

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI

LOUISVILLE: THURSDAY, JANUARY 28, 1897.

NUMBER 8.

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00  
After three months 2 25  
After six months 2 50

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"If God takes a man into His service, He breaks the yoke of all other service, and brings the servant into fellowship with Himself. He accepts no service from those who are the slaves of other masters, no offering from those who are not in fellowship with Him."—Weston.

PROF. HOMMEL, of Munich, who is up in archeology, says that in ten years "the School of Wellhausen will be no more." That is, he prophesies the spade will upset the higher critics who have undertaken to upset Moses. To the end of time shall it be said to man, They have Moses and the prophets. Many schools will come and go, but Moses will remain unshaken.

BISHOP POTTER, of New York, in a recent sermon said: "We are fond in these days of speaking much of the sovereignty of man. It was the fashion of our fathers to speak rather of the sovereignty of God." In which the fathers were most assuredly right. God is the sovereign of the Universe, and man a worm of the dust of one of His smallest planets.

A YOUNG surgeon went to a London celebrity to ask as to the advisability of locating in a local option town in England. The London man answered: "Take my advice and don't. Those wretched teetotalers not only shirk accidents, but, when wounded, heal so fast that there is neither pleasure nor profit after the first dressing." This was a poor showing for the surgeon, but a good one for the people.

The *Northwestern Christian Advocate* has been investigating the Sunday evening congregations in Methodist churches in the leading cities. Out of 590 churches it got reports from 447. In every city the night congregations were larger than the morning ones. The largest attendance was in Philadelphia. There the morning congregations numbered 17,107, and the night ones 22,286. Wicked Chicago came next with 16,234 in the morning, and 20,643 at night.

We are all in danger of getting so much absorbed in the work which interests us most that we shall need this advice of the *Watchman*: "It is hardly fair to assume that people who are not interested in the special form of Christian work that appeals most powerfully to you are denying the faith. Perhaps those very persons are interested in something else equally Christian, the importance of which you do not clearly recognize."

An interesting story of Menelek, the king of Abyssinia, is told in the Italian papers. The mother of one of the Italian prisoners in his hands wrote to her son: "They announced to me your death, but I do not believe them. Every day I weep in awaiting your return." Menelek sent for the young prisoner and said to him: "I don't want your poor mother to weep any longer; from this moment you are free, and you shall return to Italy and to her with the first caravan that leaves the city."

## MORE OF DR. DEXTER'S QUOTATIONS. "FOR GOOD MEASURE."

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

Dr. Dexter's inveterate habit of taking one or two clauses of a sentence apart from their context, and of giving them an application the writer never intended, can be very easily and fully exposed by any one who has access to the books from which he quotes. But to take all these citations one by one, and show how they are made to misrepresent the writers' meaning by quoting at length from the context would require more space than any editor would care to give, or indeed than the matter deserves. This article, therefore, will deal only with some typical instances cited in the eleventh chapter of Dr. Whittitt's book, "For good measure." The bulk may be fairly judged by the samples.

The first citation is from a book called "The New Distemper." This is a phrase which exactly suited Dr. Dexter's purpose, and he could not resist the temptation of fastening it on to the Baptists somehow. We are informed that "Dr. Dexter, who appears to be the only person that has examined this pamphlet, reports that 'the whole book takes its name as an attack upon the prophanations of these dippers.'" This report of Dr. Dexter can only be met by a direct and emphatic contradiction. There is not a word nor a hint in the book to the effect that dipping is the new distemper of which it treats. The writer was a member of the Church of England, and the distemper of which he wrote was in the established church. He states this with a plainness that cannot be mistaken. His words are: "The disease of our distempered church (God be praised) hath not as yet taken her principal parts; her doctrine of faith is sound. This Distemper only lies in her Discipline and Government" (page 3). Towards the close of the book he mentions the Anabaptists in connection with the Brownists and Separatists, and laments that because the national church has lost her power of discipline these sectaries are allowed to preach and practice their doctrines unpunished. Since the fall of Archbishop Laud and the abolition of the Star Chamber, the church had lost her power of persecuting Nonconformists; that was the "New Distemper" from which she was suffering. The statement that the phrase refers to immersion is an utter fiction.

The next citation from R. F. J. is absolutely ludicrous in its irrelevancy. The writer is a Baptist, who maintains that there is no connection between circumcision and baptism. From this pamphlet Dr. Dexter takes the merest scrap of a sentence, "the new Ordinance of Dipping." What the writer means will be seen by the following extracts: "For as much as he" (the Apostle Paul) "never once declareth either to Jew or Gentiles how circumcision was an old Seal of the same Covenant of Grace, which is now opened unto all, and abolished only by the introduction of dipping, a new ordinance instituted by Christ for to confirm the new Covenant unto believers" (page 3). After a few more sentences on the same subject, comes the paragraph from which Dr. Dexter has taken his quotation. I give it in full:

"If the apostles in divers epistles and upon so many occasions, have always inculcated the enmity of it as contrary to the covenant of Free Grace and Remission of sinnes, absolutely asserting the nullitie of it without any taxing of the abuse, or any kind of Remonstrance concerning the right use or the abolition of it, by the new Ordinance of Dipping, now instituted instead thereof" (page 4).

Here it will be seen that the writer speaks of "Dipping" as "a new ordinance

instituted by Jesus Christ, for to confirm the new covenant unto believers." "The new Ordinance of Dipping, now instituted instead" of circumcision. The new Dipping is in contrast to the old circumcision, the word now having precisely the same significance in "the new Ordinance of Dipping," as in the corresponding phrases, the "new Covenant" or the "new Testament." Can anything be more absurd than to take the phrase "the new Ordinance of Dipping" out of such a connection, and use it as an evidence "of the change that had occurred in the year 1641."

"The Smoke in the Temple," by J. Saltmarsh, from which the next citation is taken, is a somewhat singular book. The author held that the Commission given by our Lord commanded, not baptism in water, but the baptism of the Holy Ghost. His own words are, "That Matt. 28:19. Mark 16 &c. are rather and more probably to be expounded of the Spirits Baptism" (page 16). We are told that Mr. Saltmarsh speaks of "the dipping them in the water . . . as the new baptism." These words are in part taken from a curious paragraph in which the writer objects, not to the form of the baptism, but to the formula repeated by the administrator over the candidate. The following is an exact reproduction of the entire paragraph; the italics are those of Mr. Saltmarsh:

"That the form by which they baptize, viz. *I baptize thee in the name of the Father, Son and Holy Ghost*, is a form of man's devising, a tradition of man, a meer consequence drawn from supposition and probability, and not the form left by Christ to say over them at the dipping them in the water: If Christ had said, When you baptize them, say over them, *I baptize thee in the name of the Father, Son and Holy Ghost*, and unless Jesus had left this form thus made up to their hands, they practise a thing made up by themselves, and drawn or forced out of Christ's words in Matt 28" (page 16).

This paragraph is given in full that it may be clearly seen that the words "as the new baptism" are not the words of Mr. Saltmarsh; they are added by Dr. Dexter. The paragraph contains further a very note worthy concession in the phrase, "the form left by Christ to say over them at the dipping them in the water." Does not this clearly indicate that "dipping them in the water" was the recognized and accepted mode of baptism? At all events, any one can see that there is no hint that dipping was a new thing in 1641.

From the work of J. Echard, entitled, "The Axe against Sin and Error &c.," Dr. Dexter quotes as follows: "The Anabaptists by a new baptism . . . will not communicate with others, for they think they are more holy than others, by strictness of their order." The unjustifiable meaning imported into these words will be clearly shown by transcribing the whole paragraph: "The Anabaptists by a new baptism and by a new church way, not appointed by Christ, but invented of themselves to make them more righteous and holy and clean than others which are not of their way, and therefore will not communicate with others, for they think they are more holy than others by strictness of their order." Dr. Dexter was fully alive to the usefulness and value of dots and asterisks, they were so convenient for slurring over and suppressing a statement which he desired to conceal. If he had continued the first part of his citation, and to the words, "a new baptism," had added "a new church way," he would have shown clearly what the writer meant, but at the same time he would have proved the fallacy of his own contention. For the coupling of the new baptism with the new church way is an absolute proof that, so far as the writer knew, the one was as old or as new as the other. This is all that Bap-

tists contend for, that as soon as there were Baptist churches those churches practiced immersion. We are told that "Mr. Echard was almost beyond question aware of the change from sprinkling to dipping" (A Question in Baptist History, page 138). His own words are an absolute proof to the contrary. If, bitter opponent of the Baptists as he was, he had known that after they had adopted their "church way" they had made so vital a change in the mode of baptism as from sprinkling to dipping, would he have been silent about it? would he have joined the "new baptism" (mentioning that first) with the "new church way" in such a manner as to involve the conclusion that the one was contemporaneous with the other? Mr. Echard's words are incontestible evidence that from the first Baptists practiced immersion. And this evidence is immensely strengthened when it is remembered that William Kiffin, a Baptist, said, in different words, precisely the same thing. In reply to a charge brought against the Baptists by Robert Poole to the effect that they were erecting "new framed congregations," Kiffin says: "It is well known to many, especially to ourselves, that our Congregations were erected and framed as they now are, according to the rule of Christ before we heard of any Reformation, even at that time when Episcopacie was in the height of its vanishing glory" (A Briefe Remonstrance &c., p. 6). This book was printed the same year as Mr. Echard's—1645—and together the two testimonies, one by a Baptist, the other by a bitter opponent of the Baptists, furnish an absolute proof that there had been no change in regard to the mode of baptism from the first formation of Baptist churches.

Space is well nigh exhausted, but the verification of the sentence quoted by Dr. Dexter from the work of Jeffrey Watts, entitled, "A Scribe, Pharisee, Hypocrite, &c.," has led to results too interesting to be omitted. This is a lengthy treatise, and at the end of it there is a sort of appendix with the title, "The narration of their Dipping in a Pond at Much Leighe," a parish of which Jeffrey Watts was the rector. This narration consists of three parts, a preface by Mr. Watts, an account of a baptism by a Baptist who was present, and whom Mr. Watts describes as an "Actor and Abettor in the business." This is followed by "a censure" of the whole proceedings with the heading, "The Dippers sprinkled." From Mr. Watts' preface Dr. Dexter quotes the following words: "Dipping was and is, as I have said, a new business, and a very novelty." This citation is so far correct, but Dr. Dexter has omitted to state that a few pages after, in the account of the baptizing service this charge of newness is distinctly and emphatically repudiated by the Baptist who says:

"I am sorry to hear you call it a new business, for it is older than your sprinkling of Infants, though in deed that has been so long practised generally that this Old Good Way seems now a new thing: and no wonder, for we read that the song the saints sing for their deliverance out of Antichristianism is termed to be, as it were, a new song R. v. 14:3. And no wonder though the old Practices of the Saints be, as it were, a new thing to the world, and unto their Leaders."

Here we get a clear statement of the case, and the real explanation of the charge of newness brought by opponents of the Baptists; their mode of conducting baptism was, "as it were, a new thing to the world, and unto their Leaders." Before the abolition of the Star Chamber the services of the Baptists had to be conducted with secrecy. Since then immersion had been performed publicly, had attracted

[Continued on fourth page.]

## THE FRENCH AMBITION IN ASIA.

BY WILLIAM ASHMORE, D.D.

It is to found a French Asiatic empire. England has one, and Russia has one, and France does not consent to remain behind. Take a map of Asia and look at the ancient kingdom of Anam in the Southeastern portion of the continent. It is there the seat of empire is to be. France owns that now. By what right and title is a separate question. European nations edge in here and find themselves, somehow, in possession, as it were. Once established they say with Alexander Selkirk about his island, "My right there is none to dispute"; that is, the natives are not able to dispute it. And as for outside Western parties who are able, why, they are engaged in somewhat of a similar undertaking, so to speak.

