to the temple. "Howbeit many of them that heard the word believed."

Believed does not mean merely that they thought Peter and John told the truth in what they said, out that they trusted on the Lord for their salvation. "And the number of men was about five thousand."—It is probable from the Greek that this does not include those converted on the day of Pentecost, but those who were saved by means of Peter's preaching in Solomon's porch. There were few women, comparatively, who came up to Jerusalem to the great fairs. Hence there may have been none among these converts, or the number was few. Would it not be a glorious thing if five thousand men should be converted in any city to-day? God's arm is not shortened since that old day in Jerusalem.

"And it came to pass that on the morrow that their rulers and elders and scribes."—The Sanhedrim, the highest court of the nation. There were seventy of these, twenty-four priests, twenty-four elders and twenty-two scribes.

"And Annas the high priest."—He was the regular high priest who had been deposed by the Romans and his place given to his son-in-law Caiaphas. But the Jews held him to be the high priest. It is not known who John and Alexander were beyond what is intimated here that they were priests of prominence. Annas' family was an extensive and powerful one. Five of his sons were high priests.

"And when they had set them in the midst."—The Sanhedrim sat round in a semi-circle. "By what power or by what name have ye done this?"—"Power is force, name is authority. By what magical power did you do this, and what right had you to use such power?"—Peloubet. This refers to the healing of the lame man.

"Then Peter filled with the Holy Ghost, said unto them."—According to the promise in Matthew 10:19, 20: "Ye rulers of the people and elders of Israel." He speaks respectfully. They ought to be men of justice and of wisdom, occupying the position they did. "If we this day be examined of the good deed done to the impotent man."—Which was the professed cause of their arrest, and about which the question to which he was replying was asked. He shows their proceeding in an unenviable light in these words. They had been imprisoned during the night and were now brought to trial for doing a good deed to a poor, helpless man! What sort of rulers and elders were they if this was the return made for curing a poor Israelite!

"Be it known unto you all, and to all the people of Israel."—Peter was speaking through them to the people of whom they were the rulers and in a sense the representatives. He had nothing to conceal. They were to preach the Gospel unto every creature, beginning with the Jews.

"That by the name of Jesus Christ of Nazareth."—Jesus was our Lord's name. Christ means the Messiah. Jesus, the Messiah, of Nazareth. The Jews held Nazareth in great contempt, but Peter reminds them that their Messiah was a Nazarene. "Whom ye crucified, whom God raised from the dead."—They were fighting against God.—By raising Jesus from the dead God set the seal of His approval on all which the Nazarene had said of himself, including the words in which he claimed equality with the Father.

"Even by him does this man stand here before you whole."—Either the man had been arrested with the apostles or he had come to their trial. His presence made it impossible to deny the greatness of the miracle, and the reality of it.

"This is the stone which was set at nought by you builders."—Psalm 118:22 is referred to. Our Lord spoke of this passage as a prophecy in regard to himself. The priests and elders ought to have been the builders of God's spiritual temple. That was their duty, and it was what they claimed for themselves. As such builders they had rejected the Messiah, when they should have been the first to acknowledge him. But their rejection could not thwart God's eternal purposes. This stone which they had rejected was in spite of them the head of the cornerstone, but to that which lies at the foundation of the edifice, in the angle where two walls come together, and which gives to the edifice its strength and its support."—Hackett.

"Neither is there salvation in any other."—God will pardon men's sins only because the Lord died for them, and will pardon those who believe that the atonement was made for them individually and they are willing to trust their souls to its power. "For there is none other name given under heaven among men."—God had but the one only begotten Son who had died that whosoever believeth on him should not perish, but should have eternal life. To save some men in any other name would be to show that a less sacrifice would have been sufficient and to show God as one who let his Son suffer needlessly. So long as God is just to his only begotten Son so long can no man be saved who does not trust him for salvation.

"None when they saw the boldness of Peter and John."—Their freedom in speaking and their utter fearlessness. They spoke fluently and eloquently, at no loss

for words. "And perceived that they were unlearned and ignorant men."—Untaught in Rabbinical lore, and humble and obscure. Their ease and fluency was most remarkable. Looking at them attentively, some of the Sanhedrim recognized them as among the number of our Lord's companions.

By their side, letting the rulers know with whom he took part, stood the lame man who had been healed. No wonder they were silent and confused and sent all three away before they deliberated as to what they could do.

A MISLEADING ILLUSTRATION, WITH COMMENTS.

The following illustration, if it influences our churches and pastors, will, I think, work great harm. It is used in some centers of religious influence to show that God may and sometimes does forgive sins without revealing to the recipient, a sense of forgiveness for weeks or perhaps months. Here it is: A man and his son fall out. The son in his madness goes West. He soon repents and writes back for his father's forgiveness. The father forgives as he reads his son's letter, but the son knows nothing of it till he receives the message of forgiveness from his father. So the advocates of unconscious forgiveness say, that for some wise purpose, God may not reveal the sinner's acceptance for a long period of time. But the illustration completely breaks down, when we remember that God is sending the message to the sinner's heart is not confined to mail routes or telegraph wires. God is everywhere, and especially close to those seeking him. Jesus, many miles away, cured the Nobleman's son at Capernaum of fever the same hour that he said, "Thy son liveth." The Nobleman did not have to carry the message to the son before he was healed.

This illustration would do very well if it illustrated the truth, but reason and scripture are against it. It is perfectly reasonable, that, when a sinner passes from death to life through the favor of forgiveness, he is conscious of a change in his state. But the advocates of unconscious forgiveness don't want the sinner to depend on consciousness. They say feelings and emotions move nothing, that he must depend on faith. But if feelings and emotions move nothing, the same may be said of a consciousness of the exercise of faith. A sinner might be deceived as to whether he has exercised a genuine faith or not, if he depends only on his consciousness of its exercise in his own heart. Feelings and emotions are the safer guide, for while a sinner may be deceived as to the genuineness of his faith, he cannot feign to his own satisfaction the feelings and emotions of religion which come only from the principle of love to God in the heart. He that passes judgment on his own faith may fail of the blessing, but he that waits for the evidence of pardon, and there by knows that God has accepted his faith, has already received the blessing.

But what saith the Scriptures? Do they oppose the illustration? Do they teach conscious forgiveness? In Luke 7:47 Jesus makes love the evidence of pardon; "Her sins which are many are forgiven, for she loved much; but to whom little is forgiven the same loveth little." Therefore no one can claim that he is forgiven, who has not first the love of God in his heart.

In 1 John 3:14, it is said, "We know we have passed from death unto life because we love the brethren." This passage teaches that in passing from death into life through the door of faith, as

immediate consequence of which is forgiveness, the sinner knows it. Certainly every one will admit that the moment one exercises faith, life is in the soul; and with it comes forgiveness. But John says here, we know we have this life because we love, hence, we know at the same time we are forgiven because we love. Therefore it may be said forgiveness and love are imparted to the soul at the same time. The last passage I quote is 1 John 5:10. "He that believeth on the Son of God hath the witness in himself." This witness is none other than the Holy Spirit. "The Spirit itself beareth witness with our spirit that we are the children of God." This witness testifies to the believer that his faith is genuine and has been approved of God, hence testifies that he is forgiven, as faith and forgiveness are imparted at the same time. This witness testifies that he is a child of God. But when is his testimony first given to the soul? The moment one believes, else there would be a true believer without this testimony, which contradicts this plain scripture.

I am therefore an advocate of conscious forgiveness. When one feels the load of guilt removed from his soul, and in its place love, joy and peace, he can all through his life sing,

"Happy day! Happy day!
When Jesus washed my sins away."
W. J. Puckett.

Powder Mills, Ky.

THE GREAT OPPORTUNITY.

It is generally conceded that the war in Cuba must be terminated in the next few months.

The strong probability is that it will result in Cuban independence. If it does then the whole island with its million and a half of people will be thrown open to us. Everything is prepared for the reception of our Baptist faith. Thousands of copies of the Bible have been scattered by the agents of the American Bible Society. Our work in Havana has resulted in informing multitudes who Baptists are and what they teach.

To those who so long have borne the iron yoke of the Romish priesthood, the faith of a church which holds and practices freedom in religion, has a deep and potent significance. In Cuba Baptist faith and religious freedom have become synonymous terms. To day they are fighting for the one; with the close of the contest they will be ready to accept the other. Victory by the Cubans will sweep away the last vestige of Romish domination, and everywhere the sword will have prepared the way for the truth of God.

The gates of all the cities will be thrown open to the messengers of the cross, and unrestricted welcome will be given everywhere to the feet of those who bring glad tidings of peace.

God has given Cuba's religious future to Southern Baptists. They have succeeded gloriously in the past, and by Divine favor may succeed more gloriously in the future.

We ought to be ready with men and means to enter the open gates as the rear guard of the Spanish army retires. Let not an hour be lost. We ought to establish in every province at some central point a strong mission station. That station should have one, perhaps two able experienced men understanding the language of the people, and from three to five native Cuban assistants. Equipped with means of conveyance, shelter for their congregations, with tracts, Bibles and Testaments they could soon visit every part of their province and speed the good news in every community. They could

ow the heavenly seed on every hillside and plain, and soon our people would joy to see the spring harvest. But we must prepare to do this work.

Our Home Board, whose duty it will be to guide this movement, must not be loaded with debt. Free it from all embarrassment. Let its financial condition invite to enterprise and greater activity. Let it be cheered by the approval and the contributions of the brotherhood, and with God's blessing Cuba's spiritual freedom will follow her political liberation "as another morn risen upon midnoon."

PLEASANT FIELD.

What a blessing it is to have good people to serve. Last May when I left the Seminary and came here to Dover, the sisters showed their love to us by kindly coming in and making and putting down carpets and arranged the house ready to go in before my wife reached the town. They also put many useful things in the pantry, in the way of lard, canned goods, pickles and etc., to gladden the hearts of their pastor and wife.

Also Twolick church located near here of which I have been pastor for ten years, gave us a great Christmas storm. So many of the brethren and sisters drove into town one day during the holidays that the people thought they were a funeral procession, until they saw them stop at the home of their pastor, and begin to unload their boxes of good things, such as hams, lard, dressed chickens, canned goods, dried fruit, coffee, butter, vegetables and etc. They also brought a cooked dinner such as chickens, ham, pies, cakes and etc., all Sister Holmes had to do was to spread the table in the dining room to receive its burden of good things, after which we enjoyed a good dinner together. After looking over the town the company returned to their homes and left the good things to be enjoyed by their humble pastor and family. After ten years of experience I can say no man has ever served a better people than Twolick Church. May God bless them in the future as he has in the past.

J. C. HOLMES. Dover, Mason, Co., Ky.

PROGRAMME.

- The following is the programme of the Ministers' Meeting of Concord Association, to convene with the New Liberty church Jan. 29th-31st, 1897:
1. The deaconship.—O. S. Huey, A. Lusby.
2. Church discipline.—W. J. Agee, J. A. Head.
3. Calling a pastor.—J. M. Fowler, L. Thomas.
4. Mutual relation of pastor and churches.—Forest Smith, S. F. Williams.
5. Dram-drinking.—J. F. Heard, L. Johnson.
6. The Lord's Supper.—J. F. Jones, John Todd.
7. The Sunday school.—A. Hensley, B. Wheatley.
8. Christian stewardship.—J. H. Dorman, T. J. Jenkins.
9. Christianity and politics.—J. W. Waldrop, H. G. Botta.
10. What is the Bible doctrine of sanctification? What of the baptism of the Holy Spirit?—J. H. Anderson, M. W. McMillan.
P. E. PURBROUGHS, Chair'n., J. W. WALDROP, THOS. REED.

Nothing is more ruinous for a man than when he is mighty enough in any part to right himself without right.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart. The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1.50 for 25. Prepared only by C. I. Hood & Co., Lowell, Mass. Hood's Pills take easy to operate.

FROM GEORGIA.

At this season of the year there is but little to report in the way of church work in our state, as most of our churches take the spring and summer as more favorable for special revival efforts. The churches in Atlanta, however, may be taken as an exception. Just now there is concert of action among the Baptist churches in the city, and special services are being carried on in several places. So soon as it is thought best, these general meetings will be transferred to other churches, and so continued until meetings shall have been held in them all. The churches here have organized for concert of action in promoting mission work in the city. The wisdom of such action cannot be doubted, and the lovers of this work can only regret that combined effort in this direction has been postponed so long. The fact that the Baptists are gaining so rapidly in Atlanta is a source of joy to the brotherhood all over the state.

The prominence of our people, as a denomination, is seen in the fact that the Evangelical Alliance has elected as its president Dr. W. W. Landrum, pastor of the First Baptist church. Perhaps it is not too much to say that this brother is now one of the most popular ministers in the city. Much was expected of him by the Baptists of Georgia, and the present indications are that they will not be disappointed.

Mercer University is the leading object of interest amongst our people at present. We have here fine grounds and elegant buildings, the market value of which is put at \$150,000. We have also an endowment, the present value of which is put at about \$137,000. The school is supplied with a choice faculty, composed mostly of young men who are an honor to the institution in which they are at work. Prof. P. D. Pollock is chairman of the faculty and under his guidance everything is reduced to system and good order. The trustees have given Prof. J. F. Sellers permission to spend the present scholastic term in the University of Chicago. This is done in the interest of the school of Physics and Chemistry. No doubt this plodding teacher will henceforth throw new life into his department.

The endowment of Mercer is not sufficient to enable the prudential committee to meet the current expenses. There is an annual deficit of \$3,500, and to secure this amount is a problem the trustees have to solve. The proposed remedy is very simple; it is to ask the people to give them an additional fund of \$100,000 to the present

endowment. To raise this fund, Rev. H. R. Bernard has been chosen as an agent. He is showing himself to be very energetic, and is doing all in his power to do the work he has undertaken. What the result will be no one can tell, but enough is known to make it very certain that Mr. Bernard has undertaken a herculean task, and if he succeeds he will have his name honorably mentioned in the coming denominational history.

The question of ministerial training is one of vital importance with us. We have a large number of excellent men who have never been blessed with any opportunity for study; they cannot now go to college or the Seminary. This need has called forth a new work. It is to have ministerial institutes in central places and hold short sessions of study. To these all the preachers in the surrounding country are urged to come. Fortunately we have a brother in every way equipped for this kind of work and whose labors along this line appear to be successful. This is Dr. Ragsdale, who at present is conducting a school at Eastman. It used to be that we had a theological chair in Mercer. Of late there is a conviction on the part of some that this school should be revived and that Dr. Ragsdale should be invited by the trustees to occupy this chair.

G. H. CARTER.

Jackson, Ga.

FROM MISSOURI.

It may be of some interest to some of your readers to hear from one of the Kentucky boys. I have heard it said of some people that they were sick, but it is our streets and trees, rather than our people. We have the heaviest sleet that was ever experienced by me in any country, it has destroyed the shade trees of our city fearfully.

We have just closed our second year on this field, during the time we have had 108 accessions to the church without any extra services. We have had 4,737 Baptists to visit our city during the past year, as patients in Dr. Still's infirmary, or students in some one of our schools, or visiting some one or on business, all of whom were met by the pastor and welcomed.

We have completed our new house of worship at a cost of \$8,600. This is a beautiful brick building, with a seating capacity of 700, when all thrown together.

Our schools have a larger enrollment than any previous year, they are doing a noble work. Many are being led to Christ, while in our city as well as taking their course in college. It was my pleasure to baptize 15 last month of these noble young people. We expect to hold a meeting of some days commencing the 10th. Rev. S. M. Brown, of Kansas City will do the preaching.

About all our churches have pastors or have made arrangements to that effect. Dr. J. T. Christian sent me as a Christmas gift his four excellent works which I prize very highly.

His book on "Close Communion" is simple, plain, condensed, but very conclusive. The one on "Immersion is one of the most convincing I ever read. "Americanism or Romanism, Which," should be in every library of all this broad land. "Did they Dip" is a perfect treasure to all lovers of history.

These books are prized more than gold by me. Thank you Dr. Christian, I wish they were in the hands of every preacher in this broad land.

There are good reports coming up from our churches. Many have had good meetings. Many others are now engaged in meetings. That genial and laudable

pastor at Palmyra, O. L. Brownson is doing a fine work.

The Sunday school of our church, decided to bring in clothes, provisions etc, for the poor the day before Christmas, this they did handsomely.

They met in the lecture room at 7 P. M. where they were met by the superintendent, with a lovely treat, they all left happy. The next morning, the pastor and deacons started out with wagons well laden with good things, they made many hearts glad. One poor man with two children came to the pastors home for help, he was given clothes and taken to a room to robe himself. He there fell upon his knees, clasping his two motherless children in his arms and poured out his soul in thankful prayer to God. They went away clothed and fed, singing praises to God as they went on their journey.

S. H. MORGAN.

Kirksville, Mo., Jan. 5th 1897.

TESTIMONIALS.

Providence, R. I., Jan. 7, 1897.

My dear Dr. Christian:—I have read very carefully and with great interest your volume "Did They Dip?" It is an exceedingly valuable contribution to the discussion which is going on among us in reference to the practice of English Baptists in 1641 and prior to that date. It is calm, thorough and convincing. The evidence which you have presented seems to me abundant and conclusive. I do not see how it is possible to escape the conviction that adult immersion had been believed in and practiced in England for years before the date at which Dr. Whitsett fixes its introduction.

I congratulate you on two things. First, upon your full and faithful historic setting. A true picture of the time will have much to do in preparing the mind for a right decision of the question under consideration. And secondly, upon your careful, painstaking and accurate method of quotation. It seems to me that much confusion has arisen from failure in this direction. Indeed, I am inclined to think that had care been taken to see that the sources of information were authentic and the quotations properly made, we should not have had the discussion.

I am glad you have given a brief chapter to the Baptism of Roger Williams. There is no question in my mind that the universally believed theory is the correct one. With sincere regards, HENRY M. KING.

Keachie, La., Jan. 7, 1897.

Rev. J. T. Christian, D. D., Louisville, Ky.:

MY DEAR BRO.—I greatly rejoice that you have written so nobly in defense of Baptist history. I sincerely trust your able and valuable work on that subject may have the widest possible circulation. I am in the fullest sympathy with the WESTERN RECORDER in its efforts, and they are successful, if I am any judge, to defend the "faith once for all delivered to the saints." God bless it and you. I will do what I can to circulate your work, "Did They Dip?" and your other work, "Close Communion." If you will send me one dozen each, I will sell them for you and return you the full amount of the sales. I am willing to do that much to aid the good work. Wishing you great success and a happy new year, I am

Yours in high appreciation, C. W. TOMKIES.

"LORD, not the least, but the most I can do for thee." Fitting words for the lips of every Christian.

FREE TREATMENT

for all persons afflicted with Consumption, Catarrh, Asthma, Bronchitis AND DISEASES OF THE Ear, Nose, Throat & Lungs. After years of study scientific research and actual experiments, we will guarantee a positive and permanent cure for all these diseases to those who will follow my directions and use the

SANA-CERA CURE.

It is proved where others have failed—cured cases that were pronounced hopeless by other physicians. From hundreds of reliable & trustworthy testimonials I select two at random.

Mr. Henry B. Carter, writes: "I have suffered for many years from Catarrh, Bronchitis and Deafness. I had obtained hope of ever getting well until your wonderful treatment was suggested by a friend. I began with some medicine, but it did not do me any good. I used your Sana-Cera Cure for some time and I feel better than I have for many years. I can now get my hearing and I feel that I am getting on my feet. I am sure that your Sana-Cera Cure is the best medicine for all these diseases. I will be glad to give my name to any physician who will use it. My name is Henry B. Carter, 1234 Broadway, New York City." Mr. J. W. Aldrich, writes: "I was when I first heard of your Sana-Cera Cure, I was suffering from Catarrh, Bronchitis and Deafness. I had tried many other medicines, but they did not do me any good. I used your Sana-Cera Cure for some time and I feel better than I have for many years. I can now get my hearing and I feel that I am getting on my feet. I am sure that your Sana-Cera Cure is the best medicine for all these diseases. I will be glad to give my name to any physician who will use it. My name is J. W. Aldrich, 1234 Broadway, New York City."

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MARRIED. On the 12th of January, by Rev. W. J. Puckett, Mr. S. L. Cowherd and Miss Rosa Waggener were united in marriage. Both of Hart county. Miss Waggener is cousin to John Waggener, formerly of Baptist Book Concern. Both are of prominent Baptist families.

The Rev. Millard A. Jenkins and Miss Marietta Sales, daughter of Mr. and Mrs. Joseph B. Sales, on Dec. 30, 1896, in Fletcher, N. C.

The Sunday School Board of the Southern Baptist Convention has just purchased a house to use for office purposes. In looking around for a suitable place to rent it was found that the expense of renting in a convenient location would be considerable, and that it would perhaps be cheaper to buy than to rent, counting the interest upon the purchase money. The house just purchased is located on Cherry Street, near Church. It is nearly across the street from the Cumberland Presbyterian Publishing House, in which the offices of Baptist and Reflector and the State Board are located. It is within a stone's throw of the Maxwell House and of the three daily papers of the city—the American, the Sun and the Banner. A more central or desirable location could hardly have been selected, and the Board considers itself quite fortunate in having secured a building in this locality.—Baptist and Reflector.

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THE DAY OF SATISFACTION.

When I shall wake on that fair morn of morns After whose dawning never night returns. And with whose glory day eternal burns, I shall be satisfied.

they shall kill me, and go again to Rehoboam, king of Judah." Ye Gods! I must be mindful: ye stars of light, what can I do? I will keep them out of Jerusalem; keep them well down in the country; give them a calf on the right hand, a calf on the left hand, and say: There, expense saved, trouble cut off, religion made easy, the whole thing brought home.

We ought by this time to have become

VERY SUSPICIOUS

of people who wish to make religion easy, churchgoing handy. Christian worship an aspect of self-consideration. There are many such guileless Jeroboams about. They think it would be a pity for us to go a mile when we need not go more than ten yards. You can have a mile of common-places by hardly wetting your feet; wly should you go three miles to hear something that will arouse you, stimulate you, rebuke you, when perhaps you will catch cold on the road? Think of your health, be very careful of your health!

OUR PULPIT.

RELIGION MADE EASY.

BY REV. JOSEPH PARKER, D.D.

It is too much for you to go up to Jerusalem.—II. Kings 12:29.

What a delightful sympathizer with human weakness! Kings ought to be paternal; how can a king be anything else than fatherly? Jeroboam said to the people in effect: I have compassion upon you; you put yourselves to great labor and inconvenience and expense in going up to Jerusalem to public worship; it is too much for you; some of you are getting older; some of you are not so strong as you used to be; I admire your sentiment, it is very pathetic and affecting; I see your struggles; when you think I am not looking at you I am carefully watching all your movements, and I see that this going up to Jerusalem is wearing you out; it is too much for you, taking you on the whole, and it is altogether absurd for the oldest and weakest of you to continue this religious policy. What could be kinder, what could be sweeter, more paternal, nay motherly? for the mother will go many miles farther than any father ever went in the way of affection and real sympathy. So, said Jeroboam, I will tell you what I will do; kings ought to be religious; I will put up a calf at Dan, and I will put up another calf at Bethel, and you can go these little journeys. "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." What could be more considerate, more tender-hearted, more liberal-minded? It would seem to be an infamous thing to say, but history, ghostly whispering history, says: Whenever a king is over-paternal, think, watch, inquire what he means; there is a love which is too loving, there is a consideration which amounts to duplicity. Whenever a king is so very careful that you should not tire yourselves out by going to church, wait, inquire, scrutinize; under all this fine-faced consideration there may lurk a subtle and detestable selfishness. Jeroboam really said: "Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and

plane; you will find in all these mechanical forces and appliances quite enough to engage your attention. Is that rational talk? It is a fool's speech. And ye men are deceived by it. It seems to be so natural, so simple, so handy; it seems the very next thing to be done. Why do we not keep to mechanical forces? And what is it that gives us our mechanical forces, and keeps them in harmony and order, and turns them to their highest utility? What is it that makes the earth possible? It is gravitation, interpreting that term in its largest sense and encompassing all its meaning and issue. So it is with the supernatural. The very things that we praise as being handy and practical, ready to our use, are things that depend in some sense, if not always obvious, always profound, upon the invisible, the supernatural, the distant. God is a Spirit. Beware therefore of Jeroboams who would keep you from the Jerusalem of the supernatural, saying: It is too much for you; heads like yours should not concern themselves about infinite questions, eternal destinies; do less, keep to the pen and table and counter; read your ledger, and leave the Bible to those who care for such ghostly studies. Under all this there must be a motive! Strike the argument in its very centre; split it, divide it, shatter it with the lightning, and in the middle of it there is a lie.

Others say, to the young especially: It is too much to ask you to

GIVE UP THE WORLD.

It is too much to ask a young soul to live in faith. Why don't you keep yourself to the locality of the practical, the enjoyable? Why should you live in metaphysics when you can have a real good time of it at the dinner table? Take care of your health; be very careful, especially at this time of the year, what you are about. How sweet! how exceedingly physician-like and mother-like! How solicitous about the health of the young. What can be tenderer, what can be more fascinating? The people who so advise the young want the young to live in time and space, to have no time that can be measured by the clock, and no space that cannot be estimated by foot-rule and yard-measure. They don't want time carried up into the algebra of eternity, and space lifted up into the great, the infinite. They want to keep to measurable terms: what were your hands given to you for but to get things with? The inventor of pockets and purses, that is the man who want you to get on in the world. And, hear it, O insulted heaven! there are men who believe that sophism. Yet faith rules life; faith is the larger life, faith is the diviner wisdom, faith is that which turns all common things to sacramental uses. Faith ennobles the lowliest energies and powers; gives horizon to human thought, and sets before human expectation in its most reverent moods the whole hope of heaven. If you have not faith you have not begun to live; if you have not faith it is impossible for you to live. Without faith it is impossible to please God, and he who does not please God lives in winter, not in winter only but in wintry night, in doubly sterile eternal winter.

Others will say: It is too much to expect you to

TRUST EVERYTHING TO GOD

Religion is useful in its place. Sunday is one day in the week but only one, it is a seventh of our time, and what about the six other days? Don't you see the reasonableness of this? Why should you trust everything to faith; to spiritual guidance, to inspiration, to

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God! Keep some things in your own hands. Yet there comes across such vain reasoning a strong wind with this voice in it, "Ye cannot serve God and Mammon." You must make your choice; you can serve either of them, you cannot serve both. This is the supreme act of faith, that a man shall trust in the Lord at all times and under all circumstances, saying at midnight: "Though he slay me, yet will I trust in him." About that time the harvest begins. When a man has reached that high condition he will soon be called upon to take out his sickle and reap down the golden grain. It is never so dark as before the dawn; when therefore, you have kept your faith until every speck of blue has been hidden, until every star has been quenched in black clouds, when you have said in the midst of sevenfold midnight: "Though he slay me, yet will I trust in him," the stars were all coming out, they will be here before you can say Amen to your own prayer; all the jewelry of heaven will come out to bless the night in which you uttered that solemn declaration. The apostles lived according to this policy. They did not find religion made easy. One of them said: "Be careful, anxious for nothing, but in everything by prayer and supplication make known your requests unto God," and the God of peace will do the rest. The Saviour never made religion easy; he said, strive to enter in at the strait gate: then you will seek to enter in; but you must strive, wrestle, agonize; you must thunder upon that gate until it breaks. God loves the violence of loving earnestness; omnipotence yields almightiness to the knocking of the earnest, importunate heart. Said Christ: "If any man will follow me, let him take up his cross." What is the watchword of Christianity? The "Cross." What is the policy of Christianity? "Deny himself." There is none of the Jeroboam pretense of kindness and sympathy about declarations of this quality and range; they include the whole necessity; they provide discipline as well as encouragement. When Christ says "Comfort," he means god, stimulate, excite, rouse, drive on! The way to the crown is over a place called Calvary.

We have said that

JEROBOAM HAD A MOTIVE.

He said to himself; If these people go up to Jerusalem and worship there, old memories will come upon them, old associations will reassert themselves, they will be tempted to return to the house of David; and, therefore, I will take a certain course; I will not tell them what my purpose is, I will keep them well at home, I will not let them travel much. Now, he was not a sound-hearted man; he was not a king in the soul; he had no right to the purple, the crown, the scepter, the throne, any part of the regalia of Judah, or of Israel, or of any other kingdom. The true teacher says: Travel as much as you can; never localize yourselves, be the citizens of the world, be the contemporaries of all time; talk to the first historian and to-day's journalist, and have

your society numerable. The true king would say: Learn all languages, enter into all sections of society, see everything you can see, keep an honest, sound, oak-like heart in your breast, and receive all the influences of time, history, nature, society, and turn them all into an increase of your own manhood. Jeroboam said: I must keep these people at home; traveling enlarges the mind, locomotion stirs the blood; I had better keep these people well down in their blood; venous blood, not arterial; let them have; if you once really stir these people in the soul, who knows what may happen! "They shall kill me." Only a man who knows he ought to be killed would ever rush himself into a conclusion so pessimistic. He knows in his heart that he has no business to be where he is; he knows that he ought to be, officially at least, slain, and therefore he resorts to these tricks. He debases and disgraces fatherhood by this pretense of consideration.

Is there not a motive in all the Jeroboam policy of life—do not trouble yourselves about the supernatural! Why does he say so? Because he wants to

LOWER THE MORAL STANDARD.

He wants to get rid of the Ten Commandments. Life would be easier in a certain sense if there were no morality, if "yours" and "mine" were terms not recognized in human speech. Whoever set up this standard, "Thou shalt not steal!" Why not? Who is the inventor of that little moral maxim? Yet we cannot hold on to the supernatural, as Christ revealed it and interpreted it, without at least trying to be honest. If we could get rid of the divine element, the divine impulsion and the divine judgment, we might steal, say, with one hand. Beware lest the people who tell you to pray less only want you to thieve more, or put yourselves in the way of being thieved by them. Why should you trouble yourselves to go to making conscientious inquiries and conscientious scruples? Why don't you take a wider liberty and give things a larger construction and application? Take care; they want again to lower the moral temperature; they want conscience to speak two languages. Conscience will only speak one language—stern, simple, clear, forcible, final. If we could teach conscience to get into the way of explaining itself by footnotes or by marginalia, we could do a good deal with conscience. If conscience would only keep a glossary at the end of the book, we need never go to the end; we could say, if ever the question arose, we did not quite understand the term; it is occult, it is unfamiliar, it is not in our own language, and we thought it meant thus and so, and if we are wrong we are very sorry; but we cannot restore anything. Give up religion and you give up conscience. Religion is but another name for conscience. Religion binds you back upon principles, vows, duties, responsibilities; religion is that which takes straps as it were of iron and steel, and straps you down upon duty. Religion is not a sentiment. It is a Latin word, it has Spartan rigor in it. Re-

ligion is not an idea scented and perfumed and gilt-edged; religion is a discipline of the soul.

If I could sum up all my thought in one sentence, it would be this: Always

SUSPECT THE ADVISERS WHO WISH YOU TO DO LESS.