Anam is a large kingdom. On the North and Northeast it abuts on the Canton and Kwang Si provinces of China. On the West and Northwest it borders on Cambodia and Siam. It is not one of the most eligible portions of Asia, but it is the best that France could get at the time. The Cochinchinese inhabitants have not the energy and push that is found among this Northern brethren, but there are millions of them, and they furnish the material for the beginning of a respectable empire, if only well managed.

But France won't sit still. She crowds her neighbors. She is like a certain kind of ox spoken of in the laws of Moses. She is wont to push with her horns. She wants to "enlarge the sphere of her influence," as the diplomatic phrase is, and so, of late, Cambodia has come under the sphere of French influence, and a large part of Siam has been sliced off. The whole of Siam would have gone but for the intervention of England. It is a wonderfully fertile valley, that of the Bankok river basin, and it would have amplified and rounded out the dimensions of the new empire beautifully, but England would not consent, so it is retained as a upper state between the possession of the two European powers. But France wants it all the same, and will not cease to maneuver to get it. If there should come a war between England and France the fate of Siam would be soon in the scale.

Just now French diplomacy is laying itself out to get access to Tunnan and the rich province of Szchuen on the West. This is to be done by securing an extension of the railroad they propose to build up the valley of the Red river in Anam, still further into Western China. In this way they hope to divert the trade of that part of China toward their own seaport, Saigon, and thus draw it away from Hong Kong. Of course that is at variance with English interests, and we may add also of American and European interests other than France. The French in Saigon are not likely to be so liberal and generous to the traders of other nations as are the English in Hong Kong.

Evidently the boom of a great colonial empire out here at this time fills the rising France. In her schemes of aggrandizement she will have the support of Russia, as Russia is also to have the support of France. The combination does not promise much for our Christian missions. So we watch the development of things with sleepless interest. The Greek church is not tolerant, and Romanism, under French backing, is oppressive and obstructive.

One thing you can see plainly, the map of Asia is gradually being made over. The map with which the twentieth century will open will bear but little resemblance to the one in vogue half a century before. This means, of course, the political map. It is a little too soon yet to talk about the religious map, but that too will have its changes, and they will be greater even than then are the political. Meanwhile we have much work to do, and hard work to do, but it pays—every ounce of strength laid out.

HASTY conclusions are the mark of a fool; a wise man doubts; a fool rages and is confident; the novice says: "I am sure that it is so," the better learned answers: "Paradventure it may be so; but I pray thee inquire." It is a little learning, and but a little, which makes men conclude hastily. Experience and humility teach modesty and fear.—Jeremy Taylor.

## WHO IS TO BLAME?

BY E NELSON BLAKE.

In your issue for Dec. 26, 1896, I find a communication from "A Pastor" upon "Unfruitful Churches," a serious arraignment of the membership of what he terms "the army of Christ, 95 per cent. of whom is doing absolutely nothing in the way of aggressive work for Christ during at least six days of the week." He asks the question: "Who is to blame?" Answering it himself thus: "I believe that the thing needed is to bring the members of our churches to see." Who is to bring it? Does "A Pastor" place his own charge with the 95 per cent. of those who are guilty of "one of the rankest pieces of hypocrisy in this world of sin?" Or are they of the other 5 per cent? It was not always thus, else the Gospel never would have spread over the world. If such a deplorable change has taken place, "Who is to blame?" Are the "called of God," the "watchmen," the "shepherds," not responsible for their flocks, their charge? "Son of Man, I have made thee a watchman unto the house of Israel, therefore hear the Word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning... the same wicked man shall die in his iniquity, but his blood will I require at thy hand." God's prophet foresaw the time when "from the prophet even unto the priest, every one dealt falsely." If the ministry are God-called, they are his watchmen over his spiritual Israel of to-day. Can all say with Paul at Miletus, "I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God," or with him say, "I beseech you to be ye followers of me;" or again, "Be ye followers of me as I also am of Christ;" and again, "Be followers together of me and mark them which walk so as ye have us for an example;" and again, "Ye know what manner of men we were among you for your sake, and ye became followers of us and the Lord... so that ye were examples to all that believe." To Timothy Paul writes, "Thou hast fully known (been a diligent follower of) my doctrine, manner of life, purpose... continue thou in the things which thou hast learned, knowing of whom thou hast learned," and "I charge thee before God and the Lord Jesus Christ... preach the Word, be instant in season, out of season, reprove, exhort with all long suffering and doctrine." Did Paul foresee the condition described by "A Pastor" when he further wrote, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears." Is not Paul's advice to Titus applicable to "overseers" and "stewards" of our day? "For an overseer must be blameless... holding fast the faithful Word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers." "Wherefore, rebuke them sharply, that they may be sound in the faith." "In all things showing thyself a pattern of good works... sound speech that cannot be condemned, ... exhort and rebuke with all authority, ... these things I will that thou affirm constantly, that they which believed in God might be careful to maintain good works." Is "A Pastor" obeying these instructions and injunctions when he takes us to task through *The Standard*? If unsoundness in doctrine, if error in practice, have so pervaded 95 per cent. of the membership of our churches, if the flocks have strayed, where have been the shepherds, the watchmen? Who have substituted something else, almost everything else, in "preludes" and "talks" and "lectures," for the soul-saving Gospel of Christ? Who have consulted "itching ears," and wandering eye, and brought out stereopticons, and flashlight, and bands—anything to hold a restless people, not taking into account Paul's description of his own work that was so effectual in Corinth? "I determined not to know anything among you save Jesus Christ and him crucified... my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power."

"A Pastor" hopes much from Mr. Moody's work among the churches. Would it not be well for all pastors to study the secret of Mr. Moody's power? Have not some "trials" in other denominations shown

that more of doctrinal soundness is found among their laymen than their clergy? Is it the shepherd's place to lead, or to follow? Shall not the watchman warn of coming danger, or is he only to proclaim existing troubles and past failures? The "Great Head of the church" is the one to take counsel of, and with, and not the pews. God's words to Ezekiel were, "And thou shalt speak my words unto them, whether they will hear or whether they will forbear." The condition of an army reflects its commander; the order of a school shows its teacher; the state of a church tells of the labors of its pastor, as does a family of its parents. Eli's judgment came upon him because his sons made themselves vile, and he restrained them not." Have I placed too much responsibility on the pastor of the church? Did not your Master say to you when he commissioned you with his Gospel and endowed you with power from on high, "whose soever sins ye remit, they are remitted, and whose soever sins ye retain, they are retained?"

Men so commissioned, dealing with dying, lost men, bearing words of life to them, have no time to waste on politics or civic reform, or clubs, or novels, or theaters, but should cry like Jonah at Nineveh, or Paul before Felix. Then would the church arise and put on her beautiful garments, be clothed with her strength. If "the average Christian has forgotten" his duty, his pastor has neglected his duty. Noblesse oblige; the nobility of the ministry carries corresponding obligation, and like Joseph's brethren "we are all guilty" of neglect of duty.—Standard.

## SENSE OF THE SUPERNATURAL.

The late Dr. Thomas Armitage was once consulted by a young minister as to the line of study which would contribute most directly to his efficiency as a preacher. After a few searching questions the Doctor replied: "I should advise you to make a thorough study of the New Testament miracles." The answer appeared a strange one, but the Doctor explained his meaning by adding: "The great lack of modern preaching is a deficient sense of the supernatural, and may quicken your own faith and gain power of presenting the things of the Spirit to other minds by making the New Testament miracles the subject of your study and meditation for a series of months."

In the course of his recent sermon at the close of fifty years' continuous ministry in one church, Dr. Richard S. Storrs said that if he were asked to describe the controlling aim of his ministry, he would answer: "My steadfast and controlling aim has been to bring an influence from the spheres celestial, declared to us through Christ, to act on the minds and hearts, on the spirit and conduct of those to whom my ministry has been rendered; so that life, God's grace, should be enobled in them and in myself, and souls made in His image be lifted to closer fellowship with Him."

Dr. Armitage and Dr. Storrs, speaking from their vast experience, seem to us, at least, to have had a profound insight into the sources of the weakness and the strength of the modern pulpit. Is it not true that it is the preacher's sense of the supernatural—his conscious fellowship with "the spheres celestial"—that gives his message the note of authority which distinguishes the sermon from the lecture, and results in ennobled and transformed characters? Once in a while you hear an aged man or woman commend a discourse as "spiritual." Perhaps you could not elicit from them a very clear-cut description of what they mean by the epithet. But their real thought probably is that the preacher spoke as one who is familiar with the unseen realm; he referred to spiritual things as realities; he brought a message to his hearers from above. Superficial minds think that this result can be achieved by doctrinal soundness. That is far from the truth. We have heard sermons on the atonement which conformed closely to the most orthodox standards, that were as absolutely destitute of the power of a true sermon as a demonstration in Euclid. On the other hand, few who ever heard Dr. E. S. Gannett, for example, came away without a consciousness that they had been walking with a soul to whom the higher realms were familiar.

This is not to say that correct apprehension of the truth is of no value. It is of the

highest worth, though it is not of itself sufficient. It is only when the preacher's statements of truth have ceased to be mere word-forms or the account of logical processes, and have become the descriptions of spiritual realities, that he can begin to preach. It is strange how this immediate knowledge of spiritual things atones for many other deficiencies. The sermons of the late Dr. A. J. Gordon, for instance, leave much to be desired in point of logic, and his interpretations of Scripture were often fanciful, but as much as any modern preacher whom we recall, he had this sense of the supernatural. He spoke of spiritual things as realities. He made the realm of the eternal present, and brought a message from it. It sometimes seemed as if he had come to his audiences from the presence of Christ. Mr. Moody's doctrinal statements are by no means faultless. Sometimes it has seemed to us that certain of his hard, realistic, intensely objective accounts of truth obscure the meaning of the Scriptures, but Mr. Moody has an overwhelming sense of the supernatural. You cannot hear him without believing that he believes in the spiritual things of which he speaks. When you see a man stopping on the highway and looking up, your eye insensibly follows the line of his vision. You say to yourself, "he sees something," and you try to see it. Mr. Moody produces exactly that effect on his audiences. He sees the spiritual realities of which he speaks, and you find yourself looking in the same direction.

This is the power that cometh forth by prayer, by mental contact with the supernatural in revelation, and by the inward and vital experiences of the Christian life. One who has never been outside of New England cannot possibly, no matter how many books he has read, speak of the tropics, as one can who has seen the grasses and the trees, the birds and the animals, the jungles and the deserts, felt the blasting heat of noonday and the breezes at sunset, and witnessed daybreak and evening under the Southern cross. One who has never shared the experiences of the inner life cannot by any possibility speak of Christ and His atonement, of the Holy Spirit and regeneration as one speaks who has had direct acquaintance with spiritual realities. The master-secret of effectiveness in preaching and in all presentation of the Gospel to men is the speaker's own vision of "the sphere celestial."

## PLEAD THOU MY CAUSE.

When the Lord takes up our cause nothing can successfully resist His holy purpose. Let us call to mind the innumerable agencies He employs, human and divine, through which His will may reach its fulfillment. Let us consider how promptly and unitedly these agencies all respond to His benign choice, always act in our highest interest. Let us remember that opposing forces may only serve to increase the efficiency of these agencies, all working for us under His direction.

There is no ground for human despair, therefore, so long as we are ready to suffer Him to take up our cause in His own time and way. His redemption through sacrifice illustrates all this. Hope, like a bow of unfulfilling promise, spans the heavens above us. When we behold that, eternal life becomes our rightful possession through the merit of His beloved Son. Opposition to His plan of redemption proved utterly fruitless. The conspiracy of evil signally failed to thwart His chosen purpose. That was a significant word of our Lord: "I beheld Satan as lightning fall from heaven." He would teach us the supreme folly of Satanic power in any attempt to subvert His purpose of love in redemption.

And what is true of the Gospel of Jesus Christ for the whole race is equally true in its application to individual hearts in whatever hour of trial. The note of triumph has been borne onward from age to age: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Hail! Thou once despised, but now triumphant Saviour. In every hour of piercing trial we will lift our glad hearts unto Thee and repeat with the psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee."—Christian Advocate.