Paul never said: Let us show how we can reduce religion to a minimum. Perhaps he was not a Latin scholar. "Minimum"—that is a Latin word, and Paul may not have heard of it; but there are today those who reduce Christianity to a minimum. They can cut off a little here and a little there and a little somewhere else, and shape the thing down into manageable proportions. Religion is a maximum, the highest quantity. If you can put more into it, put it in. Whenever a man comes to you and says: Go to church only once a day, it is enough—turn around up on him and say: Get thee behind me! Thou savorest not of the things that be of God but of the things that be of man. Whenever an adviser would tell you to limit your faith and keep within certain definite lines and parochial boundaries, be sure that man is a thief and a robber who has come in to steal and to kill and to destroy. These are Christ's words. Christ's watchword is, More—Excelsior! further on—higher up. I heard a great voice from heaven saying, Come up higher! Resist J. robbam. Believe in the spirit of discipline, in the spirit of consecration, in the spirit of the Cross. Ay, that is the word in which we should find our dictionary, our Bible, our revelation, our standard of duty.—Commonwealth.

BREADWINNING.

Almost the first question in every one's life is to settle the question which Satan put to our Lord in his first temptation, Where does bread and bread-getting come in? Is it to be the first consideration, or last? According to Satan's way of looking at life the bread question is paramount; according to Christ's secondary. Have you ever set down and considered which policy is yours, and what you would do if you had to choose in any supreme crisis?

It is very remarkable that this was the first temptation, because it so constantly occurs in every life; and sooner or later, whether on a lone mountain side or in the crowded thoroughfares of life, the devil comes to us with the suggestion that we must live, and in the last push we must make or get our bread, leaving considerations of purity, truth, honor, God and eternity to come in second best.

The man who keeps his shop open on Sunday, because on that day he makes more than in all the rest of the week, says in effect: "Bread is my first consideration; my family and I must live." The young man who accepts a partnership in some lucrative business, against which his conscience raises urgent protests, because it offers him the certainty of a handsome income says: "Bread is first." The girl who accepts a wealthy suitor whom in her heart she dislikes, and with whom she can have no real or religious sympathy, also says: "Bread is first." Some day you will have to choose between your conscience; between making a large income and following principle; between mammon and God. It may be God's will to give you success in life, but it is equally certain that he will require you to choose, altogether apart from other considerations, whether at all hazards you will manufacture bread, though it be from the stones of the desert, or whether you will live on every word that proceedeth out of his mouth.

Do you want strength to stand against the wiles of the tempter? There is nothing for it but to live on the words of God. For forty days our Lord had been meditating upon them, and so when the tempter came, though the hunger of his body was making itself felt, his spirit was nourished and equipped. Go thou and do likewise. Feed on the living bread which has come down from heaven. Fill yourself with God's purposes and ideals. Let the thoughts of God be the very bread of the inner man; and when the hour of temptation comes it will not take you a moment to choose between snatching a morsel to satisfy the cravings of passion, and waiting on God to send his angels.

We are all liable to attacks of hunger in various parts of our nature, and Satan is perpetually insisting on our getting satisfaction somehow. The body hungers for food, as we have seen; and Satan bids us snatch it. The heart hungers for love, and we are tempted to gratify it apart from God. The mind hungers for knowledge, and we are apt to seek it in quarters which are not illumined by the light of eternal truth. The imagination and fancy long for objects to stimulate and satisfy, and we are too prone to go to the world to find them. Conscience, one of our noblest faculties, seeks for conceptions of right and wrong, which we too readily obtain from lower sources than the teaching of Christ.

There is no harm in any one of these masterful desires, when God's will and way and word are put where Christ placed them. First. The harm comes in when we insist on gratifying them at all hazards, and fail to wait for the angels bringing celestial food, and ministering as they did to Christ. God, who gave these strong appetites and desires, knows that they need feeding. The body is more than meat, and if he gave the one he is involved in the responsibility of giving the other. God's angels will come to you, friend, with all that is needed to supply your hunger in whatever part of your nature it makes itself felt. After you have suffered awhile he will establish, strengthen, settle you. His commandment has already gone forth. The blessed angels of his help are even now on their way to you. They have been commissioned to bring with them supplies for every department of your life. Do not be impatient. Do nothing at the dictate of passion. In no way take your life out of God's hands. Throw the responsibility on him. They cannot be ashamed that wait for God. Remember the angel that prepared the meal on the desert sand for Elijah, and the provision for the tired fishermen on the shores of the lake. If you

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Some druggists have a "just as good" kind. Isn't the kind all others try to equal good enough for you to buy?

help yourself now in this supreme crisis, you will miss the Divine help; but if you dare to wait, even though there be but a step between you and death, my God shall supply all your need, according to his riches in glory by Christ Jesus.

Feed your lower nature as your first concern, and you will starve your real and better self. This is what the men of the world are doing who holly is their god, who glory in their shame, and who mind earthly things.

Feed your highest nature at any cost to the lower, and ultimately the whole will become satisfied. Seek the kingdom of God and his righteousness, and all these things shall be added unto thee. Delight thyself in the Lord, and he shall give the desires of thy heart.—F. B. MEYER in the Watchman.

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THURSDAY, JANUARY 21, 1907.

PROF. W. H. NEWMAN divides the Baptists of our land into "Successionists" and "Anti-Successionists." We object to such a division. We take it he means by "Successionists" those who believe there have been Baptists in the world ever since John the Baptist, and by "Anti-Successionists" those who oppose that view.

We know of no Baptists who hold that the validity of baptism depends on our ability to trace a succession of administrators back to the days of the Apostles. That would involve sacramentalism, which Baptists have ever resisted to their utmost. All Baptists make their appeal to Scripture; and in so far as a man appeals away from the Bible to history, to establish the validity of obedience to any of God's commands, just so far he is not a Baptist.

Many Baptists (and we are among the number) believe unflinchingly that there have been those who were essentially Baptists (by whatever name they may have been called) "from the days of John the Baptist until now." We believe this because the Bible so teaches, and would believe it if all history were a blank from the days of Paul to the days of Judson. God has promised the continuity of His people, but He has not promised to give us a continuous record of their existence. The fact rests on God's promise, while the record rests on historic research.

Since such research is the work of man, to build on that would be to build on a human foundation; and this no Baptist can do. It is, to be sure, gratifying to know that the more historic research is prosecuted, the more evidence is found that God has fulfilled his promise through the centuries, and has never left Himself without witnesses. Our denomination ought to press such research with all vigor. We have much to gain and nothing to lose by such investigation.

On the other hand, we do not see how a man can be a Baptist and be opposed to the existence of Baptists in all ages. He may say, as some do say, that the evidence from history does not prove such continuity. But all admit that the evidence, as thus far gathered, is fragmentary and imperfect. There are confessedly gaps of greater or less width. And not till all the existing evidence has been gathered and sifted, can it be determined whether all these gaps can be filled. But this does in no way affect the reality of the continuity. The killing of witnesses and the destruction of documents, which often occurred, might make and, no doubt, did make, gaps in the record. Then only a small part of the existing evidence has been examined. What treasures of information in this line remain to be brought to light, we can hardly imagine.

We take it that no Baptist is opposed to others being Baptists, no matter in what age of the world they might live. A man who is unwilling that there should have been people in any century who obeyed Christ's commands, does not in his heart desire those commands to be obeyed, and so is not really a Baptist. Therefore we are unwilling to believe there are any "Anti-Successionists" among us.

On the one hand, we have no "Successionists" in the sense in which Episcopalians and Roman Catholics are successionists, believing in sacramentalism and sacerdotalism. And, on the other

hand, we are loth to believe there are any among us who oppose the idea of the continuity of God's people through all ages, bearing testimony to those principles which are the essentials to Baptist faith. We take it, the only division that exists among us on this subject (with perhaps occasional exception), is between those who believe the evidence thus far gathered by historic research proves beyond reasonable doubt that there have been through all the Christian centuries those who were substantially Baptists, and those who do not believe the evidence proves this. Surely no Baptist would be sorry to have it proved that there were Baptists at any particular time in history. If there be any such among us, we are confident they are few.

We take it all Baptists are anti-the sort of succession which Episcopalians and Roman Catholics advocate; while practically all are successionists of the sort that believe God has never left Himself without witnesses to the great truths of the Baptist faith. Therefore we think the division of Prof. Newman is unwarranted. We do not like the idea of Baptists being divided on anything.

We have become interested in the National Sunday School Seminary, of which the Rev. Geo. H. Simmons is the corresponding secretary. We saw notices of it in the papers, and were struck by the number of prominent men engaged as teachers and lecturers, but we did not quite understand what was the scope and purpose of the enterprise. We had also some misgivings as to the wisdom of the undertaking. So when Bro. Simmons wrote to ask that a Sunday School Institute be held in Walnut street church, under the auspices of the National Seminary, we consented, partly to learn more about this young institution. The Institute was successful. Beside local talent, several ministers from a distance were present. Dr. Felix, of Lexington, Dr. Colby, of Dayton, O., Dr. Johnson, of St. Joseph, Mo., the Rev. J. M. Bruce and others. The two days were spent in practical discussions of Sunday-school methods, particularly class work, and at night there were set addresses. On Wednesday night Bro. Simmons spoke of Egypt's Gift to the World, giving a vivid and impressive sketch of the life and character of Moses. On Thursday night Dr. W. H. Felix gave us an address of great power on "The Qualification for Religious Teaching." This address ought to be circulated as a tract. On Friday night Dr. H. F. Colby gave us a clear and masterly discussion of the Kingdom of God. He will furnish this address to our readers.

A similar Institute was held last week in Memphis, and one is going on this week in Lafayette, Ind. And they have been held and will be held in various towns and cities. Besides these institutes there is a special course of study provided, and a summer school held in Jackson, Tenn., in June of each year. Among the faculty and lecturers there are such names as Drs. Noah K. Davis, Wayland Hoyt, H. G. Weston, G. M. Savage, J. J. Taylor, T. D. Anderson, Johnston Myers, H. H. Harris, W. W. Landrum and others like them. Postmaster-General Wilson is chairman of the Board of Counsellors.

There are in the United States two hundred and sixty thousand Baptist Sunday-school teachers, or about ten times as many as there are Baptist preachers. Beside special departments in our colleges, we have six distinct institu-

tions especially for the training of our preachers, viz., our own Seminary in Louisville, Chicago, Rochester, Hamilton, Grozer and Newton. Indeed the underlying idea of many colleges is the education of preachers. Yet we have, except this new institution, nothing for the special training of Sunday-school teachers. Is this because we regard the work of the teachers so easy and unimportant that special preparation for it is not worth bothering about? Is it that we think anybody is naturally qualified to teach a Sunday-school class? It is true we have abundant Sunday-school literature and "helps," but we have no institution devoted to getting teachers to give regular and systematic study to those helps, or to Scripture with a view to preparation for teaching. Certainly an effort to supply this need, ought to be encouraged, unless it involve something in itself that is seriously wrong; and we have discovered nothing wrong in this effort.

Sunday-school teachers cannot be sent off to school to stay eight or nine months a year, as can our young preachers, and there are methods for their training must be adjusted to this fact. Many of them, however, can attend the summer school for three or four weeks each year. Many more can be helped by wisely arranged Sunday-school institutes at various points. Many more can pursue at home special prepared courses of study. If our Sunday-schools are to accomplish their proper work, something of this sort must be done. It is a new thing, less than a year old and no other denomination has undertaken anything of the kind. We are glad to have the Baptists pioneers in this, as they have been in many other things.

Our Sunday School Board prepares and sends out fine literature, and also does missionary and colportage work; but it does not undertake to train Sunday-school teachers. We wish the National Seminary the highest success, and we will watch its work with deep interest. It is young, and we can not tell whereinto it may grow.

We have been looking over the list of "college yells" for the different colleges and universities of the country. Most of them are absurd enough. Take for example that of the Ohio State University, "Wahoo, Wahoo, Rip, Z-p, Bazoo! I yell, I yell, for O. S. U.;" and that of the Ohio Wesleyan University, "O-we-wi-wow! A-la-ka-zu-z-zow! R-z-z-z-zow! Viva! Viva! O. W. U.!" Who will dare say that these two institutions are not fully abreast of the times? What boor would not, on hearing these enlightened yells, be duly impressed with the importance of an education?

Our Baptist College in Ohio (Denison University) is not much behind her sister institutions in this matter of "yell." For hers is, "Heike! Heike! D-E-N-I-S-O-N! Denison! Denison!" Ohio seems to be a good state for college yells.

Most of our Baptist colleges are on the list as having yells, but some either are sadly destitute in this respect, or they have been overlooked by the compiler of the list. Georgetown College is not behind any of them with her "Hullabaloo! Kanuck! Kanuck! Belle of the Blue! Kentuck! Kentuck! Hoo-rah! Hoo! Hoo-rah! Hoo! Georgetown, too! Bah!" Can any Kentucky Baptist listen to this yell, without having his heart thrill with pride for our venerable and noble institution at Georgetown? But how about Bethel? We do not find her name on the list. Can it be possible that our great college at Russellville is en-

tirely destitute of a yell? If not, the compiler of the list before us has strangely slighted her. Is she willing to be left behind? How can a college hope to keep up with the procession in this age of progress without a yell?

We also miss from the list Howard, Mississippi, Carson and Newman, Mercer, Richmond, Lagrange, Baylor, Stetson, Ouchita, and Clinton. If indeed these institutions have "yells," will they not let the world know it? If they have not, will not some ingenious friends devise suitable yells to supply the lack? A wise committee might visit the tribes of wild Indians in order to get material for suitable yells for these destitute institutions. William Jewell College is not very far away from the Indians, and so has had exceptional opportunities in getting a suitable yell. That she has made good use of her opportunities is shown by her "Yah, Yah! Wow, Wow, Wee! Yaka, Za Zi Zee! Viva, Viva, W. J. C.!" No doubt the proposed committee could get valuable suggestions from William Jewell.

People think that refusing to occupy a position relieves them of responsibility. The fact is the position does not create the responsibility, it simply gives opportunity to discharge the responsibility that already existed. So said Dr. W. H. Felix in the Sunday School Institute last week. Is he right? Had Paul refused to be an apostle, would he have escaped responsibility? Can we ever escape responsibility? One of the shrewdest men has said that the bottom fact of human nature is the desire to escape responsibility.

Of course there are things we are not under obligation to do, which we may become responsible for by our own act. If you buy a farm you incur responsibility which you could have avoided, since you were under no obligation to buy the farm. But when it comes to doing good, to serving God, we cannot increase or diminish our responsibility. We are responsible for doing our very best. No position we can take, no pledge we can make can, in the slightest degree add to or take from this responsibility. Some think that if they subscribe to missions they are responsible for the amount named, while if they had not subscribed they would have had no such responsibility. Every one is under obligation to do all he can, pray all he can and give all he can for missions. To subscribe a given amount is simply so far a recognition of a responsibility that was there all the time. A man cannot limit his responsibility by a promise.

All are responsible for doing their best. To promise to do a part of this in no way diminishes that responsibility. We must do our best to save souls and to build up Christian character. We are to relieve distress, yes, but always with a view to blessing the soul. We are glad to give to the poor, yes, but always with the purpose to do them good. It is not enough, it is far from enough, to simply give to the poor. "For the poor ye have always with you," said the Master, "and whenever ye will, ye may do them good." The point is to "do them good."

Let Christians think more of their great responsibilities.

The happiness of life may be greatly increased by small courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention.—Stearns.

Editorial Varieties.

Dr. Lyman Jewett, a veteran foreign missionary, died recently at Fitchburg, Mass., in the 84th year of his age.

A new servant as a fashionable residence said to a caller at the door: "Missus told me to tell you she was not at home." The caller replied: "Go and tell your mistress I say I have no called."

The session of the Florida Baptist Convention at St. Augustine was an occasion of interest. We had arranged to be represented, but the brother who was expected to go was providentially hindered from attending.

Three-fourths of the sickness in the world comes from intemperance. If we will forget our vices and work for God and for souls, we will have much better health. This is Dr. W. H. Felix doctrine. Here is a remedy worth trying.

A prominent and well known brother writes that he spent four weeks recently traveling through Mississippi, and he did not find a single Baptist who did not endorse the Western Union College and policy in the current controversy.

Dr. Vedder finds himself obliged to subscribe for the WESTERN RECORDER. He says he finds he "cannot get along without it any longer." He has been trying to persuade myself that seeing it occasionally in the reading room will answer my wants, but it is no go.

The WESTERN RECORDER was seventy years old the first of last December, but we made no special ado over it. An elderly preacher was accosted recently on a train by a friend with, "Well, we are getting old." He replied: "Yes, but we are not getting old any faster than everybody else."

In Sheffield, England, they have been trying an experiment in the care of pauper children. Homes containing not more than fifteen children each have been secured in different parts of the city. For each of these homes foster parents were selected, and the children are committed as they would care for their own children.

Elbridge Gerry said: "Children always cry when deprived of what is injurious to them." Yes, and grown people act the same way. The average man seeks what is harmful to him and resists effort to benefit him. Gratification, rather than improvement, is the chief aim of man, as a master of fact. It is the work of Christians to change this fact.

Dr. H. H. Harris has been spending a short time with his son in Lynchburg, Va. Dr. H. has been too heavily worked to recover from his late attack of sickness, and he needed some rest and recuperation. He is one of our most capable men. As a scholar, as a teacher, as a Baptist and as a man, he is the peer of any in the land. We hope he will soon be completely restored.

Dr. H. A. Tupper, Jr., on the night of Jan. 20th will deliver a lecture at Music Hall on the subject, "The Crescent against the Cross." This will be illustrated by one hundred stained glass windows in Armenia and Turkey. Dr. Tupper spent two months last year in Armenia, and knows whereof he speaks. He is a graceful and interesting speaker on any subject, and on this he will be specially eloquent. The lecture is for the benefit of the Willard Settlement.

We heard of a preacher in Chicago who took to riding a bicycle on the boulevard, and came home one day and said to his wife: "My dear, these bicycle riders are a wicked set. They are fearfully profane. Nearly every one I meet swears at me." "Swear at you?" said she in surprise. "Who do they do that to?" "I do not know," was the reply. "and it is because I run into them." No doubt that was the reason. Sometimes a man wonders why people say ugly things about him. It is likely because he runs into them.

Dr. A. E. Owen recently celebrated his 53th birthday as pastor of the Court Street Baptist church in Lexington, Va. We congratulate pastor and church. By the way, we sometime ago stated that Dr. J. A. Kirtley was probably the senior pastor in Kentucky; but we are told that honor belongs to the Rev. M. F. Ham. We would be glad to know how long different pastors in Kentucky have been on their fields. Will not all who have had their present charges more than ten year kindly drop us a card on the subject?

A brother inquires about Spiritualism, and asks whether departed spirits can and do return and converse with friends on earth. Of course they do not. Spiritualism is nothing but ledgerdom and a hypnotic state. It was started by the Fox sisters a generation ago as a practical joke. After it began to spread, they came out and confessed the hoax; but it had got a-going then and has kept on ever since. Hiram could do everything the medium do, and a great deal more besides. The best book on the subject is the "Report of the Seybert Commission," which the Book Concern can furnish.

Ever and anon a public speaker or writer asks who can do so and so, and adds: "Echo answers, Who." Or else, where can we find a man to do something, adding: "Echo answers, Where." Of course echo always answers to the last word of the sentence. We even heard a speaker say: "Who can fill a mother's place?" Echo answers, None, none. "As everybody knows, echo would answer 'place.'" We wondered where this echo nonsense started; and now we find that Byron wrote: "Echo answers, Where." Of course echo always answers to the last word of the sentence. We even heard a speaker say: "Who can fill a mother's place?" Echo answers, None, none. "As everybody knows, echo would answer 'place.'" We wondered where this echo nonsense started; and now we find that Byron wrote: "Echo answers, Where." Of course echo always answers to the last word of the sentence. We even heard a speaker say: "Who can fill a mother's place?" Echo answers, None, none. "As everybody knows, echo would answer 'place.'" 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Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One received by letter and two baptized. A young lady completed ten years continuous attendance upon Sunday-school, not missing a single Sunday. This is the fourth case of the kind since the present pastorate began.

Broad-way.—Pastor Pickard preached. One received by letter, one under watchcare and two baptized—Russians.

Chestnut-st.—Pastor J. M. Weaver preached. Prayer-meeting every night during the week led by young men. One received by letter, one for baptism and two baptized.

East.—Pastor Christian preached. One received by letter. Bro. George R. Cairns will aid Pastor Christian in a meeting this spring.

McFerran Memorial.—Bro. R. P. Johnston, of St. Joseph, Mo., preached in the morning and Pastor Jones at night. One joined by letter. Pastor Jones lectured in Chhattanooga and Knoxville last week.

Twenty-second and Walnut.—Pastor Hunt preached. Five received for baptism and three baptized. Meeting continues this week, the pastor doing the preaching.

Franklin-street.—Pastor Edwards preached. Four received for baptism and one profession.

German.—Pastor Ritzman preached. Two professions of faith.

HIGHLANDS.—Pastor Dawes preached at both hours.

Logan-st.—Pastor Ewing preached as usual.

Parkland.—Pastor Nowlin preached at both hours.

Portland-avenue.—Pastor Shelton preached at night and Bro. W. O. Sawyer in the C. O. One received by letter and one for baptism. Fourteen requests for prayer.

Southgate-street.—Pastor McFarland preached as usual.

Third-ave.—Pastor Taylor preached Pastor preached during the week at Eighth-street mission. Six professions of faith. Three received for baptism and two by letter.

Twenty-sixth and Market.—Pastor Thompson preached. Two received for baptism and one baptized.

CHITMANS.—Pastor Masters preached at night and Bro. Williams in the morning.

SEMINARY NOTES.

Dr. Sampey is the busiest man in the Seminary, finishing his work before he leaves about Feb. 1st.

Dr. Carver preached at Portland-avenue for Pastor Shelton, and assisted in the ordination of a deacon. His sermon was noted for simplicity and full of the Gospel.

Dr. Barrett, of Gallatin, Tenn., presented each student with a copy of his latest book, "The Mission Problem and How to Solve It." It is an excellent tract.

The *Baptist and Reflector* has the following to say of our professor of Systematic Theology: "It was a pleasure to see Dr. F. H. Kerfoot in our office last Tuesday. He was in the city on some business. Dr. Kerfoot is one of the most popular professors in the Seminary and is a general, social, whole-souled man, as well as an eloquent preacher of the gospel."

Prof. McClothlin is in Jellico, Tenn., attending a Ministers' Institute. He will deliver several lectures while there on the Prophets. He will take all of Dr. Sampey's work while the latter is abroad, and a better man for the place could not be found.

Supplies for Sunday:—Portland-avenue, Prof. Carver, morning; Portland-avenue Methodist, C. W. Meyer, morning and night; Lowell, Ind., J. L. Plesser, morning and evening; Point Mission, C. J. Casey, morning and evening; Clifton, Bro. Williams, morning, and F. M. Masters, evening; Springfield, J. B. Hunt, morning and evening; South Elkhorn, F. F. Watson, morning and evening; First church, Newport, T. B. Ray, morning and evening.

THE STATE.

Pastor B. F. Taylor writes from Ferrysville: "I have given up the pastoral care of this church after a pastorate for the major part of 18 years. I was forced, reluctantly, to take this step by the failure of the church to pay my salary. My son, John Cook Taylor, supplied for them Sunday last, morning and night, preaching very acceptably and was greeted by large congregations at both hours."

Pastor W. C. Taylor writes from Frankfort: "Dr. Dargan captured our people. He preached a glorious sermon. We are sorry we had so little money, but January always finds the good people of my church empty hand-

That Pleasing Paralyzing Pie!

How good it looks! How good it is! And how it hurts. Why not look into the question of **PIII** after Pie? Eat your pie and take Ayer's Pills after, and pie will please and not paralyze.

AYER'S Cathartic Pills CURE DYSPEPSIA.

The encouraging report of the undiminished interest in the RECORDERS and of its increasing circulation must be taken as a bright indication. Orthodoxy is still firm and strong and that the intelligence of your hosts of subscribers is not to be dulled by talk of hard times."

Pastor F. M. Jackson writes: "The Pleasant Grove church, Logan county, at their last meeting gave me a hearty call to serve them another year. This is the fourth time in succession they have called me. They have a rule, to settle up with the pastor at the end of every six months and they adhere strictly to the rule. We start out in the new year with renewed energy and hope and feeling that the church and pastor will accomplish a great work together for the Master."

Bro. W. F. Mace writes: "We have just closed a glorious revival at White Lillia, and the writer added to the church 14 by experience and 27 claimed Christ as their Redeemer. This will be a meeting long to be remembered by the people of this vicinity, and the Baptist faith was certainly gladly received by genuine Baptists. But the truth hurts some folks. Let us pray God to more affirm this truth in the minds of Baptists."

Pastor L. H. Voyles writes: "We are having delightful services at the Second Baptist church, every coming together. Prayer-meeting and Sunday-school growing in interest. Eternity can only tell the good this little church has accomplished in the past five years. A great many people from all parts of the city attend, and every coming together is a triumph. Baptized 15 at Goshen last meeting; will baptize at Mizpah next meeting. My Scottville church is in good condition; will hold a meeting there soon. I begin my sixth year's work in this field with brighter prospects than ever before. My dear people seem to love me and I know that my heart goes out for their spiritual welfare."

Bro. G. H. Dorris writes: "I have just held a good meeting at 'Pally's school house, Boone county. 22 professions, several back sliders reclaimed. Fifteen baptized into the Oak Hill church. Six stand approved. Owing to sickness and other troubles they were not baptized. One old man more than sixty years of age came into the church, who wandered away during the war. How is it that a child of God can live so long in sin I do not know. One came from the Methodists. Six others who stood approved for baptism were baptized some time back into the Oak Hill church, making 21 in all. The baptizing was very impressive, done by the pastor, T. J. Brown and myself both baptizing at the same time. Bro. W. E. Walsh a young preacher assisted greatly with his prayers and songs and the members of Oak Hill church."

OTHER STATES.

An 8 days' meeting at Townville, S. C., closed with 23 additions to the church by baptism, 1 by letter and 3 restored. Bro. Slak, a former pastor did the preaching.

A church was constituted in Berkeley county, S. C., near Four Holes Swamp, 19 members were enrolled, and 3 more were added this following day.

Bro. T. B. Clark, assisted by Bro. S. H. Carter, recently held a good meeting at Rock Fall church, Mo. 30 were added to the fellowship, 25 by baptism, and others professed conversion.

Nine were recently baptized into the church at Holt, Mo., as a result of a meeting at a school house in the country.

Bethel church, Harmony Association, Mo., has been greatly blessed. In a meeting of 20 days, 17 were added to the church, 16 by experience and baptism.

"A good meeting at Lebanon, S. C., closed with 17 additions to the church by experience and baptism. A number were also restored.

Four were recently baptized into the fellowship of the church at Taylor, S. C.

Eighteen have been added to Rocky Creek church, S. C., as a result of a meeting in August.

The church at Mt. Echo, S. C. has been revived and strengthened in a recent meeting. 21 were baptized and 2 received by letter.

During the month of August, Pastor L. C. Ezell, held a meeting with the church at Clarence, S. C. As a result 24 were recently baptized, and 2 more await the ordinance.

Pastor S. M. Patrick is rejoicing in the result of a 2 weeks' meeting with the Hogan's Creek church, Tenn. There were 30 professions of faith, and 13 additions to the church, his own son among the number.

Concord church, Tenn., recently held a good meeting as a result of which 12 were added to the fellowship of the church.

Bro. Berry McNaft did most of the preaching in a meeting at Pleasant Hill church, Tenn. 9 were baptized, and others made a profession of faith.

Sixty-four were added to Oak Grove church, Cherokee county, Alabama, in a meeting of 9 days.

Thirty-two by baptism and 2 by letter were recently added to Mt. Zion church, Clay county, Georgia, in a meeting of 10 days.

The Friendship church, Georgia, has been greatly blessed by 40 additions, 32 by baptism.

The church at Livery, Ga., has closed a very successful meeting; church revived and 19 additions, 9 by baptism, 9 by letter and 1 restored.

Thirty-six have been added to Gillesville, Ga., church in a successful meeting.

Forty-three were received for baptism in a meeting held in the Tabernacle church, Maysville, Ga.

In a meeting at Hollowville, Ga., there were 41 additions, 26 by experience and baptism and 5 by letter.

A 2 weeks' meeting at Round Lick church, Tenn., closed with 47 additions to the fellowship.

On the fifth Sunday in August, Union church, Miss., set apart Bro. J. G. Sibley to the full work of the Gospel ministry.

An 8 days' meeting at Liberty, Miss., closed with 41 additions to the fellowship of the church. On the first day of the meeting Bro. G. A. Davis was set apart to the full work of the Gospel ministry.

Damasus church, Fair River Association, Miss., has been greatly blessed in a recent meeting; 19 were baptized and 1 restored.

Not only his church but the entire community at San Antonio, Texas, are glad to lose Pastor E. E. King, who has accepted the call to the McK ever church in the same state. Pastor King is one of our ablest and best ministers, and God has blessed his labors most abundantly. In the seven years of his pastorate 650 new members have been received and three churches have been sent out. His labors will be sorely missed, but we make a pastor like him leave such a church, where he is so beloved and has been so blessed.

A meeting in the Wyaconda church, Wyaconda Association, Mo., resulted in 11 additions to its fellowship. This is the oldest church in the Association which was organized in the church 62 years ago.

A two weeks' meeting in the Cyrene church, Mo., closed with 10 professions of religion and 10 additions to the fellowship of the church.

A meeting has been held at Friendship church, South Carolina. Church greatly revived.

Fifty by baptism and 14 by restoration have been added to Pleasant Plains and Beaver Creek churches, South Carolina.

Pastor T. R. Carr recently held a meeting at Elk Branch, S. C., in which 20 were added to the church, their faith strengthened and hopes brightened.

A meeting in Mt. Moriah church, Arkansas, closed with 18 additions, 13 by baptism.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have educated more cure than any specific medicine. As I am soon to retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and tested, I tenderly reader of this paper who suffers from this troublesome, dangerous and discharging disease. This is a sincere offer and one that will not be repeated. Address, Prof. J. A. LAWRENCE, 88 Warren St., New York.

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Biliousness, 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 the trouble of writing. Write to-day. Address, W. S. COX, Box 107, New York City.

ENAMELITE
The Modern STOVE POLISH.
Produces a JET BLACK enamel gloss. Distless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cyclic Chain.
J. L. PRESCOTT & CO., NEW YORK.

THE MINISTERS AND MEMBERS' MEETING OF CLEAR FORK ASSOCIATION.

On account of bad weather, our last meeting at White Oak Grove church was not attended, in consequence of which the programme for that meeting was continued for our next which we meet on Friday before the 14th Sunday in this month with New Friendship church in Logan county, three miles from Auburn.

Now, brethren, let us all attend this meeting and make it the most profitable of any yet held.

New Friendship is a good place and the place for a good meeting. Those coming by train will be met at Auburn with conveyance to church.

Brothers, we cannot afford to miss this meeting as it will do great benefit to us as well as a blessing to the community in which it is held. Let everyone who possibly can attend.

B. T. MAYHEW, Moderator,
C. W. FREEMAN.

A CORRECTION.

In the RECORDER of Nov. 9, 1896, in speaking of the meeting at Pleasant Grove church I stated that the Methodist church succeeded in getting the trustees of the school to forbid the school attending our services at 11 A. M. The chairman of the board of trustees assured me that no such influence had been brought to bear on them; that their action was from their own suggestion.