QUESTIONS ANSWERED.

BY BENEX.

"If we had faith enough, would we not work miracles to-day? Does it not show we are not as holy as we ought to be that we cannot work miracles? I do not mean that we sought to do so to make the same kind of a show as the Jews did. But would it not be a grand thing to be able to feed the hungry and heal the sick by working miracles? And do you think the time will ever come when we can work miracles?"

To answer the last question first, if ever the Lord has a new dispensation to usher in, the power of working miracles will probably be given to some of his people. Thus they could prove they had a message from on high and make men receive it as from God. But all of us believe this is the last dispensation; and when it ends time shall be declared to be no more by the angel of the apocalypse standing on the land and the sea. Therefore the days of miracles are over forever, if we rightly understand the Bible.

The questioner has no doubt, far greater faith than is necessary to work miracles. It is not a question of the amount of faith. Our Lord declared expressly that the smallest amount of faith would work the greatest miracles. Nor is it a question of holiness either. There was no holiness in Elisha's bones, nor have we reason to think the men who did all the great things were very holy men. But they worked the great miracle of restoring a man to life. The Egyptian magicians were very far from being holy men, but they turned their rods into serpents. It is simply a question of the will of God. When He has a purpose in His mind, He will do what He pleases. He gives men the power of working them. Sometimes He works them without any human intervention, as in the case of the speaking of Balaam's ass.

The faith of the miracle-workers, so far as I can judge by the Bible, was that God bids him do that thing at that time. It is indeed a faith as of a grain of mustard seed compared to Abraham's. But that faith was at least on one occasion mistaken. Elisha thought God would restore the woman's child to life, but in reality he was restoring the child to the prophet, one of the greatest miracle-workers whom the world has ever seen, not had faith to believe God would work in that way, he would not have seen Gehazi.

One of the very worst things that could happen to the world would be a gift of miracle-working power, which should enable men to multiply leaves or to heal the sick as the Lord did. What would become of the industry and frugality of the race? How long would civilization endure? How utterly reckless would men be in their treatment of disease and ailments of the body, the violation of the laws of health. The vices undermine the health. Men are not restrained as they ought to be by the terrible suffering and the fear of death. But suppose a man could, for example, drink himself into delirium tremens, and instantly be restored to health by going to a miracle-worker?

But the questioner may say it is to be presumed the miracle-workers are to be pious people. Granted. But all pious people are not wise and strong. Some are so weak that they do not know the most yielding have yet refused to heal. How many most pious mothers would refuse to heal their sick sons because their sickness was the result of sin? How many would not know what had caused the sickness when strangers came to them? Should they be giving power be granted only to their acquaintances?

Those who desire this power have an idea that if one only had faith sufficient they could work miracles at all times. But Paul could not. He healed the sick when God chose that he should. But he left Trophimus behind him because he was sick. Yet Paul needed his aid as was shown in his sending him to the place where he lay. There is not a doubt that the sick man had faith enough in Paul to believe that Paul could heal him if he bade him be well and strong. Yet the modern faith-cure people think they can heal at all times, provided only the patient has faith.

The men who work the most faith were not those who worked miracles. Abraham worked none, nor the Roman centurion, whose faith in the Lord was greater than that of any he had found in Israel. Nor did the thief on the cross, whose faith in the circumstances was the greatest ever known among men. Miracle-working power is not the result of great faith. It was a gift, given to some men at some times, to prove the truth of revelation. And when the book of Revelation was closed with a curse upon any man who should attempt to add to it, the days of miracles were over.

A brother asks if a member of a church has a right to ask the pastor to resign? If the deacons have that right? If a number of members have a right to petition him to resign? Abstractly, yes. A member has a right to ask a pastor to resign. So do the deacons. So do the members of the United States to resign. But the President is not under the slightest obligation to grant his request. But if the brother means has a member any right to demand the resignation of a pastor, the answer is no. He takes entirely to himself the right to usurp the rights of all the other members of the church, and makes himself a sort of Methodist bishop to settle the question of pastors.

The ideal state of affairs is that a pastor should be a pastor so long as he lives. When a church calls a pastor it should be with the hope and intention of keeping him as long as he is able to serve. A pastor should not be lightly ousted. The brethren should make it a subject of most earnest prayer to God to send them the undershepherd whom His sees to be best for them. And, after thus putting the matter into God's hands, they should wait carefully, whether the man whom they desire to call fulfill the conditions laid down in Paul's description of a bishop. Having found one who does, let them call him, having faith in God that he has answered

their prayer and directed them to the one who will be the best undershepherd for them.

When he comes, receive him as a gift from God. Hold up his hands. Pray for him without ceasing. Love him with warm hearts. Never be absent from preaching and prayer-meeting. Before you go to church pray to send you a message in that day's sermon. Do not begin siding with him until you have heard him out. When once you begin to do so, the hat will be on the ground, and there will be no man who is perfect. Of course you must love God more than you love your pastor. If he is unloving in doctrine, you must withstand him to the face, as Paul withstood Peter. If he is sinful in life, he must be instantly dismissed. But so long as his life is good and his doctrine true, you should feel that he is your pastor for life, that you must not make friction unnecessarily, that you must be his defender and his helper.

Pray for him. It is not possible for any regenerated man to pray sincerely for God to bless another without learning to love that other. The pastor will be lacking somewhere, of course; Pauls are scarce, and Paul was not perfect. But do not on that account ask him to resign. Pray to God to give him wisdom in the thing in which he is lacking.

There are always unconverted persons in the church. These will be restive if a preacher preaches the Gospel faithfully. I do not mean if he denounces in coarse language some specific sin. They will enjoy that, they will for a while crowd to hear it in the seats, and they will go to a prize fight. But if the preacher holds before them the holiness of God and the exceeding sinfulness of sin, they will be restive. They will not find fault with this preaching, oh no! They will criticize his manners, his grammar, his lack of eloquence, and they will find many things do not draw, that he cannot hold the young folks, etc. And by this means, if possible, they will deceive the elect as regards to their motives, and bring them to the point of thinking perhaps the preacher ought to go in order to keep the church from being divided by the presence of such obnoxious members; if they pray to God earnestly and sincerely to send them the pastor whom he will abundantly bless; if they receive him with loving hearts, stand by him, and above all, pray unceasingly for him every day of their lives, not only for his sake, but for the sake of the church, to consider the question of how to secure his resignation.

SERMONS FROM THE BACKWOODS.

"What could have been done more to my vineyard?"—Isaiah.

My text is from a song pitched in minor key. It is lamentation, but not a usual lamentation. It is a Jeremiah, but not without occasion. The owner of the vineyard had done all that infinite wisdom and grace could suggest, and the result was wild grapes instead of those of Eschol. Pruning and weeding, planting and digging, and all the usual things which are necessary to consider the question of how to secure his resignation. The Lord seems to claim that he had done all he could. Alas! when divine patience gives out and divine power fails, who shall help? However, there are some vineyards among us professedly in the backwoods which are laid out in Judah. The means of grace at hand have been many. The favors of God upon us have been without measure. The investment of capital and toll on the Lord's part has been large and un begrudged, but the results in some instances have been painfully small. The vines promised purpled clusters of the richest grapes, but the product is not worth the picking. He who goes gunning for bear and brings home only a rabbit, cannot complain if he never did anything for the woods. He who plants the woods, and he who plants Baldwin may properly look for something sweeter than crabs. The Lord of the vineyard indulges not unfairly in anticipation. Expectation is as justifiable with the man who plants as with the man who picks. If the Lord had picked us up on a bargain counter, the result might not have been disappointing, but the price he paid for us was a royal one.

Alas, we have not answered to our opportunities. Sacrosanct privileges and good home training, and much knowledge of the truth and the teaching of life's varied experiences have been at our service. Heaven has been ever within speaking distance, but we have turned out colossal pigmies and superb fizzes.—N. Y. Observer.

DR. CUYLER thus quotes the novelist Wm. D. Howells: "If in any pulpit vice were preached with a freedom of purities and appeals to publicity such as we are used to in the theatre; if lying were inculcated and passion put about duty; if revenge were taught as something noble; if homicide were lightly invoked, and adultery treated as a comical affair—somehow the law would be broken, that might, although the state would have no relation with the church. In like manner, if in any school or college the humanities were imparted by a chair devoted to the study of those authors whose work befalls literature, the law would somehow intervene to prevent the mischief, although the effect might be logically blamed as a socialistic meddling with private enterprise. The theatre, however, is left unmentioned in almost any excess. Ideas are enacted, if not expressed there, which are simply abominable. We all know it; we can prove it at any time; it is undeniable."

AS EVERYTHING is dark which God does not enlighten, as everything is senseless that has not its share of knowledge from him, as nothing lives but by partaking of life by him, as nothing exists but because he commands it to be, there is no glory and greatness but that it is of the glory and greatness of God.

CONCERNING LEAST THINGS.

It is certain that most of our happiness in the new year will depend upon little things. Great choices, decisive steps as the world calls them are, probably, very few for any of us, but the results of the year's living will be determined by a multitude of little efforts and decisions, any one of which we may be tempted to think lightly of. Life seldom makes progress by leaps and bounds. It is rather, in the oft-repeated figure of our Lord's parables, a growth. We cannot see its progress from hour to hour, but we have no difficulty in recognizing its tendency. Little temptations are the forerunners of great falls. It is at the outposts that the enemy begins his successful war. Would it not be well for us, therefore, to post our sentries of prayer and watchfulness at the very openings of the way of sin? The spirit of obedience is shown in care for little duties. Is it not our wisdom, therefore, to prove ourselves in this form of self-discipline before we are subjected to harder trials? Regularity of prayer and worship is the key to the enjoyment of communion with God. Is it not wise to enter constantly that door of strength and beauty?

It was not this habit of attention to the essential little things of life which our Lord commended. The Pharisees invented petty observances which they laid out upon the spirit of the law, but this is carrying the spirit of selfishness into all the details of life. If any one imagines that he is to become a perfected disciple by beginning with the large observances to the neglect of the little ones, he will learn his folly in bitter experience. The test of life is action, and action has most to do with what we call the petty details of life. Love of the brother whom we have seen is evidence and practice for the love of our unseen Father. Ministry to the brethren is the only preparation for ministry to Christ. The spirit of the kingdom of little gifts from day to day is the best preparation for the glory which it is beyond the heart of man to conceive.

It is in social relations, however, that the importance of little duties and observances appears more urgent, as involving the happiness of the home, the comfort of friends, the large or halting witness for the joy of Christian service which we bear, depend far more than we imagine upon common words spoken in love or carelessness. The very tones of the voice in ordinary conversation, and much more in the inevitable disagreements of intimate acquaintance—all of our Christian attainment or neglect.

Which of us, looking back, but wishes that his time might have been spent to better advantage, with more loving service to his friends and more effective witness of the faith? For ends, the present offers only space for repentance, but the little, pressing, momentous opportunities go on, the little vexations continue to annoy, the little temptations assail, and, too often, find us careless still in spite of all regrets. Yet out of these small things, which we call the least things, which pass so swiftly by, our character is growing toward some decisive and unchangeable result.—Congregationalist.

THE RELIGIOUS TRAINING OF CHILDREN.

BY THE REV. PHILIP COLE.

Professor Drummond, in his "Ascent of Man," calls our attention to the advantage of the long period of infancy and childhood. The young of the lower animals stay with the parent only a short time, while the child remains dependent upon the parent for many years. The greater physical fitness of things shines out here, for the parent in the case of the lower animals has little experience to impart to its young, while the human parent has a great wealth of experience to impart to the child. The transmission of experience, and the child of its condition, is due to the parent. There is, therefore, the strongest natural basis for the fifth commandment. The particular point which I wish to emphasize is that this obedience on the part of the child should be required just as faithfully in religious matters as in social.

As a matter of fact, in many families this religious obedience is not faithfully required. The child is too often left to its own inclination. His parents require him to attend the public school, but the slightest childish disinclination seems to justify absence from the Sunday-school. If the suggestion of the parent, supplemented by a little coaxing, does not start the child toward the church; nothing further is done about the matter. I suspect that one cause for this too common state of affairs is found in the religious tolerance which is grounded in our national life. The American principle of allowing men to worship God according to the dictates of their own consciences is sound and healthful. But many parents seem to assume that this religious freedom is to be extended to children of tender age as well as to the adult. The parent is thereby bound to provide religious culture for the child. At an age when some parents leave it to the inclination of the child whether he shall attend Sunday-school or not, the child is not thought competent enough to select his own food, or his own dress, or his own recreation. If the child is subject to the guidance of parents and teachers in his secular studies, why not in his religious studies? These religious studies are not less important than the so-called "bread and butter studies." Christian parents believe that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

The child ought to know portions of the Bible as well as he knows portions of the history of the United States; he ought to know the principles of Christian doctrine as well as he knows the principles of psychology. The reader will see from the preceding statements the importance of the Sunday-school and of Bible teaching in the home. At the same time we are reminded how sadly inadequate many of our Sunday-schools and

homes are. It would be the highest Christian wisdom for our churches to pour large sums of money into the Sunday schools, equipping them with specially trained teachers. During the week the children might then receive the same pastoral care as is now given to the members of the church. In a large parish the pastor of the church can discharge only a part of his duty to children; the work might be efficiently done if there were several paid assistants. By detaching all of their time to the Sunday-school, the work is now done in our Sunday-schools by consecrated officers and teachers, who are busy men and women during the week, cannot accomplish what could be accomplished by trained workers giving their whole time to the work.

The hopeful fact is that this religious knowledge faithfully implanted in the mind of the child acts there like vital seed. "The words that I speak unto you," said Christ, "they are spirit and they are life." Even if the child is not soon converted, this knowledge does not wholly lose its efficiency, for it is constantly coming up in connection with the providential events of life; it presents itself in the form of moral light and motive; and the Holy Spirit uses it in his work upon the heart.

The parent should require obedience from the child in the formation of Christian habits. The parent molds the social and industrial habits of the child; why not the religious habits? Thus the parent can teach the child the habit of prayer; the habit of giving to religious and charitable causes—a most important habit if a proper proportion of the rapidly accumulating wealth of this country is to be devoted to high and holy ends, and if those who are increasing in wealth are to be saved from the vulgarity and materialism which weigh so often upon the mind. Then there are also the habits of Christian self-denial and courtesy. There are many homes where such habits are formed most carefully, and there the children beautifully exemplify the precepts of Christ almost without knowing it. We speak of some boys as "little men," some girls as "little women," so some children of very tender age may be called "little Christians."

There is one quality in which the average American youth seems to be deficient, and that is reverence. I believe that reverence is fundamental, and that it exceeds the utmost attainment over life and character. The learning of religious obedience cannot fail to increase reverence, and thus to issue in a great national benefit.—Outlook.

If on our daily course our mind

Be set to his, we shall be glad

New treasures still of countless price

God will provide for sacrifice;

Old friends, old scenes will holler be,

As more of heaven in each we see.

Some softening gleam of love or prayer

Shall dawn upon every cross and bar.

John Keble.

LITERARY.

New Books.

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

WILLIAM PENN'S PLAN FOR THE PEACE OF EUROPE.—In 1688, while war was raging over the continent of Europe, William Penn published a remarkable "Essay towards the Present and Future Peace of Europe." The essay attracted much attention at the time, but it has become almost entirely forgotten. Now, when there is a deeper interest in international arbitration and federation than ever before, the directors of the Old South Work in Boston have added this notable tract to their series of "Social Studies," so that for five cents anybody may now possess it. It will have a wide reading at this time, and it deserves it. William Penn was a pioneer in this great cause, and due honor has not been done him.

This leaflet is No. 75 in the invaluable Old South series. It therefore completes a third volume; for the leaflets are now gathered into volumes, with twenty-five leaflets in a volume, sold at the low price of \$1.50. These volumes should find place in all our libraries. They make accessible to the people a great mass of historical documents of the highest value, otherwise almost impossible to find. Directors of the Old South Work, Old South Meeting House, Boston, Mass.

Magazines.

Good Housekeeping for January:—The Model Husband, Rev. Henry Tackley, D.D.; The Fat of the Land, Good Housekeeping; Night Work for Tired Men, Helen Curtis; Rev. Dr. H. S. G. A. S. Bruden; Van Heekere; The Table, Mrs. Arthur Stanley; Appetizing Southern Dishes, Elizabeth Gallagher; Household Insects—III, Good Housekeeping; Flashlights, R. E.; The Boiling of a Potato, Emma Paddock Telford; An Old-Time Donation, Francis Lawrence; Rev. Dr. H. S. G. A. S. Bruden; A Woman's Life, R. E.; The Dining Room, Lizzie Clark Hardy; The Old-Fashioned Leaf, V. S. F.; Home Duties and Pleasures; Mothers and Children; Sunday Song and Sermon; Good Housekeeping; Ecclectic; Notable Nothings; Crumbs; The Kitchen Tale.

MARY E. WILKINS is engaged in writing a series of sketches of New England neighborhood life for "The Ladies' Home Journal." They will portray a small community's social indulgences, sketching the old-fashioned quilting-party, the time-worn singing-school and apple-paring bee.

The leading article in the Journal of Hygiene for January is upon the subject, "How Alcohol dulls the Senses." It contains many valuable facts and ought to be read by all.

DR. DEXTER'S QUOTATIONS.  
(Continued from first page.)

A large amount of public attention, and so seemed "a new thing to the world, and unto their leaders."

But in the subsequent part of this book, under the heading of "The Dippers sprinkled," Mr. Watts himself makes a statement of the utmost importance in this controversy, he says:

"Now all this I have added to show how your Pond-baptism is a new business, not only as a Apostolique customs, but to the Primitive fashions and all successive practices, yea to your own original Authors and Seismarchs of whom I told you before, who ran not to Ponds but to Rivers to be dipped" (page 30). So that the "new business" the "very novelty" was dipping in a Pond instead of in a River! Mr. Watts' statement is as plain as the plainest words could frame it, the original Authors and Seismarchs of the Anabaptists ran to "Rivers to be dipped." It will thus be seen that many of the authorities quoted by Dr. Dexter in support of his contention that immersion was a new thing in 1641 when fully examined give conclusive evidence to the contrary; like Balaam, though hired to curse they are constrained to bless.

LOOKING BACKWARD.

A retrospective view of our lives is sometimes amusing and has many dark and sunny sides. We can look back at our past and see many mistakes we have made, see where we have neglected our duty and have not lived in the fear of God as we ought to have done, and I fear there will be many things written against us. But God is merciful and of long sufferings. When we look back we can see the hand of God all down the line. O what mercy he has shown us! When we look back to the time that we found ourselves a lost sinner without God and without hope, in the world, how wretched we felt, tongue cannot express the agony we endured; but God was merciful for Christ's sake. We now have redemption through his blood, who gave his life a ransom for many. To those who have this hope within them they can well endure the trials and hardships of this life, for it is an anchor to their souls, a well-spring of life, and they can say with Paul, "I look forward, I press toward the mark for the prize of the high calling of God in Christ Jesus." Again, not only looking back at our own past lives, but at the history of our country and our people, see the oppression of the poor, and the enemy to Christ and his church and his religious freedom trying to get her bloody grip upon our country, our once grand and free republic, we are made to cry in our hearts, "How long, O Lord, how long shall we endure these things?" I do not think it is good to dwell too much upon the past, but there are events we cannot erase from memory nor would we if we could; but we should look up, take Jesus Christ for our model, his Word for our standard to go by.

IDA C. ROGERS.  
Pecan Gap, Texas.

A Woman's Experience in Making Money.

Every man dislikes to see a woman (especially his wife) with coarse red bands. But a very family cannot afford a servant, the housewife or her daughters are compelled to wash dishes at least three times a day, and then it is impossible to keep the bands nice and white. This unpleasantness has at last been overcome by a concern in Pennsylvania, who are manufacturing a patent dish washer which is meeting with ready sale. It is a tip-top household article and every woman that sees it work immediately orders one. Ladies who desire to save time and money for this item for some time. I find no trouble in making a work and a few minutes. Some time attend to my house work. I am inexperienced in selling goods, but think that anyone with experience can make at least \$15 a month. If you want to go to work write Dept. 3 of the Iron Dish Washer Co., 215 N. Pittsburg, Pa., and they will send full particulars.

A FARMER'S WIFE.

SUNDAY-SCHOOL.

INTERNATIONAL  
Bible Lessons, 1897.  
FIRST QUARTER.  
SUNDAY, FEB. 7.

TRUE AND FALSE GIVING.

Acta 4:32-5:11.  
MOTTO TEXT:—"Man looketh on the outward appearance, but the Lord looketh on the heart." Sam. 16:7.

"And the multitude of them that believed were of one heart and one soul."—A strong expression showing their love and unity. Would that this could be said of all churches to-day. "Neither said any of them that ought of the things which he possessed was his own."—All his people ought to feel that they are His stewards and that the funds in their hands are to be used for God's glory, not for their own pleasure. Or rather, their pleasure should be to labour for God's glory. "But they had all things common."—Whatever our brethren need we should consider belongs to them.

This community of goods, as Hackett remarks was in the use of their property, not necessarily in the possession of it. None of the other apostolic churches followed the example set by this church, and such community of goods is not commanded by our Lord nor by the apostles. It follows then that it is allowable, it may be commendable in certain circumstances. But it is not obligatory.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus."—Their words had great power in convincing men of the truths of the resurrection and what it meant for the race. "And great grace was upon them all."—Upon all the disciples. Grace means here the favour of God.

"Neither was there any among them that lacked."—If any brother was needy the wealth of the others was ready to aid him. That fund might be on hand those who had houses and lands sold them and gave the money to the apostles to distribute. What great faith in the apostles and in God they showed! All had what they needed, none asked for more. Their joy was in spiritual things. When this instance is used to advocate communism in these days, let it be remembered that this communism was confined entirely to the church. They did not divide thus with all Jerusalem.

"And Jesus, who by the apostles was surnamed Barnabas"—which means literally "son of prophecy," and indicates that Barnabas was a fluent preacher. But the apostles used the more restricted meaning "son of consolation," on account of the comforting and joyful nature of his preaching. He was a Levite who lived in Cyprus where many Jews lived. That accounts for his owning land which he could sell.

"But a certain man named Ananias with Sapphira, his wife." The contrast between Barnabas and Ananias is great. Both sold a possession but the motive was different. Ananias and Sapphira desired to seem generous and to get credit for the same unselfish liberality that Barnabas and others had shown. There seemed no danger in the world of their hypocrisy being discovered. No one made inquiries as to the property sold or the price paid by the purchaser. They could safely keep back part of the price and get credit for giving all.

It was not a sudden temptation. They had planned it deliberately.

They brought the money to the apostles when the church was assembled, and they could be seen of men. But when they congratulated themselves that their duplicity would not be known, they forgot the Holy Spirit.

"Why has Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price?"—Alas, here in this church with Pentecost but yesterday, we find Satan filling the heart of two of the members! He could not have done it had they resisted him at first. Wherever the Holy Spirit is doing his gracious work, there is Satan ever doing his worst.

Peter speaks plainly, he does not seek for euphonious words. The brethren should see the sin in all its blackness. The money was given to God, against him was the sin directed. "While it remained, was it not thine own?"—This shows that the community of goods was entirely voluntary with each one, and no command had been given by God that they should sell their possessions and lay the money at the apostles' feet. After it was sold, Ananias could have kept the money if he had preferred. "Why hast thou conceived this thing in thine heart?"—Satan had tempted him, it is true, but the sin was his. Satan could not have forced him to act. "Thou hast not lied unto men, but unto God."—This statement coupled with the one in the third verse teaches the deity of the Holy Spirit.