Not wishing to do injustice to any one and having the correction on what the chairman of the board has stated to me I write this to make the proper correction. I hope this will be satisfactory to all concerned.

T. M. JACKSON.

AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma. In the K-12 plant found on the Congo river, W. I. C. has discovered the Asthma Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

AS OUR PASTOR, Bro. G. W. Wheatley, has returned the care of the church here, and expects to return to Kentucky, permit us to say through the columns of the RECORDER that Bro. Wheatley has served us for three years, during which time he has been faithful to his charge, and is to be regretted that we accept his resignation. We have never had a more consecrated and acceptable pastor than he. Bro. Wheatley has with him a noble family, composed of wife, two sons and two daughters, all of whom are devoted Christians, and whose lives are a power for good in any community. Into whatever field of labor the Lord may call this faithful family, those with whom they cast their lot may well praise the Lord for such families among them.

Bro. Wheatley has sown seed in Magnolia that will bring forth fruit to the glory and honor of God. May the Lord send us another as faithful as Bro. Wheatley and family.

J. R. WILLIS,

J. E. SMITH

Deacons, Magnolia Baptist church, Magnolia, Ark. Jan. 9, 1897.

COLLEGE PARK, Ga., Dec. 17, 1896.
K. L. SHELLBAUER, ATLANTA, Ga.

DEAR SIR:—Some eight or nine months ago we purchased some 700 rods of wire fencing from the Iron City Dish Washer Co. of Sta. A, Pittsburgh, Pa., water, a few weeks ago we were given patiently awaiting his time for the showers of blessings we may need.

I. W. BLUMER.

How To Make Money.

About a month ago I saw an advertisement in a religious paper, where I discovered three of the Iron City Dish Washer Co. of Sta. A, Pittsburgh, Pa., water, a few weeks ago we were given patiently awaiting his time for the showers of blessings we may need. I wrote them and they sent full particulars how to sell the dish washers. I tried it and I showed it to my neighbors, and I took orders in every home that I visited. It is the easiest thing to sell, and without any previous experience in selling anything. I sold a dozen the first day. The firm asks me full particulars how to sell it and I send them following their instructions I would like to make it as easy as it is. Then a woman don't have to put her hands in the greasy dish water, as we found their quality to be as stated in our catalogue, and your prices very reasonable. Reply to your name, W. S. COX, Box 107, New York City.

HOW I WAS TREATED.

On last Saturday, Jan. 2, 1897, several of my Mt. Zion members made me a visit and that was not all, for they brought with them many of the necessities of life, such as canned fruits, preserves, Jellies, molasses, vinegar, ham, chicken, coffee, molasses, nice quilts and towels. Such tokens of kindness makes a fellow feel that his services are appreciated. God bless the donors and make His servant worthy of such treatment. Well, what shall I say farther? Well, I will say that if they want to come again I will not object and that they will find the latching string on the outside. Success to the dear old RECORDER in its grand and noble defense of the truth. It is certainly worthy of a place in the home of every Baptist in the land. For one, don't see how I could get along without it. A happy new year to all.

Yours fraternally,
T. B. ROUSE

Paducah, Ky.

A CLOUDBURST.

On Thursday evening, Jan. 7th at 7 o'clock, one of the most exciting storms that was ever witnessed by the writer, struck the parsonage of the Cloverport Baptist church, and it was so sudden and so unexpected, that the pastor and his family were almost panic stricken.

The best judgment of all was so completely capized that no one had self-possession enough to suggest a means of protecting them from the force of the gathering cloud. So with fear and trembling we remained in our places till the cloud burst in columns showers, filling kitchen and dining-room with the most delicious fruits, meats, sugar, flour, coffee, sweet potatoes, dry goods, kitchen ware, etc., etc.

People do not always enjoy having to surrender home and all its privileges to others but this was one time, when the members took possession of the parsonage, and all its contents and we had the exquisite pleasure of being treated as guests, while the most delightful refreshments were served by the skillful hands that had arranged the program for such a pleasant occasion.

A man or woman who has seldom or never spent a night in a parsonage, we have seldom spent. May we be permitted to express our heartfelt thanks for these tokens of kindness and appreciation.

W. B. RUTLEDGE AND FAMILY.

STILL CONFESSING THE FAITH.

Bro. Carville and I recently held a meeting of interest at a Methodist meeting house in Mason county, a few miles north of Sardis. There had never before been a Baptist meeting in the community, and but few Baptists could be found there. We received an invitation to come there while holding a meeting at another place. The congregation generally crowded the house, and some times there was an overflow.

We put up the Baptist shingle which was well received. The people treated us very nicely. We had five additions to the Sardis mission, all heads of families.

A few weeks ago we had a brief protracted meeting at Mt. Olivet, the preaching being done mostly by Rev. M. B. Adams of Lewisburg church. Bro. A. was necessarily away on Sundays, and the church never became enlightened as we wished, but our meeting appeared to be a failure, though the preaching was of a very high order, reflecting credit upon both the head and the heart of the speaker, and drawing large and appreciative crowds of worshippers.

May the Lord grant the grace of patiently awaiting his time for the showers of blessings we may need.

I. W. BLUMER.

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FAMILY CIRCLE.

WHERE IS HOME?

Home is where affection binds
Gentle hearts in union
Where the voices all are kind
Holding sweet communion
Home is where the hearts can rest
Safe from darkening sorrow
Where the friends we love the best
Brighten every sorrow
Home is where friends that love
To our hearts are given
Where the blessing from above
Makes the home a heaven
Yes, 'tis home where smiles of cheer
Wreath the brow that greets us
And the one of all most dear
Ever comes to meet us.

—Selected.

HIS CHRISTMAS WRATH.

BY M. S. ANDERSON.

Fair Hill, the great beautiful place where Pierre's sister was buried, is so big that, unless you went with Pierre, you would have to look a long time before you found little Marguerite's grave. And when you did find it, you would see that it was one of a row, and that the row was one of several rows, and that, standing in front of them all, was a lovely white church which told you that this ground belonged to the Orphanage of a certain church. So, then, you would know that Marguerite had lived at the Orphanage, and, though you might not know that, it was a pleasant place, and that the matron was good and kind, you would not be sorry that Marguerite had gone to live with God.

But Pierre couldn't help being sorry—
—he missed Marguerite so much! You see it was this way: their mother had died, and left them in a basement room, without any friends, or any help in all the great, busy world for their father was dead; too. After that, a woman in the house—it was a tenement house, such as very poor women—looked care of Marguerite; and Pierre, who was twelve, went into the shoe-blackening business, and took care of himself. He had to pay something to the woman that Marguerite stayed with—for, as he said, his mother had died, and she had children of her own to take care of—and sometimes he found it very hard to pay for what Marguerite ate, and for the wretched little bed that she shared with two other children, and he worked hard, and he had a way, as the poor among French people have, of living on very little—which means, among other things, that he had to be much; and he had, he occasionally found some bits of work to do, besides blackening shoes, so that he generally had the money when Saturday night came around. And as to Marguerite, in the mornings she went into the free kinder school, and by the rest of the time she played on the street with the other children. But one day she told Miss Eva, who was her teacher at the kindergarten, that Pierre was sick and could not black shoes any more, and that her tante (which is the French for aunt), was not going to let her stay there much longer. This news troubled Miss Eva very much, and she went to see Marguerite's tante and hunted up Pierre; and he told her that Pierre was the first patient at the new Hospital for Children, while Marguerite went to the Orphanage, a place far out on the edge of the city, with a big green yard around it, and trees. It was very nice there—the matron was good to her, and she always had enough to eat, and a warm bed to sleep in, and a doll to play with—and before long Pierre was able to come out and see her every Saturday.

He was not well enough, though, to black shoes, and he thought it was probable he never would be, so he stayed at the hospital and ran errands, and answered the bell, and did a good many other little things, and he liked it very much.

But one day, when Pierre was thirteen and Marguerite was seven, a very beautiful thing happened to her. Little girl—God's angel came to the Orphanage, and gathered her soul in his arms and carried it away to Heaven. Pierre knew that that was really the way of it, because he had seen the angel at the hospital, and he liked to think of Marguerite going with the angel into the beautiful blue sky. But then, she was all he had, of his very own, and he loved her and could not help wishing that she were back at the Orphanage, where he could see her every Saturday.

He went sometimes out to her grave, not often, for Fair Hill was so far you had to ride, and it was very seldom that Pierre had so much as a nickel. Every time he went, he wished that he had flowers to put on it, like those that saw on other graves. Marguerite had loved flowers! He remembered how pleased she had been, once, when Miss Eva brought her a bouquet. And it did seem as if she ought to have some on her grave for the winter.

"But you can't get any," she said to himself. "You have no money, Pierre. These shoes, this coat, this cap that you wear, and what you eat, they give them to you at the hospital. It always came well enough, and it was Pierre. I believe you could sell new papers again. I am going to ask Madame."

"Madame" was the superintendent at the hospital. She had a name, of course, and everybody else called her by it, but it was so long and so hard that Pierre gave it up, and just called her "Madame," saying it so prettily that it pleased her very much.

"But Madame shook her head, when he asked her, and said "No—no, indeed." You don't want to leave us, do you, Pierre?" she questioned.

"Oh, no, Madame! I have not meant it! I mean—I sell papers in the morning and work for the other times. I never work much here, Madame."

"I should hope not!" said Madame, looking at the thin little face and figure. "But you can't sell papers yet. Pierre. The doctor wouldn't let you."

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"My flowers? I don't understand. Come inside and tell me."

Pierre followed her into a wide, stately hall which seemed the most beautiful place in the world, and she had him come up to the open fire.

"You are not French, are you, little boy?" she asked—but rather as though she thought he was.

"Yes, Mademoiselle," he answered, pleased eyes. "Yes, I am French. My name is Pierre."

"Oh! Well, we can talk in French then," she said.

Pierre's eyes shone—it had been so long since anyone had talked to him in his own tongue. He was afraid, sometimes, that he would forget it!

"On, in French, Mademoiselle, I can tell you all about it!" he exclaimed. He told her all about it—how he had worked behind her and had heard her talk of her tree, how his mother had taught him to make paper flowers, and how much he wanted the wreath for Marguerite. The young lady listened as if she were interested. When he had finished he rang a bell in the wall, and a maid appeared, who was told to bring Pierre some white tissue paper and a pair of scissors.

"Now you may make me a flower," said the young lady.

Pierre's hands trembled, he was so excited. But he made a lovely white rose, and a white lily, in such a short time that it seemed as if he must have magic in his little brown fingers. The young lady was watching him with pleased eyes.

"You shall make some," she said. "I will come over to the hospital to-morrow, and see you about them. What are your prices, Pierre?"

"Oh!" he said, "I had not thought of that. Mademoiselle, I do not know." Mademoiselle smiled. "Well," she said, "we will see."

Pierre went home very happy, and told Madame and the nurses about it. "I think, then, I'll work some more," he said, and got the wreath for Marguerite.

"How much will it cost?" asked Nurse Mary.

"I see Monsieur, the florist, on the street," said Pierre, "and he tells me, 'Oh, yes, it costs two dollars.' But I sell you one for five cents! And then he laughs. He has not known about Marguerite. I think he sells me one for three dollars."

Nurse Mary looked at Madame. "Do you see, Madame, that he knows as much as that?" she asked, a little sadly, when Pierre had left them.

"He shall have it," said Madame, "if I have to make it up myself."

But it did not have to come out of Madame's pocket. The next day, when Pierre's Mademoiselle came, she talked a long time with Madame, and when she went away she said, "Yes, indeed. It will be all right; I know several people who will take his flowers."

That afternoon she sent Pierre a package of tissue paper—red, white, green, yellow, pink—and Pierre sat on the table in the hall and made the most wonderful blossoms that looked almost real. There were roses, little buds, and big, there were lilies, and morning-glories, and carnations, and green leaves—and all these, as they grew under his hands, made Pierre think of the real flowers that were to go in the wreath, the flowers that he had seen at the florist's. Mademoiselle was going to pay him a dollar for these, and she had sent him word that he would soon have another order for his pretty blossoms. Certainly, he thought, he must work hard, and make them as fine as possible.

"I took him three or four days to make as many as Mademoiselle wanted. When they were all made, Madame gave him a big dress-box to put them in, and he trotted off with them, very proudly. Mademoiselle was at home, and made him come in, and talked with him in French. She gave him some little cakes—and she was delighted with his flowers. There was another lady in the room, and this lady nodded at her very kindly, and tried to say something in French, and then she laughed and declared she had forgotten her French.

"And you say he's trying to earn the money to give something to the other children in the hospital?" she exclaimed. "How very touching!"

"Why no, Helen, said Mademoiselle. I didn't say that at all!"

"Oh!" laughed the other lady, "I remember now. It was another child I was talking about, who was working so hard to buy something for the children in the house where they board. I mixed them up."

She thought that Pierre did not understand her. But he did—at least, he understood as to his purpose; and when he went back to the hospital, he remembered it, and it set him to thinking. He had not thought, before this, of giving anybody a Christmas gift—anybody but Madame—and he had not thought of giving a gift to his mother. And then the children, who were sick,

as he had been! There was Emmie, who would never walk, he had heard the doctor tell Madame, as long as she lived; and there was Tom, who was such a cunning baby; and one, who was beautiful black in the world, and he longed for his Christmas tree, and his long long illness. And all the other children! He wondered he had not thought of them before. But then, there was his own Marguerite, who loved flowers, his little sister, on whose grave he could lay a Christmas wreath!

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"Yes," he said aloud, "that is true." He thought about it a long time. When night came, he was still undecided, and when it was bed-time and he was off to his little box of a room and got into his warm, soft bed, he still had not made up his mind. For a long time—it seemed as if it must be hours, but I don't think it could have been—he lay there with wide-open eyes, trying to decide what he should do. At last he crept softly out of bed and knelt down on the floor, a pathetic little figure, with hands clasped and face upturned to the moon-lit sky that was shining out there beyond his window.

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Mademoiselle wondered how poor little Pierre knew about such things. Then she remembered that he had been a boy of the streets, and that such children always knew a great many strange things; perhaps he had priced these toys once for Marguerite. Of two things she was sure, he had never had as much as three dollars at one time in all his life before this and it was a big sum for him to spend.

"Nevertheless," thought Mademoiselle, "I am going to let him spend it. There's no telling what his other Christmas' will be."

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WESTERN RECORDER—I am more than pleased with my sewing machine. Think it as good as any machine that sells at \$40. Every one that sees it thinks it nice. MRS. G. B. HERRICK, State Line, Ky., June 24, 1936.

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DEAR RECORDER—The Sewing Machine you sent to me has come, and I write to tell you that we are delighted with it. We find it a top recommendation to be. G. H. GASTON, Washington, Ga., Feb. 24, 1936.

DEAR RECORDER—The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. Mrs. G. H. CHATMAN, Taylorville, Ky., March 14, 1936.

Address all orders to WESTERN RECORDER.

erect; not even Madame shall know it." She did not tell him, and he never knew, that he was paid more for his flowers than Mademoiselle would have given for them at any store. He finished them and took them to the different people he had ordered them at, and then he had three bright silver dollars to buy his gifts. Then very soon it was the day before Christmas, and he was standing at Mademoiselle's door waiting to go down the street with her. They were in her carriage and Pierre could hardly speak for the excitement of it. How fast the horses went! How beautiful and soft the cushions were! How the houses and trees spun by outside! And then the wonderful stores! And the lovely gifts that he bought with his three dollars! It was marvelous how cheap things were; the dolls that had been twenty cents were only ten now, and he bought the little painted balls for five cents apiece; and besides that he ordered for Tom and a paint-box for Emme and a paper book for Jane. And, strange to say, when all these were bought, there was enough left to buy a beautiful blue pin-cushion for Madame, and some handkerchiefs, one for each of Pierre's "good nurses." Of course Pierre did not understand how all this was managed. Mademoiselle indeed seemed to have affairs of her own to attend to in every store, and the shopmen certainly nodded and smiled at her in a very strange fashion. But he thought all that was because it was Christmas Eve; and, though he had been a little boy of the streets, and knew a great many strange things, he could not be expected to know the price of blue silk pin-cushions and handkerchiefs. He heard one clerk say to another that this was like playing Santa Claus at a Christmas-tree, and he smiled at the clerk with a great deal of sympathy, though he did not know what the man meant.