"And Ananias hearing these words fell down and gave up the ghost."—Across the threshold of the new covenant lie the dead bodies of Ananias and Sapphira, as those of Nadab and Abihu lie across the old covenant. God is an unchanging God, as jealous of his worship to-day as He was in the days of Peter and those of Moses. He will have nothing forbidden in His worship is the warning from the death of Nadab and Abihu. He will have nothing false or insincere in his worship is the lesson from these deaths.

"And great fear fell on all those who heard these things."—The great and terrible God had shown his power, and men saw the deadliness of sin and the holiness of God. And the young men in the solemn hush arose, wound his wide cloak closely about the body and carried him out to bury him. Burials always took place on the day of death if possible, and generally in a few hours.

"And it was about the space of three hours after."—The burying places were all outside of the gates of the cities and it took some time for the young men to bury Ananias and return. Sapphira probably expected her husband and came to see why he had delayed so long. "Tell me whether ye sold the land for so much?"—Either naming the sum, or pointing at the gold lying untouched where Ananias had placed it.

"And she said, Yea, for so much."—Peter did not ask Ananias that question. His asking it gave Sapphira an opportunity to repent. The very fact that he asked her such a pointed question should have startled her, and showed their guilt was known.

"How is it that ye have agreed together to tempt the Spirit of the Lord?"—To tempt was to put the Spirit to the test as to whether he would know of their sin. They struck a blow directly at the omniscience of the Holy Spirit and consequently at his divinity. "Behold the feet of them which have buried thy husband are at the door, and shall carry thee out."—The first intimation she had had of her husband's death.

Instantly she fell dead at his feet and the young men entering

carried her out to burial. Great fear fell upon all, and that fear should fall on all generations. God cannot be mocked, the Holy Spirit cannot be deceived. But who among us can say that we have not been guilty of the sin of Ananias and Sapphira? We who are professed Christians claim to have laid all that we have and are at the feet of the Lord. Are we keeping back part of the price?

AN EDUCATED MINISTRY.

Does an education unfit a preacher for effective service among the poor and illiterate? It seems Dr. Spencer thinks so. In the Recorder of Dec. 17th, he says: "Generally, if not universally, they" (educated preachers) "are as ill suited to go out into the hedges and highways as are all the illiterate preachers to occupy city pulpits." He reasons that if one of them should go "he would not be a suitable messenger" as "he could not enter into the sympathies of the rude, illiterate poor."

At one time I entertained some such thought. That an education injures some argues nothing in this matter. The result of ignorant, though pious, leadership may be witnessed in the undeveloped state of the majority of country churches. No class of brethren should be taught that they can fare better with one socially and intellectually like themselves. The most illiterate community is as much in need of an able minister of the word as any town or city. Dr. Spencer feels that educated preachers are needed in the cities. The poor and ignorant blindly follow those in whom they confide. That they may not land in the ditch, they must have intelligent guides. "The things that thou hast heard of me," says Paul to Timothy, "commit thou to faithful men, who shall be able to teach others." Even in "the backwoods" the people much prefer the men of superior teaching ability.

Is the loving interest which the servant of Christ should take and feel in all classes of men lost by his scholastic training? A course of study is not pursued in a Baptist institution of learning for this purpose, neither does it result this way if the grace of God is in the heart. The educated men of our denomination have furnished the grandest examples of genuine sympathy for fallen humanity; of self denial for Christ, and all the elements of effective preaching. Who are the men that have preached to the poor, and whom the common people have gladly heard? Who have made themselves all things to all men that they might win some to Christ? Who have gone to the most degraded of earth's heathen races, and the outcasts of this country? Through whom has the Lord by His spirit wrought wonders in modern times equal to Pentecost? Some of the most learned of men, say they do not enter into sympathy with the poor, and are not willing to get down onto a level with them? Here in Kentucky the men who are doing the most important work in the highways and hedges are educated men—they studied at the Southern Baptist Theological Seminary, too. That some men may be better adapted to given fields than others is not questioned. But that ignorance is of any advantage to us in the service of Christ among any people I deny. Wherever a preacher labors, among what class of people soever, he should have a regenerated heart, a cultivated mind and the Spirit of Christ.

J. M. FOWLER.

Sulphur, Ky, Jan. 8, 1897.

WHO'S SHELLABARGER?

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

INDUCEMENTS TO ATTENDANCE AT CHURCH.

A lady kindly sends us for publication the following copy of a letter which appeared in the December number of the Scottish Baptist Magazine, published in Edinburgh. We quite agree with her that the subject is one deserving the consideration of every thoughtful reader:

Sir.—In reading the life of A. J. Gordon, D.D., lately, I came upon the following passages, which struck me as being a singularly appropriate comment upon the views expressed by one of the speakers at the late Conference on Church Attendance at our annual union meeting.

"Dr. Gordon was an eminent, evangelical Baptist preacher and author, and died last year in the prime of life. After a successful pastorate of six years at Jamaica Plain Church, he accepted—after several refusals—the pastorate of Clarendon Street Church, Boston, in December, 1863. This church was a fashionable one, at that time in possession of all the aesthetic attractions which some people are very anxious to see introduced into our Baptist churches in Scotland. 'The choir loft was a nest of singing birds.' One of the foremost American organists sat at the keyboard of the great, new instrument. The music was faultless and severely classical. The preludes of Baptiste, the offertories of Barnby, the rapturous anthems of Stainer and of Berthold Tours, seem indissolubly connected with these old, cold, correct, formal days of fashionable Clarendon Street. It was indeed a church of a well-defined and easily-recognized type—a church which has its counterpart in every city of Protestantism,—comfort, order, intelligence, affluence, a not too aggressive religiousness. For long years, Dr. Gordon's unwavering advocacy of congregational music seemed to his people an unaccountable eccentricity, the one hobby from which he never would dismount. 'Is it not necessary,' they used to say, 'for the success of any well-ordered church, that the choir should be of the most select and well-trained sort? The outside world, so ran their theory, must be drawn inside the church walls by the sound of voluntary and anthem. When within, the preacher has his opportunity. Why should a sportsman throw away his decoy duck? Why should a pastor attempt to operate without the aids which his people furnish freely for the furtherance of his work? Such was the argument, with all the collateral pleas for high-musical standard in a church of its rank."

"Such was the church to which Dr. Gordon was appointed pastor in December, 1869. In 1890, reviewing his twenty years' pastorate, Dr. Gordon wrote: 'We believe we have learned much, through Divine teaching as to the true method of conducting the affairs of God's Church; have proved, by experience, the practicability of what we have learned, and have largely united the church in the practice thereof. Innovations have, from the beginning, been strongly urged. "Innovations?" Not that word implies newness; and God is our witness that in theology, in worship, and in church administration, it is not the new to which we have been inclined, but the old. Renovation rather is what we have sought. With a deep feeling that many of the usages which have been fastened upon our churches, by long tradition, constitute a serious barrier to spiritual success, it has been my steady aim to remove these. In general, we may say, it is our strong conviction that true success in the Church of Christ is

to be attained by spiritual, not by secular methods; by a worship which promotes self-denial in God's people, and not by that which ministers to self gratification; by a cultivation of the heart through diligent use of the Word, and of prayer, and not by a cultivation of art through music, and architecture, and ritual. And with the most deliberate emphasis we can say, that every step in our return to simpler and more Scriptural methods of church service has proved an onward step toward spiritual efficiency and success.

"His biography adds: 'His whole ministry, then, faced backward—away from the pitiable modern devices and schemes and substitutes, to "that higher, holier, earlier, purer church, from which we are ever departing, and to which we must ever return if we are to live.'

"With your permission I would like to give one extract more from this deeply interesting and instructive biography.

"When shall we learn that God is not in the wind of an organ bellows, or in the fire of exciting halleluiahs, but in the still small voice? If, perchance, the Spirit has helped us to make a serious impression upon our hearers, we wish so much that we could send them away with nothing to disturb that impression. But, alas! Who has not heard it? The organ, with all its stops, breaks out like so many bulls of Basan. The seed of the Word has been sown, but cannot be left alone. A wild flock of quavers burst their cages in the organ-loft, and, like birds of the air, alight upon the hearers to catch away that which was sown in the heart. Who, that has been present, does not remember the gracious silence with which the sermon in Mr. Spurgeon's tabernacle closed? The people go away with the word of warning and exhortation and hope, as the last sound that fell upon their hearts. They march out to the muffled beatings of a conscience accusing, or else exclaiming, not to the tripping music of an organ. Oh, the power of silence!

"Perhaps you will allow me to give an extract from the biography of another eminent saint, the late Sir Arthur Blackwood, Secretary of the General Post Office, London. Mr. Blackwood repeated his conviction that the policy not only failed in its avowed object, but distinctly trained people to receive the very doctrines which were feared. . . . Our duty is, I believe, clear and plain. I agree with Canon McConnell Hussey that it is not our duty to "move with the times," but rallying more firmly to the old truths, to resist everything in forms and ceremonies that, in the least degree, approximate to Ritualism and Romanism. Let us be more fervent in prayer, decided in principle, and energetic in action, and we shall see that the Lord will yet do great things for us."

"I am, etc., DAVID LOCKHART."

WHICH WAY?

I doubt not that as Abram, away back in Urr, of the Chaldees, when he with his father's family and his nephew Lot made arrangements to go out from among his old friends and acquaintances, was asked which way he was going.

To many his actions seemed peculiar and they could not understand it, but notwithstanding he went forward. His was a Heaven-directed course in which fear and doubt were not permitted to enter. He had looked the matter over time and time again before he took the first step. Could the course which all enter upon be the fruit of such careful and deliberate

consideration, we would not behold such wrecks of character and of faiths as now so often greet our eyes.

Why, human destiny is often made to appear like the bubble of our childhood days, a mere plaything to be wafted about by every breath which may chance to fall upon it. Now ascending in all its glory heavenward, and then, as though met by contending forces which barred its upward way, hurled to the depths beneath and crushed in its fall! With no well defined plan or purpose, many launch forth upon untried seas, but to "sail high" for a time and then reap what they little knew or thought would be the result of their venture. Possibly pushed forward by those whose motives for their encouragement they did not stop to consider, they blindly yielded to the influences cast about them, and when too late to remedy the evil they had wrought, found that they were the victims of designing enemies and had pulled down upon themselves all the weight of the massive structure beneath which they stood and crushed themselves, while all others stood out from under, unless it were those whose love had buoyed them up in their struggles for position and prominence, upon whom in a measure, if not with such telling effect, the blow descended, for know we not that "no man liveth unto himself and no man dieth unto himself"? No man's disgrace is borne alone by himself, and no man's sorrow toucheth only his heart. Truly the world is akin, and he who rejoiceth rejoiceth not alone, and he who sorroweth hath other hearts which bleed for him.

This is true as respects character: Many rejoice in our advancement and many mourn over our fall. This is true as respects faith: Many are strengthened by our grasp upon Him who is the author and finisher of true faith, and many become weak as we drift away from this bulwark of strength.

But, "which way" are we going? I will not stop to propound this question with reference to character, although one's faith may be said to be the foundation upon which character is built, but give it a more special application,—as to our churches in their collective capacity.

That the question is applicable, no one who notes the general drift of things at the present day can but acknowledge. So great are the changes which have taken place in our churches, as that were it possible for one to have dropped out of being and lost sight of what has transpired during the past half or quarter of a century, and then, "Rip Van Winkle" like, have taken his place in the midst of the busy throng which now surges to and fro in our "sacred edifices," he would be inclined in the bewilderment which seized upon him, as he saw the hustle and the bustle of the multitudes of different orders and organizations which had no existence in the past, but upon which so much stress was now being laid, as well as the appearance of the different garbs in which those who were set apart to "preach good tidings to the meek and the opening of the prison doors to such as were bound," and listened to the propulgations from the pulpit and performances of the choir, to make use of the words which head this article:—"Which Way?"