When they got back to the hospital, Pierre ran and looked to see if there was anyone about the hall. When he saw that the coast was clear, he flew to the carriage, and got his bundles. Mademoiselle helped him, and together they hid the things in a little dark closet under the steps, where Pierre was to keep them until the next morning. After that Mademoiselle went away, leaving the little boy to keep his secret.

The next morning, Christmas morning, did come, though Pierre could hardly believe that it ever would. There was snow on the ground, and a beautiful blue sky overhead, and the sun was shining splendidly. Pierre got up early and dressed, and then he went to look at his gifts. Yes, there they all were, all tied up, ready to give. He could hardly wait for the children to be awake. And as for Madame—he would go and sit at her door, and wait until the blue pin-cushion, until she should come out. It seemed that he waited a long time, and that Madame must be late, though, in reality, she was up much earlier than usual.

"Good morning, Pierre," she said. "Merry Christmas! What are you doing up so soon?"

"A merry Christmas, Madame," said Pierre. "And I bring you a blue cushion."

"Why?" said Madame. "Why Pierre, my dear child, this is beautiful! But how about your wreath?"

"I do not get it this day, Madame. I give to the children to-day—and you, Madame, and the kind nurses."

"I cannot tell you just what Madame said, she never knew horses, and neither did Pierre. He only knew that she liked the blue pin-cushion, and that she hugged him very hard. And the nurses were just like Madame, they liked their new handkerchiefs, and they all talked to him at once, so that he did not half understand them. And Nurse Mary was seen to dry her eyes with a corner of her Christmas gift! And then the children, Emme and Jane and Tom, and all the rest of them! That was the first part of the Christmas, and, though a great many other people came to see them afterwards, and brought them a great many things, Pierre's gifts were the best, because they came when the little people were just awake and ready for it. Emme sat up in her cot and could hardly take her eyes from her paint-box; Tom shrieked with delight at his cart; and Jane, who was very quiet, held her picture-book tightly and looked her thanks to Pierre, and as to Pierre himself—he never had so fine a time in all his life. It was ten o'clock when Mademoiselle came. Pierre knew she was coming, for she had told him so, but he did not know what it was that she carried, wrapped up in white tissue paper. "Take it, Pierre," she said, "and open it. It is for you." Pierre almost let it fall as he took it. Mademoiselle then said, breathlessly, "Mademoiselle, it is the small of roses!" Mademoiselle smiled. "The pins, first," she said, "and then the paper. And then!"

wreath far more beautiful than anything that Pierre had ever dreamed of for Marguerite. "Your Christmas wreath, dear child," said Mademoiselle. "Yours and Marguerite's." She was standing beside him, tall and lovely, and she was smiling, though her voice trembled. She wondered a little what Pierre would say. But Pierre did not say anything just then. He did what no other boy that Mademoiselle knew would ever have thought of doing—he bent on one knee like a little knight of the olden time, and took Mademoiselle's hand in his own, and kissed it.

That night he went to Mademoiselle's house, to the tree that she had for little nieces. It was just a finishing frolic for them—they had had a tree the night before, and full stockings that morning, and Mademoiselle declared that the tree was really unnecessary, and that she was not to be being spoiled. But when she looked at Pierre, she said, "Never mind! It is worth the trouble of a tree to see Pierre as he is now."

The boy was standing beyond the pretty cedar, holding his gifts in his arms, and looking upward with intent gaze at the little white "Christ-child" which stood, with outstretched hands, on the topmost branches. In his dark eyes there was the look of dreams and of great questioning. Mademoiselle laid her hand softly on his shoulder. "What is it, Pierre?" she asked in his own tongue. "What are you thinking of?"

"I was wishing," he said, softly. "I was wishing—do you think Mademoiselle, they would have Christmas in heaven—where Marguerite is?"—Interior.

A NEW SHRUB THAT CURES KIDNEY AND RHEUMATIC DISEASES—A FIRE GIFT.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, *Piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medicinal plants, optimum and quinine; was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction into America (the Kava-Kava Compound) has wrought many remarkable cures of Kidney and Rheumatic diseases.

Mr. H. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night. In fact I was in misery the whole time and was becoming very dependent. I have now used Alkavis for better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. It is a wonderful and great good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the Gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. Jennie Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney disease, and restored to health. Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of instruction they will send a free treatment of Alkavis prepared by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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How many days (working days, Union labor days,) do you suppose it would take a woman to count the packages of Pearl-ine (with soap) sold yearly. Here it is, all figured out for you. 1,388 \$ 9 days, about four years. Now if you are one of those poor, plodding women who are trying to get along with the old-fashioned ways of washing, stop and think what all that Pearl-ine (with soap) means. Don't you suppose most of these millions of women who use it are just as careful and particular as you are? And if Pearl-ine were not what we say it is, or if anything could be urged against it, would women be using it in any such way? Send Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearl-ine." IT'S FALSE!—Pearline is never peddled, and if your grocer sends you something in place of Pearl-ine, let it Back. JAMES PYLE, New York.

GREATEST OFFER OF ALL! EVERY BIBLE STUDENT WANTS A SET OF MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE. We now have a brand new edition, printed from the original plates, with a prefatory note by REV. JOHN A. BROADUS, D.D., LL.D. IN 3 VOLUMES. Substantial Cloth Binding. GOOD TYPE. REV. THEO. L. CUYLER:—To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the porel-over and prayed-over copy of his "Matthew Henry." WHITEFIELD:—When asked where he studied theology, he replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitefield read it continuously through four times. THE SUNDAY-SCHOOL TIMES:—There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text. DR. ARCHIBALD ALEXANDER:—Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language. DODDRIDGE:—He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through. If you want a set of this wonderful Commentary just send us SIX NEW SUBSCRIBERS to the WESTERN RECORDER and \$12 cash and we will ship you a set to any address you may direct. You don't get offers like this every year, so hope many will take advantage of it. N. B.—The original price of our edition was \$15 00. We purchased the plates and reduced the price to \$10, and now offer it as a premium for six new subscribers and \$12 cash, or send \$6.00 cash for a set.

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FAREWELL TO BROTHER PERRYMAN.

While on a recent visit North it was my pleasure to spend a delightful season, Sunday, Jan 10th, with the First Baptist church Cincinnati, to which our beloved Perryman, of Newport, Ky., has been called. All Kentucky Baptists know the eloquent pastor of the Newport church and have watched with delightful interest the steady progress through which he has led that excellent people during a happy pastorate of eight years. No man in Kentucky has been more active in the work, has met and mastered more difficult tasks, made more friends for both himself and his church or gathered a larger congregation of loyal and devoted people. The church he leaves is large, united active, well equipped and well trained for the large responsibilities of the field it occupies. Not only the church, but all Newport was sad indeed when they knew that Bro. Perryman was resolved to accept the call to the new field. At the farewell mass-meeting held Sunday night the church was packed to overflowing and it was a late hour before the people would go away. Many prominent attorneys and business men of Newport participated and openly declared that his going away was a calamity to the city. All gratefully recognize the valuable services that Bro. Perryman has rendered to almost every line of charity and philanthropy that has ever appealed for help or direction. His relations with the Newport church closed with the Sunday night services. He commences work on the new field at once. His going leaves many sad hearts and fills us all with regret that we must lose him from our state and the Southern Baptist Convention; but the larger opportunities for a greater work surely justify the change. The First church Cincinnati occupies an important field of wide possibilities and that can be made to rival the already famous Ninth-street church or the rapidly growing Lincoln Park church, and with the tact, strength and wise-hearted consecration which their new pastor possesses, they may acquire themselves for gallant service and expect results hitherto unattained. The Cincinnati Baptists are thoroughly awake to their opportunities and are rallying at every point to make and hold every possible advantage for the Master's cause and our denominational development. No other denomination begins to measure up to their standards of activity or to the wisdom with which time, money and men are employed in the religious development of that city. Bro. Perryman has thorough knowledge of the needs and possibilities of the field to which he goes and of all the conditions that shall surround his work. The choice of such a man was certainly wise, his going is timely and the city and the First church are to be congratulated. He will find a united and devoted people, a jewel of a church building the finest in the city; and a personage so handsome in structure and elegant in appointment as to fill the soul of the pastor's wife with delight and insure perpetual sunshine where it cannot always be found without. May the Lord greatly bless the good man, whose fellowship in our state work we shall miss, and use him and that historic church for great things for Christ in that growing city.

W. C. TAYLOR.

SECRET AND REVEALED THINGS. (DEUT. 29:29)

The attainment of knowledge was the purpose for which the mind of man was formed. We may consider knowledge as the light of the mind. Its opposite, which is ignorance, is darkness. Knowledge is not only the joy of the mind, but it yields the highest mental pleasure, while on the other hand, ignorance produces anxiety, doubt and wretchedness. The food of the mind is knowledge and without it, it will be enfeebled, and sick and pine away. "For the soul to be without knowledge is not good." The soul's life is knowledge. "My people perish for lack of knowledge." But this only applies to spiritual knowledge. A man may have good natural parts, and an intellectual education, and yet be ignorant wretched and perishing. The soul must have divine spiritual knowledge—the knowledge of God and salvation; and we undertake to say that there is only one source from which spiritual knowledge—knowledge of God—can come, and that is from the Bible, in which God has graciously made known his will to man. The Scriptures, however do not reveal every thing. A thousand questions may be asked on which the blessed book is as silent as the grave. This is clearly stated in the text. "The secret things belong to God."

There are two things we want to talk about. 1st "Secret Things," and second, "Revealed things," and say that "secret things are the Lord's." First, nature has its secrets or mysteries, and these are the Lord's Science, has industriously engaged her influence in ascertaining or in trying to ascertain the wonders of nature, the phenomena of our world. In this way great light has been thrown on subjects and things, which were sealed to the generations of men six thousand years ago, and yet, nature teems with mysteries and always will, notwithstanding man may double upon the great resources of information he at this time possesses. There are subjects which no human mind can penetrate. There are bounds to science that it cannot pass, there is a limit to the spaces of discovery, and God says, beyond that thou shalt not pass.

Next, Providence has its mysteries, and these are the Lord's. I heard a minister not long ago declare in a sermon, that he knew no Providence, but Jesus Christ. The Bible declares that "the Lord reigneth." Dr. J. Newton Brown says: "Providence, the conduct and direction of the several parts of the universe, by a superior intelligent being." The Epicureans denied any divine providence, as thinking it inconsistent with the ease and repose of the divine nature to meddle at all with human affairs. Simplicius argues thus for a providence, if God does not look to the affairs of the world, it is either because he cannot or will not, but the first is absurd. Since, to govern cannot be difficult where to create was easy, and the latter is both absurd and blasphemous. Plato in his Kouth Dialogue of Laws, observes, "that a superior nature of such excellence as the divine which hears, sees and knows all things, cannot in any instance, be subject to negligence, or sloth, that the meanest and the greatest parts of the world are all equally his work or possession, that great things cannot be rightly taken care of without taking care of small, and that in all cases, the more able and perfect any artist is, the more his skill and care appear in little as well as great things. Let us not, then, says he, "Conceive of God, than even worse

than mortal artists."

Dr. Brown continues: "By providence, then we understand, not merely foresight, but an uniform and constant operation of God subsequent to the act of creation. The machine of the universe depends upon its Creator for the commencement and conservation of the motion of its several parts. The providence of God is something more than forethought, it is a continual influencing an universal agency: "by him" all things "consist" and "in him we live, and move and have our being."

Sir Isaac Newton thought "it most unaccountable to exclude the Deity only out of the universe." "It appears to him much more just and reasonable that the whole chain of causes or the several series of them, should center in him as their source, and the whole system depending on him, the independent cause." Newton, then it appears, believed in the constant operation of God, and his general superintending providence.

"It is clear from the testimony of Scripture that God takes part in all that happens among mankind, directing and overruling the whole cause of events so as to make every one of them answer the designs of his wise and righteous government." Says Dr. Brown.

Just once more: We often hear the words, "accident," "chance," and "fortune," mentioned, and by many, much is ascribed to them in the lives of men. What idea do these words convey or what significance have they. None other than names for the unknown operations of Providence, for how could any thing come to pass causelessly or in vain, in God's universe. "The Lord sits in the flood." The Lord makes the wrath of man to praise him, as he makes the hail and rain to obey his word. "He hath prepared his throne in the heavens, and his kingdom ruleth over all." A man's heart deviseth his way, but the Lord directeth his steps."

And yet after all that may be said, Providence has its mysteries, and these are the Lord's. They are hidden things, or secret things have been intended for our knowledge and perhaps for the reason that if we understood them we would not in the least be benefited, and would only have our curiosity gratified. The Lord reigns and who can solve the perplexities difficulties connected with that reign? Who can tell why such immense districts, densely populated with undying souls, should remain locked up in the bonds of Paganism, even in this late hour of the world's evening?

Another thought: Religion has its mysteries, and these belong to the Lord.

The existence of one supreme, self-existent, eternal God, is infinitely above all the powers of the mind to comprehend. None can understand this save God. We cannot by searching find out God or know him to perfection. The origin of moral evil is a mystery, and profound secret, and there are thousands of which are inexplicable to man. What shall we do with these secret things. Nothing. This means let them alone, they belong to God, leave them with him, as they are his and not ours. We have enough to do, if we understand and practice the things God has revealed to us.

The text says: "Revealed things belong to us and our children." The Word of God contains these revealed things. (2 Tim. 3:16, 2 Peter 1:19-21). The speaker in the text was the first who was thus inspired; and the first five books of the Old Testament were written by him. The truths of

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revelation were given by God to men in divers manners, and at various times. (Heb. 1:12.) Revelation at this juncture needs no defense. If it did, it would perhaps be no more difficult now than it always has been, for the dear old book has not changed a particle, and has always been easy of defense. In fact, it is self defensive and will be so to the end of time. The things revealed, we could not have known without the Scriptures.

1. We could not have known God. "The world by wisdom knew not God." Hence the universal idolatry. The Athenians after filling their streets with altars, erected another to the unknown God. If you want to see you must come to the light, and if you want to know, seek the fountain of information. Concerning God, everything is blindness and ignorance unless the light and knowledge we have of him comes from the Scriptures. His being and attributes are revealed and we must believe and accept the revelation, or be left in the dark.

2. We could not have known the nature and evil of sin without the Scriptures. By the law comes the knowledge of sin. Nature would never have taught us concerning these things. Only by the law comes the knowledge of sin, and this accounts for the fact that heathen moralists, give the most splendid titles to some of the greatest vices that ever dishonored human nature. It is dangerous for a heathen moralist to attempt to handle the word of God; but let the rays of divine light flood his soul, and his darkness not only disappears, but he is enabled to see and understand things as God has revealed them.

3. Had it not been for God's revelation, we could never have understood or known the way of life and salvation. These God has revealed and made plain. (Rom. 10:14.) "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? Read also fifteen verses.

4. We could not have known the eternity before us, whether it be an everlasting sleep or not. On these awfully momentous subjects the whole world have been in total ignorance and blindness forever. We know not when the light would have on, or disturbed the darkness in which we would have been enveloped. For death to us, so far as we could have known until God would speak and inform us differently, would be an eternal sleep, one of the revolting of all thoughts to an immortal spirit. God hasn't waited until we die to speak with and talk to us; but already our souls are full of luminous light. "Life and immortality are brought to light" through the blessed Gospel.

Another thought: The things revealed meet all the demands of the mind and soul of man. Here

we have the character of God, his nature, attributes and laws, and no man need have wrong views of his nature or attributes or misinterpret his laws, and even if he should, this would neither excuse nor shield him. Things are too plain. Sin is described and the human heart is dissected. Here we see the way of salvation, the streams of the water of life. Life and immortality are brought to light. The resurrection, judgement, heaven and hell are all made known to us.

Another thought: The things revealed to us are adapted to every state and variety of condition. The philosopher may come to revelation and learn more in a moment than he could in a thousand years without it. Here are depths he could not fathom. The illiterate may find truths made plain. "He that runs may read." People are now reading God's Word on the run, catching it on the fly, natching it on the jump, and all get a few glimpses. The monarch and subject, master and servant, may all get mighty good from the Bible, the world's greatest book. It is every man's book. It is suited to all, and intended for all.

"The secret things belong to the Lord our God; but those things which are revealed belong unto us and our children forever." And we all say, what a heritage! A sacred deposit from God to man.

I close by saying that we are responsible for its diffusion among the nations of the earth. Men are starving. It is the Bread of Life. Men are in darkness. It is the light of life. Neglect of this is deep-toned criminality. Cruelty to our children, ingratitude to our ancestors, disobedience to heaven.

JOS. N. BARBER.

FROM CARSON & NEWMAN, MOSSY CREEK, TENN.

The attendance at the college this year has been large and is all the time increasing. About 250 matriculates since Christmas. Our mark is 300, and it now appears that we will reach that number.

During the month of March we have arranged to have about thirty lectures on topics of special interest to ministerial students.

Dr. J. M. Phillips will complete his first year as pastor this month. His sermons have been fine, and much good has been accomplished. Success to the RECORDER.

S. E. J. Cor.

Mossy Creek, Tenn., Jan. 9.

Deafness Cannot be Cured by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be removed and this tube restored to its normal condition, hearing will be destroyed forever; also cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surface. We will give One Hundred Dollars for any case of Deafness (if caused) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. J. C. HENRY & Co., Toledo, O. Sold by all druggists. The Hall's Family Pills are the best.

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FROM EAST TENNESSEE.

The spring session of Carson and Newman College opens most auspiciously. President Henderson had predicted a large increase in the number of students, but the attendance has far exceeded his most sanguine expectations. Two hundred and seventy-five have already been enrolled, and each day brings additions to the number. It is now quite certain that the enrollment will exceed three hundred before the close of the present term. This will exceed the enrollment of any previous year by nearly one hundred. This gratifying result is due to two causes: cheap tuition and board, and the superior work done by the college. The faculty of the college is comprised of young men and women, who are live, progressive, wide-awake teachers, who are in the work not so much for the money there is in it as for the good they can do. Hitherto, with the low tuition rates in the school, the salaries of the teachers have been very small. But these faithful teachers have stood at their posts, though working on salaries little above that commanded by an ordinary clerk in a merchant store. Not only so, but they have given with unstinted liberality to the payment of the debt on the college. They now have their reward. The college is now out of debt, and with a magnificent building equal to that of any institution in the land, and excellent dormitories for students of both sexes, it has come to be widely recognized as the leading institution of East Tennessee, and students are flocking to it from nearly every county of this part of the state; not only so, but from other states as well they come.

Rev. Mr. Chester, for thirteen years a missionary among the Telegus, but now on a vacation to this country, has recently moved his family from Newton Center, Mass., and placed his five children, two sons and three daughters in the college.

The church at this place has felt the stimulus of the increasing prosperity of the school, and is prospering as it has not done for years. It now, for the first time in its history, sustains preaching every Sunday in the year, and has demonstrated its ability to support a strong man for all his time for this important point. Since entering on his work one year ago, Dr. Phillips, the pastor, has had many evidences of God's blessing on his work. Conversions have been numerous, baptisms frequent and growth and progress has attended every department of the church. P. M. J.

GRACE AND WORKS.

It is denied that the pardon of sin is predicable of obedience or good works. Only those who have repented of sin, believed in Christ, and have been justified, can perform such works as meet the divine approval. "Without faith it is impossible to please God" (Heb. 11:6). God requires to be served in "newness of spirit" (Rom. 7:6). Good works, so far from being procurative of remission, are the fruits, the evidences of a justified state. Then the place for good works, in the economy of grace, is not that of a legal compensation or a meritorious ground of pardon. Their connection with remission is not one of merit. Good works succeed the new creation in Christ Jesus. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). The place of good works is not in the front,

in the rear of conversion. "Work out your own salvation with fear and trembling" (Phil. 2:12). "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). The purpose and tendency of saving grace is to lead to the performance of good works. From the Scriptures already quoted the inference is irresistible that good works are enjoined on the followers of Christ. We have seen that the saved are required to work out their own salvation, that good works should be carefully maintained, and that they may be the means of leading the unconverted to God. "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your father which is in heaven" (Matt. 5:14, 16).

J. T. HEDGER. Ripleyville, Ky.

DEFINITION OF CHURCH.

The church is a body of baptized believers established by Christ to execute His law, perpetuate His ordinances, and evangelize the world. Spoken of by Matthew, Mark, Luke and John.

INVISIBLE CHURCH.

That body of invisible believers, established by I do not know who, to execute invisible laws; perpetuate invisible ordinances and evangelize an invisible world; not spoken of either in the Old or New Testament.

CHURCH "UNIVERSAL"

The church established by—no one to execute all kinds of laws, performing every kind of ordinance and continually changing or neglecting all ordinances and evangelizing the universe, sun moon and stars; not mentioned in the Old or New Testament and only spoken of or written about by a few "broad" men at the present day.

The bride of Christ will be pure and undefiled. Her garments will not be splashed with the blood of a human being, nor will the jewels in her crown be marred by a single pagan custom or human law. She is, was, and always will be true to her betrothed Lord and Master, for she has been washed in the blood of the Son of the ever living and Almighty God. No, brother, the only church known in the Bible is the visible church, established by Christ to make known and keep His laws and ordinances. M. A. TICHEBOR.

The man who has never had a wish to be good and true, has not yet heard God speak.

WANT-D—By a lady of ten years' experience, position as governess or teacher of private school. Best references. A. B. C. LaGrange, Ky.

GAZE TOUR Nile Bermuda or West Indies Faultless Climate. Malaria Impossible. Illustrated programme of our Nile Tour... Nile Tours Orient, Egypt and Palestine South France and Italy Personally Conducted Independent Tickets Everywhere

IN CUBA.

The following is a translation by Dr. Diaz of a letter received by him from Havana: Dr. A. J. Diaz:—Don't think we forget you for a minute. Did not write to you for a month, cause busy with the school.

The school's work is going on nicely. In the month of September I received twenty-five new children in the school, and have an aggregate attendance of 1085 children during the present month. In October twenty-one more children have been received. Aggregate attendance during the month 1716 children. Today is the 10th of November, and thirteen have been received.

Our Sunday-school has an average attendance of one hundred children. This people here are glad to have such school in their neighborhood. We have religious meetings too, and they come only about 14 or 15 people. Bro. Porta is the one who preaches here, and he makes very good sermons, but last week he could not come and Bro. Valdes conducted the services. He preached from the text, "I am the true vine and my father is the husbandman." At the conclusion of the meeting he called for the sinners as usual to accept Christ, and one lady gave her heart to Jesus.

All this preaching is very good, but we are anxious to hear our Paul. I don't want to tire you with a long letter, close asking your prayers. JULIA LOZANO.

FRONTIER MISSIONARIES

Dr. I. T. Tichenor:—It is with pleasure I send another list of boxes, not previously reported, forwarded to frontier missionaries. I wish you could see many of the letters which are now coming to the mission rooms from the missionaries, acknowledging the receipt of boxes. Their gratitude for the help rendered them by the societies is truly touching.

Very sincerely, ANNIE W. ARMSTRONG. Baltimore, Md. Dec 15 1896

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, scaly skin, dry, thin, and falling hair, itching scalp, all yield quickly to warm baths with CUTICURA Soap, and gentle anointing with CUTICURA Ointment, the great skin cure.

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AGENTS WANTED. Free samples. One earned \$1,000, several \$1,000 in 1896. P. O. 1871, New York.

A Mightier Foe than Armies

OVERCOME BY A BRAVE UNION GENERAL AND HIS FAITHFUL ALLY, DR. WILLIAMS.

From the Sentinel, Cherokee, Kansas

At the breaking out of the war of the rebellion in 1861, General Wiles, whose portrait adorns our page, was Captain and owner of the then well-known river steamer, "Charles Potwin," plying between Zanesville and Parkersburg, but he immediately disposed of his boat and became enrolled as lieutenant in the 7th Ohio Infantry. At the battle of Fort Union, on February 18, 1862, Lieutenant Wiles was promoted from lieutenant to lieutenant-colonel, for "brave and meritorious conduct on the field," and at the age of thirty-six (General Wiles was colonel of his regiment, and

Some few years ago General Wiles was attacked by typhoid fever, followed by inflammatory rheumatism and then paralysis, made a temporary wreck of the birculcan frame, and in view of his advanced age, his anxious friends believed that he was not long for this world. The following is his own account of his illness.

In the latter part of 1890, I was taken down with a severe attack of typhoid fever, which confined me to my bed for two months. Two months is a long time to be in bed, but I was not to get up yet, for inflammatory rheumatism seized me, and it was worse than the typhoid, for it was more painful. To add to my trouble and make it more interesting, the inflammatory rheumatism was followed by a stroke of paralysis and I lost a most valuable use of my legs and arms, for I could not walk a step and could not feed myself. It would seem that I had reached the death of misery but such was not the case, for my kidneys gave out, and this seemed to be the last straw on the load that was to crush me.



While with Sherman, was gazetted as general. The general lives the greater part of his time in Haledale, Kansas, though he is much in Windsor, New York, in both of which places he has business interests that require his presence.

My friends all thought I would never recover, and though the third course came to me and prescribed it was easy to see that they were, but trying to make my pathway to a grave a little more easy without the remotest hope of recovery and I looked forward to death with happiness. While in this frame of mind, I was advised by a friend to try Dr. Williams' Pink Pills, and began the use of them, taking one pill after each meal and this I continued for one week, and began to find marked improvement in my condition. I then increased the dose to two after each meal, and at the end of the third week there was no doubt but that the Pink Pills were making me better, so I kept on using them, according to directions, and in three months was well again. Dr. Williams' Pink Pills are sold by all dealers, but will be sent in post paid on receipt of price. 50 cents a box or six boxes for \$2.50 (please never send in bills or by the post), by addressing Dr. Williams' Medicine Company, Schuettstadt, N. Y.

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We have prepared a feast worthy of its coming. From the Carpets and Rugs for the floor, to the Hangings for windows and doors, we have the newest of the new, and choicest of the choicest. All we wish to make their homes comfortable and attractive should see our late new stock of

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WHAT IT IS.—Its ingredients are Azarion bark, Peruvian Bark, and other medicinal plants whose virtues first became known to distinguished explorers and travelers.

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PERUVIANA HERBAL REMEDY CO., No. 234 East Fifth Street, Cincinnati, Ohio.

The Farm

The Harrodsburg Democrat reports sales of five mules at \$55 and two car-loads of hogs at \$4 to \$7.

Dr. Walter Stuart sold this week to Abram and W. H. Ronick thirty extra Berkshira shoats, weight 90 pounds, at \$3.30 per hundred.

E. J. Thiesler, of Mercer county, bought about 12,000 bushels of wheat last summer at 50 to 60 cts a bushel. The other day he sold the whole lot at \$1 to Cogar & Davis, of Danville.

T. S. Cooper, of Anderson county, is grieving over the death of his famous Jersey bull, Pedro, who died recently, aged nineteen years. Pedro was bought some years ago for \$10,000.

Hemp breakers in Lincoln Co. have struck because the price has been reduced from \$1 to 75c. Threats of shooting have intimidated the hands willing to work for the latter price.—Woodford Sun.

Charles B. Ecton sold about 2,100 bushels of wheat, the crops of 1895 and 1896, to P. J. Petra, to be shipped from the warehouse in this city to Mt. Sterling. Price \$1.01 per bushel on board the cars.—Winchester Democrat.

"Father" Galen White was in town Monday, and tells us that he weighed his big hog the other day and it tipped the beam at 850 lbs. Dr. Hockaday, who slaughtered his 717-pound shoat a short time ago, will have to come again.—Richmond Register.

Dr. J. W. Prowell, of Scott county, has a sow which in September, 1894, farrowed ten pigs, all of which were raised, and when killed averaged over 600 pounds, the three largest weighing respectively 650, 675 and 725 pounds. The last one was killed only a few days ago, says the Times.

Mr. Chas. Lillard, an intelligent and progressive farmer of this county, says that Monday was the best court day in twelve months. There was a decidedly better feeling, a loosening up all around. He aptly compared the better feeling to the breaking up of the ice in the spring under the slow power of the sun's rays.

A remarkable sale of a yearling mule took place on Monday last in Bowling Green. Notwithstanding \$100 was the highest price realized for the best aged mule on that day, the Messrs. Garvin sold a yearling mare mule to Mr. Morgan Hughes for \$110. The mule is declared by mule men of large experience to be the finest animal of that species over in Wa ren county. It was foaled April, 1895, and was when sold 16 hands high, and a beauty. The price was not paid as matter of fancy for the mule, but on account of its extraordinary value.

Don't carry a jug of water with you to the field. When you want a drink go after it, and when you just take the horses along and give them a drink too. They need it just as bad as you do; worse, if anything, because they are working harder.

If you can get the hens to lay well from November to March, you will find plenty of satisfaction in the egg business.

GOOD NEWS FOR FARMERS.

The outlook for farmers in this country is decidedly favorable, Secretary Morton thinks. The Secretary, in the bulletin over his signature, issued to-day, said:

"The outlook for the American farmer in 1897, judging from the present indications, is decidedly encouraging. While it is of course impossible thus clearly to predict as to the size and quality of his crops, there are good grounds for believing that the demand for some of the products of American agriculture to be harvested next autumn will be exceptionally strong and active, with prices correspondingly high. This is especially true as regards to wheat.

"The year just closing has witnessed a shortage of unusual extent in the wheat crops of several of the chief wheat-growing countries of the world. The great Russian Empire, which ranks next to the United States in importance as a country of wheat supply, has produced this season a largely diminished crop, while India and Australia, other leading sources of supply, have actually changed from exporting to importing countries.

"The next wheat crop of Australia will be harvested in January, and the indications now point to a product far below the average. The same is true of the coming crop of India, to be gathered in April. The reports received from Argentina and several other countries are also unfavorable. These unusual shortages, occurring simultaneously in different countries, have caused scarcity in the wheat supply not experienced for years, and the result is a marked advance in the price of this important cereal.

THE WHEAT STRINGENCY.

"As the amount of wheat at present available in the world is so far short of probable requirements, it is fair to presume that the reserve stocks that would under normal conditions be carried over into next season will be very much diminished. This will undoubtedly create an increased demand upon the forthcoming crop, to the great benefit of the farmer.

"One of the natural results of the present wheat stringency is a heightened demand for other breadstuffs. The high price of wheat is already causing a more liberal use of such cereals as may be substituted for it, among them the great American grain, Indian corn. According to the New York Journal of Commerce, a cargo of 140,000 bushels of corn was shipped the present month from Philadelphia to India, the first cargo ever sent to that country from the United States. Several instances of like nature have been reported, and the returns already received are sufficient to show that our total exports of corn this year will prove to be greater than ever before. There is every reason to hope that the beginning thus made will lead to a still larger exportation of this cereal in the future. The outlook for corn in the United States during the coming season is rendered even more favorable by the fact that the prospective maize crop of Argentina bids fair to be an unusually poor one."