That our churches are rapidly hastening in some direction, and that either towards Him who is the head of it, or away from Him, is a truth needless to debate. But, which way? If toward her Great Head, then is her influence push-

ing home upon the hearts of men the sacred truths of God's Word. The tide of obedience to God in those things which may be taught to be of trivial importance, if it may be so worded, though that were impossible, has set in. God is being honored in the lives of his professed children, and the church, being rid of the "buyers and sellers" which once desecrated the temple in the days of our Lord's sojourn on earth, is a power for good and good only, while she waits for the appearing of her Lord, who will come with a shout and with ten thousand of his angels to execute judgment upon the earth. But, who believes that the church is hastening forward in that direction? Why, it would seem that to make such a claim would be to call "evil good and good evil."

To make such a claim would be to recognize the claims of the "man of sin," he who sits in "St. Peter's chair" as the viceregent of God on earth, while we bow in humble obedience to his commands and creep forward to kiss his toe.

Which way? It cannot be needless that I write that every deviation from the Word of God is a step toward Rome. Is our effort to sustain him who has drenched the earth with the blood of saints in his abominations and horrible idolatries; to pour contempt upon holy and divine things and in their place substitute the inventions of men?

Is the church hastening forward in this direction? I stop to see. Where do the multiplication of orders taking the place of the only divine organized institution in the world tend? To what does the introduction of vestments and gaudy displays of ceremonies in divine worship point? What does the holding up of the opinions of a mere man, or a council, or an association, to which one's faith must be pinned argue?

Said a Romish priest: "When you deny the authority of the church and cause men to believe that they will stand or fall by their own understanding of God's Word, you make a pope out of every man's mind."

Do not all these changes which we have mentioned show that we are drifting away from Christ and toward the Pope of Rome?

Which way? Why, if away from Christ, it is away from vital godliness and farther and farther into sin, all profession to the contrary notwithstanding.

What is needful? That we turn to the old paths wherein is the good way, and we shall find rest to our souls, for it is a fact that a state of restlessness has settled down upon the church. We seem to be groping our way in the dark-

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ness. We are as blind men seeking to lead the blind. We have gotten in that condition of leaning to our own understanding. We have let the spirit of a worldly influence have power over us in our professedly spiritual work. We have thought to do the work of Christ in the channels of the world's wisdom, as though the Great Head of the church was incompetent to carry on His own work.

This course has brought us to where we are, with our feet turned toward the Mother of Harlots and, like Samson with his head in Delilah's lap who was playing with his locks, we are powerless of anything we can do to change our condition.

Our need is the presence and power of the Holy Spirit to quicken us to a new life. That we may have this, let us humble ourselves under the right hand of God that He may exalt us in due season.

Let us put ourselves in this condition by turning away from every course not made known in the inspired Volume, and though we be unpopular because of it, yet let us not hesitate, and soon when it is asked, "Which way?" it shall be known ere a word be spoken, that we are hastening to "a country which is a heaven, and a city whose builder and maker is God," and the world will take knowledge of us that we have been with Jesus, and it may be, persuaded to come with us that they may receive good.

PARLEY D. ROOT.

PROGRAMME.

The following is the programme of the Fifth Sunday Missionary and Sunday-school Meeting, to be held with the Baptist church at Burgin, Jan. 30, 31, 1897.

Introductory sermon, 10:30 A. M.—J. F. Williams.

Organization—Election of officers, etc.

The condition of the heathen without the Gospel.—J. W. Lynch, J. I. Wills.

The duty of the Christian to the heathen.—T. H. Campbell, J. S. Gashwiler.

Wherein lie the objections to Foreign Missions?—W. D. Moore and Jas. W. Smith.

The best plan or system for raising funds for missions.—W. M. Kuykendall, J. W. Campbell.

The supreme aim of the Sunday-schools.—J. F. Williams, Prof. Hopkins.

The advantages and disadvantages of the International Series of Sunday-school Helps.—R. M. Strickler, T. F. Baker.

Needs of the work in the South District Association.—J. I. Wills, J. W. Edwards.

What relation should the Sunday-school retain to the church?—W. M. Kuykendall, B. F. Aldkins.

Missionary sermon, Sunday, 11:00 A. M.—G. E. Burlingame.

A meeting of the District Board will be called during the convention. B. F. TAYLOR, Sec'y. and Treas.

CHRISTIAN WORK.

We find there is something for every child of God to do. We find in Acts 9:6 that Saul when converted said, "Lord, Lord, what wilt thou have me to do?" We find Saul went to work at once, just as soon as his eyes were opened. Saul thought he was doing God's service before he was converted; but as soon as he was told what to do he obeyed.

We can pray aloud and ask God to save the world, and never do

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anything to help God to save the world. We may not be able to preach like Paul, or sing like David, or we may not be able to cross the sea, but we can fidd sinners near home, even at our door. We hear a cry in every Christian paper, more money is wanted to send the Gospel. We are blessed in this land of Bibles, where we can hear the Gospel every Sunday. We are too much at ease. If we would spend less for dress, and give more to the Lord, we would do better. Christ washed his disciples' feet; oh! if we had that spirit. We ought to go into those homes that do not attend church, and try to get them to hear the Gospel.—Christ said: "Go ye into all the world and preach the Gospel." "Take heed unto thyself and unto the doctrine: continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16). "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:12). God, then, is looking at us, and he will hear us. I do not think there is a lazy Christian, nor do I believe that there is a stingy Christian. Let us be up and doing, for life is but a span compared with the life that is to come. It seems to me there are too many of us that are trying to go to heaven on flowery beds of ease. Oh! that every Baptist in Tennessee and Kentucky would give ten cents every week for one year; then we would have plenty of money to send to our missionaries in China, and Italy, and Brazil, and Mexico, and Japan. Are we Baptists (I mean missionary Baptists)? If so, we ought to do our best to send the Gospel.

THE Bible has authority, not because it is an ancient book, but because it embodies the truth which Christ has revealed. The church has authority only to make known to men her Master's will, and to carry on the work which he inaugurated; and when the Church undertakes to speak in her own name, and seeks to impose her own authority, she sinks to the level of the world's religions, and her ministers become merely one set of scries among hosts of others.—Rev. W. S. P. Bryan.

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THE CHRISTIAN'S REFUGE.

"I KNOW WHOM I HAVE BELIEVED."

BY J. W. VALLANDINGHAM.

I know in whom I have believed, I know His matchless power, I know I shall not be deceived, I'll trust Him every hour. I know I'm weak and full of sin, My heart's often driven, But I will take it all to Him in whom I have believed. I am persuaded of His power, My sinful soul to save, For He has kept me every hour, Since all to Him I gave And though I stumble as I go I'll put my trust in Him, For He is able well to know To save our soul from sin. I know in whom I have believed, He paid the debt for me, And asks His pardon I received My soul from sin is free, So unto Him I will submit While wandering on life's way, For He'll keep that which I commit Against that last great day.

OUR PULPIT.

AN ETERNAL DISTINCTION.

BY C. H. SPURGEON.

And these shall go away into everlasting punishment; but the righteous into life eternal.—Matthew 25:46.

Spiritual men divide the human race into only two classes. Though they know that all have sprung from one pair, yet they hold and teach that there are now on the face of the earth two families— as distinct and separate from another as night from day. Not only do they say there are two such families now, but they affirm that it is a doctrine of Holy Scripture that these two families have always existed ever since Adam sinned and was driven forth from the garden of Eden. There are two streams, the one black and filthy, and the other clear as a crystal, which flowed side by side ever since the beginning of time. You find an Able offering an acceptable sacrifice, and in the same field with him a fierce and murderous Cain. You hear of Enoch, who "walked with God," and of Lamech, who gave himself over to wickedness. You read of the population of the earth being reduced to eight persons, who were saved in the ark, and in that ark there were not only a holy Noah, but his impious son, Ham. As the world increased, there was Abraham in his tent worshipping God, and commanding his household to walk in the fear of the Most High, while Sodom and the cities of the plain revelled in the most filthy lusts. The people of God ever stand out distinct from those who indulge in worldliness and rebellion against the Lord. It was so in the time of Christ, it has been so ever since, and it will be so until the Son of man shall come in his glory.

No period of the world's history has been so black as to be destitute of one or two stars; and no period has been so bright as to be wholly without clouds. The two have always stood together, the chosen representatives of the dominion of sin, and the snow-white sons of Zion, made white, because washed in the blood of the Lamb. Turn to any country you choose into which Christian truth has penetrated, and you will find these families never mixing together, always distinct, as if made by two persons; as distinct as if one was the offspring of hell, and the other the offspring of God,—the righteous and the unrighteous. It is so to-day; it is so with the people who are at the present moment gathered together in this building.

Yet, if you ask me, "Has God made a uniform distinction between the righteous and the wicked in the outward dealings of his

providence?" or, "Has God always shielded his people from all ill of every kind?" or, "Has God always followed the wicked with the streams of his wrath?"—to these questions I must answer, "Certainly not!" If pestilence stalks through the land, it lays low the reverent head of the hoary saint as well as the head of the veteran rebel. If battle rages, the city noted for prayer may as easily fall a prey to fire and sword as the city which has become filthy as the cities of the plain. If an earthquake comes, it makes no distinction between the houses of saints and sinners. When a flood deluges the land, it covers the broad acres of the children of God as well as those of their ungodly neighbors. Not only so, but it seems sometimes as though God acted more favorably towards the wicked than towards the righteous. It was David who said, "I have seen the wicked in great power, and spreading himself like a green bay tree." "I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men; . . . their eyes stand out with fatness; they have more than heart could wish." "But as for me my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." The righteous appear sometimes like the health of the desert, or like a tree cut down, and seemingly dead, while the wicked man towers aloft, like the soaring poplar, and glories in the pomp of his wealth, and in the grandeur of his power. This has caused many a man to murmur, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." The Christian, in the bitterness of his soul, says, "Surely this cannot be just, for God is causing the wicked to prosper while he has cast his own people down to the earth! Lazarus has his sores licked by the dogs, though his prayers have been heard in Heaven; while the rich man is clothed in purple and fine linen, and fares sumptuously every day, though the wrath of God has gone out against him, and the bread which is in his mouth is cursed by the Almighty!"

God does not usually make any distinction between the righteous and the unrighteous in the arrangements of his providence in this world. A man's health or wealth is no indication of the favor of God, and a man's poverty or sickness is no sign of God's displeasure. He may be extremely poor, yet very godly; or he may be very rich, yet extremely wicked. Our outward circumstances are but little affected by, or indicative of, the state of our heart towards God. In the providence of God there is no difference: "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The dew distilled alike on Mount Zion and on Mount Gilboa. In these respects, God has made no distinctions; but has put the righteous with the wicked, and the wicked with the righteous.

In other solemn and vital respects, God has made an eternal distinction between the righteous and the wicked. My text declares that this distinction will be eternal in its continuance: "And these shall go away into everlasting punishment; but the righteous into life eternal." The punishment of the unrighteous, and the life of the righteous, will be both alike eternal; so says the Lord Jesus Christ Himself.

God has made an eternal dis-

inction between the righteous and the wicked in his Book of Life. There, the name of every saint stands recorded. Appended to each name is the solemn covenant, the certain and unconditional promise: "To this man I will look, even to him that is poor and of a contrite spirit, and trembleth at my Word." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." As for the ungodly, in the Book of Life they have no place. God has passed them over in his election. They live and die without faith, they pass out of the world without repentance. It is thus that the wicked give a sure proof that, when the Lord chose his own people, he left them, and passed them by, suffering them to go on in their own evil ways; and, at the last, they will bring on their own heads, by their sins and transgressions, the merited eternal punishment which will be their portion. O sinners, you may despise the Christian; but he knows that he possesses an eternal treasure that is worth more than a thousand mines of your perishing gold! The believer's name is "written in the Lamb's Book of Life;" he was chosen of God before the foundation of the world; his name from eternity was engraved on the breastplate of Jesus. The wicked may laugh now at the righteous, but the righteous know that the day will surely come when it will be their turn to pity the wicked, because they have chosen the dross and dung of this passing world, while the righteous, being graciously directed by the sovereign love of God, have chosen the things which will last throughout eternity.