PRICE OF FARM PRODUCTS.

To the agriculturists of the country, the most gratifying figures in the statistics for the calendar year will be those showing the increased prices obtained or prevailing for two staple products—wheat and potatoes. For all other products of the farm, the prices are lower than they were in the preceding year. Henry A. Robinson, the Statistician of the Department of Agriculture, has pre-

pared some information showing the prevailing farm prices for the year, and they are highly interesting and valuable. As compared with 1895, the average price per bushel of corn was .214 to .253. The average price of wheat was .737, as against .509 last year. Rye was .403, as against .440 in 1895. Oats in 1895 averaged .199; in 1896 the average price was .186. Potatoes were in 1895 96¢; in 1896, .287. In 1895 the average price of hay was \$8.30 per ton; in 1896 the average price was \$6.50 per ton. Tobacco, in 1895, averaged .069 per pound; in 1896 the average price was .06 per pound. Cotton, averaging .076 in 1895, averaged .066 in 1896.

SOME USES FOR APPLES.

APPLES STEWED WHOLE.—Take six large red apples, wash carefully, and put in a fruit kettle with just enough boiling water to cover. Cover the kettle, and cook slowly until the apples are soft, with the skins broken and the juice a rich red color. After removing the apples, boil the juice to a sirup, sweeten, and pour over the apples.

APPLES WITH RAISINS.—Pare, core, and quarter a dozen or more medium-sized apples. Clean thoroughly one-fourth as many raisins as apples, and turn over them a quart of boiling water. Let them steep until well swollen; then add the apples, and cook until tender. Sugar to sweeten may be added if desired, although little will be needed unless the apples are very tart. Dried apples soaked over night may be made more palatable by stewing with raisins or English currants in the same way.

APPLE JELLY WITHOUT SUGAR.—Select juicy, white fleshed, subacid fruit, perfectly sound and mature, but not mellow. The snow apple is one of the best varieties for this purpose. Wash well, slice, and core without removing the skins, and cook as directed in the preceding receipt. Drain off the juice, and if a very clear jelly is desired, filter it through a piece of cheese-cloth previously wrung out of hot water. Boil the juice—rapidly at first, but more gently as it becomes thickened—until of the desired consistency. The time required will vary with the quantity of juice, the shallowness of the dish in which it is boiled, and the heat employed. One hour at least will be required for one or two quarts of juice. When the juice has become considerably evaporated, test it frequently by dipping a few drops on a plate to cool; and when it jellies sufficiently, remove at once from the fire. A much larger quantity of juice will be needed for jelly prepared in this manner than when sugar is used, about two quarts of juice being required for one-half pint of jelly. Such jelly, however, has a most delicious flavor, and is excellent served with grains. Diluted with water, it forms a most pleasing beverage.

APPLE MERINGUE DESSERT.—Pare and core enough tart, easy cooking apples to make a quart when stewed. Cover closely and cook slowly until perfectly tender, when they should be quite dry. Mash through a colander, add a little sugar and a little grated pineapple or lemon peel. Beat light with a silver fork, turn into a pudding-dish, and brown in a moderate oven ten or fifteen minutes. Then cover with a meringue made with two teaspoonfuls of sugar and the beaten white of two eggs, and return to the oven for a moment to brown. Serve cold.

APPLE DESSERT.—Pare some large tart apples, remove the cores, put into the cavities a little quince

jelly, lemon-flavored sugar, or grated pineapple and sugar, according to the flavor desired. Have as many squares of bread with the crust taken off as there are apples, and place a filled apple on each piece of bread, on earthen pie-plates; moisten well with a little quince jelly dissolved in water, lemon juice or pineapple juice, according to the filling used. Cover closely and bake in a rather quick oven till the apples are tender. Serve with whipped cream and sugar.—Good Health.

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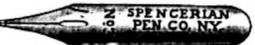
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CANCER

Items of Interest.

The statistics for 1896 are now being published, and there is much of interest in them. What the farmers have suffered from during the year is seen in the sharp decrease in the export of butter. This has fallen from 20,562,391 pounds to less than 6,000,000. Canada has steadily refused to allow oleomargarine to be manufactured and the export of butter has not fallen off. The "filled" cheese has about raised the export of articles, and the dairy farmers are in hard luck.

The cotton statistics show the total number of bales in last year's crop was 7,161,004, and the average price per pound in New York City was 10 and one-sixteenth Louisiana raised the most cotton to the acre of any state in Louisiana there were 2 1/2 acres planted to the bale. Virginia raised the smallest amount per acre; there being one bale to every 5 to 6 acres.

The latest from Constantinople is the report of the action of the Italian ambassador. A Italian subject named Marzani was secretly put on board a ship at Trebisonda for exile to Kizirm. Signor Pasquale demanded his being brought to Constantinople for proper trial, and when the Sultan promised he refused to take his word, but required that the promise shall be put in writing.

There has been an abuse of the United States naturalization laws by foreigners. They come to this country with no intention of residing here, stay long enough to be naturalized, then go back to their old homes to make disturbances and claim the protection of the United States. Secretary Olney to block this game laid out an order to the consuls not to interfere for those who had no intention of returning to the United States. But this order is hard on native-born citizens, the missionaries and Jews who have gone to Jerusalem to end their days. The order will no doubt be modified in their behalf.

The Railway Age gives the statistics of railroads for last year. There were 1,502 new miles of railroads built in this country. This is the smallest number of miles since 1878. There is new road was constructed in California than in any other state.

Age is evidently at no discount in Europe, as is shown by the ages of the prime ministers. Lord Salisbury is 66, Prince Hohenlohe is 71, Signor Crispi 57, Count Goltzow 56, His majesty the King of Madagascar on Dec. 19th celebrated his 67th birthday.

A scientist has measured the difference in lighting rooms papered with light and dark paper. Fifteen candles will light a room papered with white to the same degree that fifty will one papered with yellow, eighty-seven with black, brown, or one hundred if papered with black.

In the Christian World, Missionary Secretary Thompson in writing of Madagascar, says the French officials are anxious to do what is just and right to the English Protestant missionaries. The Jesuits are making them more trouble. It is said that the natives who are embittered at everything foreign. Two hundred and fifty houses of worship are said to have been burned by the natives, though this number is probably exaggerated.

This is interesting, and the knowledge of it may be of great use if it is true, which is very doubtful. According to the Medical Age, Dr. Burton Ward says this is one infallible symptom of insanity. A crazy man does not use his thumbs when writing, drawing or saluting. Though a person has shown no other symptom of insanity he is insane if he allows his thumbs to remain inactive. If this was generally believed that a twisting of thumbs there would be everywhere.

The discovery of a new lake in Africa has been announced to the Geographical Society in Berlin. It lies about fifty miles north of Timbuctoo, and is called Lake Faghatine. The lake is about 100 kilometers in length.

One of the greatest curiosities in the country is the ice cave of Arizona. There are ten miles south of Flagstaff in a rolling country with no mountains near. They are difficult of entrance. The lowest of the three separate chambers of what is really one cave is the most beautiful. The floor is of solid ice, and the walls covered with sheets of pure ice. Passages lead on from this chamber lined with solid ice, but they are too small to crawl through, and no one has yet chipped the ice out so as to open a way into what lies beyond.

Experiments have frequently been made with glass bricks. But the only kind which will probably be of much use are the blown glass bricks invented by M. Talonier. These are hollow, light and very strong, are efficient in keeping out cold or heat, dampness and noise.

Haase, of Nordhausen, uses injections of alcohol in the cases of cancer which are so situated operation is not possible. He has found that some cases are cured thus. He thinks that in cases where operation is possible, it is best, and the alcohol injections can be used afterwards to prevent recurrence. He cured a case which had been given up by Volkman. By means of these injections the cancer can be surrounded with cellular tissue. Doctors no doubt will understand what is meant by this. We don't.

Dr. Cross says that he has found honey dressing most efficacious in erysipelas in all parts of the body if the head is the part affected, he shows it, spreads the honey thickly on a cloth, and then he cleans, and changes the application every three or four hours. He has never known it to fail to relieve the pain, swelling and tension, and to shorten very much the attack. Three or four days of this treatment usually suffices.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. For all other notices we charge 100 words, invariably in advance. Count the words and you know at what the charge will be. Please the money accompanies the notice, it will be brought down to 100 words.

HAM. Elizabeth J. Ham, wife of Elder M. P. Ham, was born June 28, 1814. Was married Nov. 21, 1835; died Dec. 20, 1896, being 82 years, 6 months and 9 days old at the time of her death. She and Father Ham lived together in wedded life more than sixty years. She was the daughter of William and Sarah (Neal) Dearing. She professed faith in Christ and united with the Baptist in early life. She was an earnest, faithful Christian, and a fervent lover of her husband in his long and useful life. She leaves her husband and three children—one son and two daughters—to mourn her loss. Her son, E. T. J. Ham, is an efficient minister of the Gospel. She died in the triumph of the faith in which she had lived. She told her husband that she was ready to go at any time, and was heard to say distinctly just before she died, "Lord Jesus, take me." It is the desire of the writer that great grace will rest on Father Ham in his great bereavement, and that heaven, as dear as it was, may be her home to him and his children, had ever before. That the wife and mother has gone to that blissful abode. R. H. SPILLMAN.

ARROWSMITH. Mrs. Luia Arrowsmith was born Oct. 27, 1817; died Sept. 4, 1896. She survived her husband, Jacob Arrowsmith, several years, and leaves five children to lament her death. She was an honored member of the Pewee Valley church, a consistent Christian and an uncompromising Baptist. She was a good and useful woman in every line of her life and is easily missed by her church and community. PASTOR.

BROOKS. On the 5th day of September, 1896, the sad effect which always follows the death angel, was realized in the home of H. J. G. C. Brooks and wife of near Oak Hill church, LaRue county, in the death of their six-year-old boy, Little Charlie, was a remarkable, bright child and well liked by his teacher and schoolmates. Just before his death he asked his papa if he was going to die, then reached his little arms and embraced his father and mother for the last time and requested them to send for his grandparents and closed his eyes in death. Little Charlie was a beautiful, bright child, and was just for a short time when Leah, his little eight-month-old sister, on the 26th of October fell asleep in the arms of Jesus and was carried by the angels to meet her little brother.

There the two will dwell together For a way from the land of the living. Though with the angels they can sing Around the throne of the Heavenly King. O father, mother, will you meet them there In that land so bright and fair. Where you may all together be In that home beyond the sea? T. J. BROWN.

HIGHGAUGH. Isaac R. Highgaugh, only son of D. F. and Lucinda B. Highgaugh, died of lung trouble at his home near Parkers Grove, Ky., Dec. 19, 1896. His funeral was preached the following day at Three Forks Back Creek church, of which he was member, by Dr. M. B. Peterson and his remains there buried in the presence of a large and mourning congregation. His professed religion about the age of 16 and united with the above named church where he remained a consistent member until his life. He was baptized by the late D. F. Brown. Married Jennie Dixon Dec. 11, 1881, who with five children deeply mourn their loss. W. J. PUCKETT.

HONEST CURE FOR TOBACCO HABIT. One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE-QUIT, an antitoxic chewing gum destroys craving, restores the system to its normal condition. See a box, nearly all druggists, booklets, and sample free. Kureka Chemical Co., Detroit, Mich.

Consumption Cured. An old physician, who had practiced medicine, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Rheumatism, and all Nervous Complaints, after having tested its wonderful efficacy in his own person, he has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to benefit his fellow-men, he will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for its use. Send a box, nearly all druggists, booklets, and sample free. Kureka Chemical Co., Detroit, Mich.

KINDERGARTEN

What are you doing for the little children in your locality? Do you need a kind, intelligent and progressive primary teacher? New Normal Class organized Feb. 10th, 1897. For full particulars as to cost of training for children and teachers, apply for catalogue to P. A. HILL, Sup't., Louisville Free Kindergarten Assoc'n, 240 E. Walnut St., Louisville, Ky.

REASONS FOR USING Walter Baker & Co.'s Breakfast Cocoa. 1. Because it is absolutely pure. 2. Because it is not made by the so-called Dutch Process in which chemicals are used. 3. Because beans of the finest quality are used. 4. Because it is made by a method which preserves unimpaired the exquisite natural flavor and odor of the beans. 5. Because it is the most economical, costing less than one cent a cup. Be sure that you get the genuine article made by WALTER BAKER & CO. Ltd., Dorchester, Mass. Established 1780.

Sunday 100,000 School TEACHERS Weekly study PELOUBET'S "Select Notes" on the International Sunday School Lessons for inspiration and instruction. Price, Club, first. BAPTIST BOOK CONCERN, LOUISVILLE, KY.

The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY. Emphatic Bargains - IN - Knit Underwear. 25c. Men's heavy Wool Shirts or Drawers, former price 70c. 25c. Men's heavy ribbed bathrigan Shirts or Drawers, former price 50c. 25c. Men's White Merino Shirts or Drawers, extra heavy, former price 70c. 25c. Men's heavy Pileed Shirts or Drawers, former price 60c. 10c. Men's Natural Wool Shirts or Drawers, former price 75c. 60c. Wright's Health Underwear, Shirts only, former price, 81. 75c. Men's All-wool and Camel's Hair Shirts or Drawers, former price \$1.15. 10c. Ladies' heavy Ribbed Vests, were 25c. 25c. Ladies' Ribbed Wool Pants, were 60c. 75c. Ladies' Ribbed Vests or Pants, were 80c. 10c. Children's Vests and Drawers, small sizes, were 25c. 25c. Children's Camel's Hair and Merino Vests and Pants, were 50c. 25c to 40c. Children's Union Suits, were 30c to 80c. 95c. Ladies' Ribbed Wool Union Suits, were \$1.75.

NEW YORK STORE LOUISVILLE, KY. GERMAN BANK Fifth and Market, LOUISVILLE, KY. CAPITAL, \$200,000 SURPLUS, \$200,000

General Banking Savings Bank. Interest Paid on Deposits P. VIGLINI, President.

Dr. A. U. Williams, PHYSICIAN AND SURGEON. West Union Bldg. HOT SPRINGS, ARK. 414 Central Ave. Correspondence Solicited.

St. Louis Air Line. Louisville, Evansville & St. Louis Connoit-dat-t Railroad. Trains arrive and depart from Fourteenth & Main Street station. City Ticket Office, 3. W. corner Third and Main streets. Schedule in effect Nov. 1 LOUISVILLE TO ST. LOUIS. No. 1. No. 2. Leave Louisville 8:05 a. m. 9:30 p. m. Arrive St. Louis 6:25 p. m. 7:30 a. m. Evansville & St. Louis. No. 3. No. 4. Leave Louisville 8:05 a. m. 9:30 p. m. Arrive St. Louis 6:25 p. m. 7:30 a. m. Evansville & St. Louis. No. 5. No. 6. Leave Louisville 8:05 a. m. 9:30 p. m. Arrive St. Louis 6:25 p. m. 7:30 a. m. Evansville & St. Louis. No. 7. No. 8. Leave Louisville 8:05 a. m. 9:30 p. m. Arrive St. Louis 6:25 p. m. 7:30 a. m. Evansville & St. Louis. No. 9. No. 10. Leave Louisville 8:05 a. m. 9:30 p. m. Arrive St. Louis 6:25 p. m. 7:30 a. m. Evansville & St. Louis. No. 11. No. 12. Leave Louisville 8:05 a. m. 9:30 p. m. Arrive St. Louis 6:25 p. m. 7:30 a. m. Evansville & St. Louis. No. 13. No. 14. 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