Then, God has made a distinction in favor of his children in respect of the precious privileges which he has laid up for them. The very fact that God has admitted them into his family by adoption, and has made them his children, fills them with wonder and admiration. God calls us his children, and makes us his heirs. "If children, then heirs; heirs of God, and joint-heirs with Christ." If the sinner, living in his sins, pretends to be a child of God, the destroying angel will unshathe his sword, and thunder forth threatenings against him; but when the believer prays, "Our father, which art in Heaven," he is not going beyond his right, for all believers can say, "Thou, O God, art our Father, though Abraham be ignorant of us, and though Sarah acknowledged us not. We know we have been adopted into Thy family, for the Holy Spirit Himself bareth witness with our spirits that we have been born from above, and he breaths into our souls a sense of God's paternal love." God saves his people from all their sins. He has removed far from them all their guilt, and has clothed them with the righteousness of Christ. Being justified by faith, they have peace with God through the Lord Jesus Christ. This is not the portion of the wicked; God says that they have no peace. Conscience is at peace with the righteous, because conscience has been pacified with the blood of Christ; and, instead of threatening him, conscience now smiles upon him. Christ's blood has been applied to him, and his sin has been cleansed away; Conscience says, "It is well!" and so the believer has peace,—a peace which passes all understanding, a peace to which the wicked cannot attain. The heir of Heaven may lay his head on the precious things of the eternal covenant; he may claim personal election, effectual calling, redemption, justification, sanctification, as his very own. He can turn over the pages of the

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Book of Grace, and say, "All things written herein are mine; the gifts of God, the purchase of my Saviour's blood." But if the wicked man shall do this, the flaming sword of divine justice will turn every way against him, to protect the Tree of Life from his unholiness touch.

Further, God has made a distinction between the righteous and the wicked in respect of the dealings of his providence. "Now," says Mr. Critic, "he is going to contradict himself." Ah! I dare say, I should not be very sorry to do that if it were only to set you talking; for it is a fine thing sometimes to see how fast your tongue runs. Now then, sharpen your pencil, and write it all down, for you will then see that I am not contradicting myself. God does make a difference in his providence, not in its outward manifestation, but secretly and really. Outwardly, the saint and the sinner may be just alike; but they are not so inwardly. When the Christian's house is burnt down, there is a blessing with it; but when the sinner's house is burnt down, there is a curse with it.

When an ungodly man suffer pain, to them it is a part of the curse; but when the righteous suffer, to them there is no curse, for Christ has borne away all their curse. The sorrows of the worldling are like the wasp, which can only sting, while the sufferings of the Christian are like the bee, which gathers honey everywhere, and sometimes from apparently the most unlikely flowers. There is nothing of a curse in the calamities which fall upon the righteous. He can say with Habakuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord. I will joy in the God of my salvation. The Lord God is my strength." If the harvest fail, if the cattle are diseased, if business be stagnant, if the ships rot in the docks, the song of the believer is still, "I know that my redeemer liveth!" If Christ has redeemed us from all the curse of the law, if he has been made a curse for us, then there can be no curse in our trials and afflictions. But, to the wicked, their troubles are punishments for their sins; they come upon them, not from the hand of the Father, but from the hand of the judge. Sinner, when God smites you now, he smites you with the back of his sword, not yet with its edge; but you shall feel that in hell, unless you repent! When God smites the believer, it is with the rod with which he chasteneth his children, whom he tenderly loves even when he smites. Then, a thousand afflictions may come upon the righteous, but there is no curse with them; the godly taste not one drop of the gall and worm-wood of Jehovah's wrath. The afflictions of the wicked are different; they have an edge, a sharpness, about which the suffering believer knows nothing: "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the

just." Hence, worldly men despair when they loose anything; they are sometimes ready to curse God and die if they are bereaved of their children. The believer is enabled by grace to bow his head, and exclaim, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The righteous man feels that there is no anger in bereavement; he does not turn against his God as though he were dealing harshly with him; but he kisses the rod even as it falls upon him. So that thus, in the dealings of His providence, God makes a distinction between the righteous and the wicked.

These distinctions are, however, small as compared with the distinctions which shall be made. The great distinction between the righteous and the wicked is yet to come. There will be a distinction in the last hour, when we come to die. At times, as the wicked man dies, his eyes are half opened; and as he looks across the black stream of death, he sees nothing to invite him on the other side. He starts back! He fears to die! There have been cases in which wicked men have seemed as though they saw frightful sights, and heard horrible sounds, before they actually departed from the body. The death-beds of some wicked men have been so frightful that even their nurses have been terrified. Many infidel death-beds have been marked by fearful scenes. Simpson, in his plea for religion, has collected accounts of a number of such scenes. We cannot read of the deaths of such men as Tom Paine, of D'Alembert, of Voltaire, and many others, without seeing how fearful it has been for such men to come before the Maker whose existence they have denied. The wail of sorrow has been unapproachable and unparalleled. As the pains of a woman in travail, they are as nothing compared with the pangs of the wicked in the grip of death. How different with the righteous! Said good Mr. Haliburton, when on his death-bed, "Here I lie, racked with pain,—weak, but yet strong. In a few moments I shall know more of the glories of God than any of you. Farewell!" "Oh!" said godly John Hyatt, "I am resting on the Rock; and if I had a thousand souls, I could commit them into the hand of Christ." Some one told John Rees of the reward awaiting him after death. He said, "My reward? I'll tell you what I'll go with; I'll lay it at the Redeemer's feet—

"And crown him Lord of all!" John Owen just finished the last sheets of his book on The Glory of Christ, and said, "Ah! put them away; I shall write no more. I am now about to see the glory of Christ for myself!"

But this is only the threshold of the eternal world. It is not always so that the righteous die rejoicing, and that the wicked die in agony. We have heard of the Roman emperor who died dressed up, as if he should say, "Have I not played my part well?" Ordinary sinners have died peacefully, and hypocrites have departed with a text of Scripture in their mouth, and a hymn upon their

tongue; while many a child of God has fallen asleep in the dark without any sign of joy. The real distinction will be, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another." Then shall the righteous be welcomed into the kingdom prepared for them from the foundation of the world; and then shall the wicked bear the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Now hearken to my text again: "And these shall go away into everlasting punishment: but the righteous into life eternal."

Oh, that these lips had language to describe the eternal distinction between the righteous and the wicked! See, they are gathered together, they are standing in the vast plain, the great white throne is set, and on it is seated the Judge! The righteous and the wicked stand together, they have started from their common graves, from the same rock-hewn tombs, from the same cemeteries, from the same battle-fields, from the same oceans. They stand together before the throne of God; and now the books are opened, now the eternal distinction is declared. Israel, despised and rejected of men, followers of the meek and lowly Jesus, the Man of sorrows; believers who have been men of sorrows themselves, persecuted, afflicted, tormented, men and women of whom the world was not worthy—now, Zion, has come thy bridal day! Now, Jerusalem, unto thee has come the day where-in thou shalt put on thy glorious apparel, and shall stand forth confessed a queen; no more degraded, and despised, and smitten, as thou wast by them that kept the vineyards when thou camest forth seeking for fruit for him who was thy Lord. Now, indeed, O church, O bride of Christ, thou shalt be known! There is silence in heaven. The pulse of time is still. The very light which shoots so dimly from the sun seems as if its wings were more downy than before. And now the trumpet waxes loud and long, and every heart that is not ready for the great reward quails with terror.

Now the dividing-time has come, and the King says to those on his right hand, "Come, ye blessed of my Father." Now see how the vast multitude is divided. The godly daughter is separated from her terror-stricken mother. Those who despised the Saviour of their parents are now exposed to the anger of the God whom they rejected. The righteous have all ascended to God, and have taken their seats around the throne, and now, instead of one Judge, there are ten thousand times ten thousand sitting by his side, judging with him as co-oppositors with the King of kings. Now the book is opened—the book of the condemned—the book on which blood was never sprinkled; and oh! what tongues shall describe the weeping, and wailing, and gnashing of teeth? If the cries of St. Bartholomew, the shrieks of St. Cecilia, and the wipers on the dreadful battle-field, could mingle in one doleful *misere*, yet it could never reach such an awful depth of horrible wailing as then shall issue from the lips of the lost! It must have been a fearful shriek that pierced the sky when the watery walls gave way, and overwhelmed both Pharaoh and his host in the Red Sea; but not such a shriek as shall be heard when the walls of the universe give way, and fall upon all those who have despised their Creator, and rejected the

Saviour who shall then be their Judge! I know not how to picture the dreadful scene, to portray the fearful terror, or to describe that terrible shriek. Then shall be heard the great cry throughout the hosts of the wicked, such as there has been none like it, nor shall it be like any more forever.

And now, my hearers, where will you be in that dread day! Will you sing with the righteous, or shriek with the wicked? Shall the perpetual song of the redeemed, or the howlings of the damned be yours? Alas! many of you tell know—for your conscience tells you it is so—that if, to-night, your souls were required of you, your account would be doleful. Ah, young man, thou hast begun to swear! Ah, old man, thou hast been a blasphemer these many years! Young woman, thou hast heard the Gospel scores of times, but all to no profit! Many of you are as far from God as ever, after many faithful warnings and honest rebukes. Remember the wrath of God! The wrath to come, the wrath to come! Oh, my God, when I think of what eternity is; when I turn over in my mind that dreadful fact, that some among us, that perhaps many of us, yet, that all who die without repentance and faith, must be eternally accursed, I shudder! It is enough to make one's blood like ice within the veins. Forever, forever, forever lost! Launched on a sea of fire, without knowing where to steer, and drifting on in one devastating track forever and forever! Doomed to climb, perpetually, the topeless steeps of a mountain which has no summit, and that mountain, a mountain of woe and misery. You poor, repentant sinner, will have to climb that mountain forever, and forever, and forever! Suppose a great mountain, and suppose a little bird should come to that mountain every million of millions of years, and take away one grain of earth at a time, till the whole were removed; after all these millions of millions of years, eternity would be no more finished than when the process had just begun. Go on till thought and imagination fail, and conception is at a loss, on, and on, and on; but the goal is just as distant, the end is not one whit nearer than when you started.

Oh! believe on the Lord Jesus Christ, all ye who know yourselves to be lost without him. Cast yourselves upon him, for he has said, "Him that cometh to me, I will in no wise cast out." "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

**THE SOURCE OF NATURAL AFFECTION IN GOD.**

Natural affection cannot exist independent of God. That it is maintained in mankind; both in civilized and savage states of society by God, is shown by the facts of history. At times of crucial stress men lose this instinct which is supposed to be inherent in their very nature. "At such crises as the siege of Jerusalem, men, God-deserted, have shown that all the so-called natural affections dwelt in them no longer. Then, where they do well, this is grace, not nature; Christ not Adam. All family-life, maternal instincts, the whole order must perish unless he were bearing up the pillars of it," says Frederick Denison Maurice. Most authentic reports of travellers and missionaries confirm this truth. Mr. Edgerton Young, the faithful worker among the Indians of the

Northwest, walking with an Indian chief, Mookkooosoo, passed a pile of blackened ashes. Asking the chief what it was, he was told: "That is where I burned my mother. She got so she could no longer snare rabbits and catch fish, and I was not going to be bothered with the old thing, so I put a rope around her neck and burned her, that her ghost should not haunt me." This was an Indian without God's support in his natural and filial affections. "Infanticide, killing one of a pair of twins lest if it lives some calamity may befall the father, cutting off the fingers of a chief's son and preserving them as charms in a war drum that the royal kraal may escape fire; flaying a child and placing its body in the path that warriors may step over it on their way to battle; these are but samples of what we know is often too true of those who seem to be without natural affections. Christianity received always replaces this great treasure of natural affections, which in the heart without God is so liable to be lost. "But look," says this same teacher of the savage, "the chapel doors are all thrown open. Two great men, thirty years old, with their hands have made a chair and brought their invalid mother to church. Think of the transformation!" God has implanted these precious instincts of family affection in our hearts. What gratitude we owe him for their impartation and maintenance, and how impossible to think for a moment that such God-like attributes are self-derived or self-existent.—Mrs. MERRILL E. GATES, in New York Observer.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JANUARY 28, 1897.

It is interesting to know who started theories which become current. The character of the man who invents a theory always shows itself in the theory itself. The fruit is the outcome of the tree. "Men do not gather grapes of thorns nor figs of thistles." Our great Baptist scholar, Dr. Howard Osgood, has brought to light the character of Jean Astruc, who invented the "analytical" theory of Genesis, which the so-called "higher critics" advocate. Dr. Osgood has shown that Astruc was a very bad man, impure, vile and base.

Disliking to acknowledge such a father for their cherished theory, the critics must, of course, come to the defense of Astruc. So we find Prof. A. R. S. Kennedy saying:

Prof. Osgood has attempted, on the evidence of the malicious and mendacious gossip of the period, to make out that Jean Astruc was a rake and a villain of the deepest dye.

But Dr. Osgood knows what he is talking about, and replies as follows:

The malicious and mendacious gossip must be that of Sismond, Michelet, Martin, Marais, d'Argenson, de Luy, de Hamault, Grimm, Barst, Bellingbrooke, Deloche, Afach, Chansonner Historique, Lescure, etc.; for these are the authorities quoted. To these Prof. Kennedy opposes Astruc's autobiography, on a single page, and Lorry's eulogy. Until the latest testimony of the highest authorities in Astruc's age are disproved, Astruc will be known as a very able and learned man, and also, as Grimm says, a bad man. For, with a devoted wife and grown up children, he became the partner of the most notorious woman in Paris, and so remained for nineteen years, covering the time of his writings on the Bible. By her will he became the sole heir of her large property, the heartless exclusion of her own child, her poor but famous son d'Alembert.

This is interesting in several ways: 1st. It discounts heavily the "results" of the "higher criticism." As Prof. McGarvey well says, "men will consider the source." A theory of the Bible that comes from a bad man cannot be right. A carnally minded man cannot understand the Scriptures. 2nd. We see that these critics read history and facts as they please. Just as they will not see the truth about Astruc, so they will not see the truth about "Moses and the prophets."

3d. This incident goes to show that the boast of great scholarship on the part of the critics is not well founded. Wellhausen, for example, has been posing as a wonderful scholar, whose *ipse dixit* no man must dare question. Dr. W. L. Baxter, however, has just published a notable work in England overhauling Wellhausen and showing up his ignorance and arrogance. Mr. Gladstone, after reading this work of Dr. Baxter, wrote to him: "Unless your searching inquiry can be answered and your statements confuted, his (Wellhausen's) character, both literary and theological, is destroyed." Wellhausen has been called on to reply, but he has simply snarled back that Baxter was persecuting him.

We have quite a tribe of floodlings in the ministry in America, who fancy that Wellhausen is so great a scholar that his utterances no one must dream of questioning. The claim is made that the "new view" has swept the field; that the "traditional view" has been laid on the shelf of the intellectual museum of the past; and this claim is caldly acquiesced in by some who do not know the facts, and who do not understand the impudence of the destructive critics. Prof. A. H. Bayce, the great archaeologist,

very well says of Dr. Baxter's book in a letter to the author: "Wellhausen and his followers speak so confidently, and proceed so naively to build upon the assertions they make, as if there were no possibility of questioning them, that we have been apt to take it for granted that the assertions are, at all events—for the most part—founded upon fact. Your critical examination of a single point of the *Prolegomena*—a point, however, of the highest importance to the Wellhausen school—has proved that, on the contrary, they are founded merely on German 'subjectivity.' The sooner this is brought home to the mind of the general public the better."

We may well doubt what is founded on "subjectivity," whether it be German, English or American.

The *Word and the Way*, Kansas City, Mo., took issue with some utterances of a prominent minister in that state. He objected to the criticisms. In replying to the objections the editor (the Rev. S. M. Brown, one of the brightest and best and soundest of our preachers,) said of this minister: "He is a gifted and useful man. He should be more guarded in his statements. While he is a public servant of the denomination, we shall feel perfectly free to criticize his public utterances, whether it is pleasant to either him or to us. It is a duty which we owe to the Master and to the denomination. We believe that if our religious papers generally had guarded the faith more assiduously, without fear or favor, the denomination might have been spared much that now afflicts it."

This is right. When a man makes a public utterance that is erroneous and hurtful, it is right and fitting for the religious papers to correct the wrong teaching. When this is done in a Christian spirit, the brother criticized has no right to complain. Bitter and unkind criticism should, of course, be avoided; but many through fear of this have refrained from offering any criticism at all, and so have left errors to do their harm unhindered. It is one of the chief functions of a denominational paper to render just this service, and to kindly and firmly oppose the spread of error, while affirming and urging truth.

We are glad to believe that our papers are improving in this regard. Our editors are caring more about what sort of teaching our people get. Even the *Religious Herald* has shown a slight symptom of concern on the subject. Generally whenever we had occasion to correct the wrong public teaching of a brother, the *Herald* would fly to his rescue and apologize for the teaching, if not defend it, and denounce those who objected to it. But now it has happened that the printer left out a line of the manuscript of a recent Sunday School exposition in the RECORDER, and the *Herald* seizes upon this as an instance of wrong teaching. The leaving out of this line changed the sense and made nonsense of the passage rather than heresy. But the *Herald* shows a new born zeal for orthodoxy, and objects to the teaching of the passage as it was printed. We are glad to see that our esteemed contemporary cares something, though it be ever so little, for true teaching among our people. The mistake of the printer has, therefore, not been in vain—it has proved a means of grace to the *Herald*. We are glad the mistake occurred in the WESTERN RECORDER, for had it occurred in any other paper, we have no reason to believe the *Herald* would have noticed it. We congratulate our es-

teemed contemporary on waking up ever so slightly to the value of sound doctrine.

The arbitration treaty which has been negotiated between the United States and Great Britain, is now before the Senate, and it hangs fire there. Some Senators are finding fault with it on one plea or another. For the treaty to fail of ratification would be a calamity, not only to this country and England, but to the whole world. The real objection to the treaty is that it guarantees peace between the two great English-speaking nations, and leaves without employment those whose great work was to "twist the British lion's tail." That class of statesmen (?) have been a great hindrance to our national progress, and it is a blessed thing to bring their career to a close.

This treaty must not be allowed to fail, and all good citizens should interest themselves in seeing that it does not fail. We therefore urge all our readers to write immediately to the United States Senators from their respective states urging that this treaty be ratified. Please write at once a strong letter to each of your Senators on the subject. Such letters will be sure to do good if they are written promptly. Write at once—there is no time to lose. We have just sent as strong letters as we can write to Senators Blackburn and Lindsay, from Kentucky. Let ten thousand such letters be sent in the next ten days.

We take the liberty to publish the following letter from Dr. Newman:

MY DEAR DR. EATON:—It is reassuring to be informed that there are no Baptist "Successionists" in the South in the objectionable sense of that term. For myself, I am anxious to find as many Baptists as possible in every land and in every age. What I object to is the determination to prove an unbroken succession by hook or by crook, and the seeming implication that such succession is essential to the validity of present day baptism. If in supposing that certain Southern Baptists held to this highly objectionable view, I have been laboring under a delusion, I am ready to beg pardon of any that may feel themselves to have been misrepresented, and to rejoice to find my Southern brethren more uniformly sound than I suspected.

For some time I have been intending to do as Prof. Vedder has done in re-terminating a subscription to the WESTERN RECORDER. Thanking you again for sending me from time to time copies of the paper in which you have rightly supposed I would be interested, I beg leave now to take my place among your subscribers.

Yours sincerely,  
A. H. NEWMAN.

We join with Dr. Newman in objecting to any attempt to prove an unbroken succession by hook or by crook; but we equally object to attempts to prove anything else by that method. We object also to attempts to set aside historical evidence "by hook or by crook." Let the "by hook or by crook" method be discarded all along the line. Let us fairly and squarely prove what we can prove, on whatever matter we have in hand, and frankly admit we cannot prove what we are unable to prove. Let us guard against accepting bad evidence because it favors our view. It is astonishing how much there is of this among those of whom we would expect better things.

We assure Dr. Newman that we know of no Baptists in the South who are tainted with ritualistic notions of succession. They believe what they understand the Bible to teach on that, as on other subjects, and they are thorough Baptists. We do not like the word "succession," as we have before stated, because it has become saturated with ideas of sacramentalism and sacerdotalism. We

prefer the word "continuity." We have no sort of doubt that there have been, in every age since John the Baptist preached in the wilderness of Judea, those who were essentially Baptists, by whatever name they may have been called. We believe this because we understand the Bible to teach it, and we have as much historical evidence for it as we could reasonably expect in the circumstances. We hope Dr. Newman will press his efforts "to find as many Baptists as possible in every land and in every age," and that he will bring to light many who have been long unknown to the world.

A TYPOGRAPHICAL ERROR.

DEAR RECORDER:—I can stand ordinary typographical errors with as much equanimity as the majority of writers. But in the exposition of the lesson of January 17, there is an error which passes human endurance. It makes me say exactly the opposite of what I did say, and makes me favour baptismal regeneration, the heresy which of all others I most abhor.

This is what I wrote: "For the remission of sins. If they would repent make their sines exactly the opposite of what I did say, and makes me favour baptismal regeneration, the heresy which of all others I most abhor."

The printer left out a line, and it appeared in the RECORDER: "They would receive the gift of baptismal regeneration in Peter's words." This is as silly as it is false. I hope that hereafter the editor will see that I am not made to talk nonsense and heresy through typographical errors.

S. S. EDITOR.

The office editor and proof reader both apologize to the Sunday School editor for overlooking this slip, and the printer who set it up is duly sorry. We think, however, the reader would not be likely to be misled, since the words as printed do not make good sense. Evidently something is left out. How could anybody "receive the gift of baptismal regeneration in Peter's words?" We have directed office editor, proof reader and printer to be more careful in regard to these exposures, lest by some mistake wrong ideas be taught. We do not think there will be any further cause for complaint.

THROUGH THE kindness of the author we have received a copy of Dr. J. L. M. Curry's recent address before the legislature of Alabama. His subject was, *Universal Education the Safety of the Commonwealth*. We agree to the proposition within limits, provided the education be of the right sort, including the moral nature as well as the intellect. Of course the regeneration of individuals is necessary, but that is the exclusive work of the Holy Spirit. All man can do is to give moral, intellectual and physical training.

Dr. Curry is able and eloquent, of course, and his address was well suited to his hearers. It was just the address to move members of a state legislature to new zeal for popular education. He said, for example:

Public schools pay, giving in return far more than they receive. What I wish to assert is, that the average amount of wealth is proportionate to the rate of education given by a state, and that Massachusetts has increased \$300,000,000 more than it would have had but for universal education. The true way, and the only way, of making Alabama able to support a common school system and to give education to all the people and to get money wherewith to do this, is by advancing in advance. You put the cart before the horse otherwise, if you wait until you get rich in order to get money wherewith to educate the people. Educate the people and you will be rich.

There can be no doubt that an educated man is more valuable as a wealth-producer than one who is uneducated; but other things than

wealth are needed by a state. So Dr. Curry went on to insist that public education is essential to sound popular government. He called attention to the percentage of illiteracy in the state, and held up the example of Georgia which just added \$400,000 to its appropriation for public schools. He made a strong plea for better supervision and better teachers for the schools, as well as better support. Men and women are not to be appointed teachers because they need money and can find no other employment. Teaching is the highest calling in the land, except the ministry of the Gospel, and the one on which the future of the land most depends.

The burning of the boys' building of the Buckner Orphans' Home in Dallas, Texas, was a most distressing affair. And the saddest part of it is that sixteen boys and one girl perished in the flames. Some 200 others barely escaped with their lives. The fire was at night, and the wooden building was quickly consumed. The fire started from an ash pan in a lower room. Mrs. Britton, the matron, was aroused by the smell of smoke, and, rushing through the building, gave the alarm. Returning, she found her room, containing her own three children, enveloped in the flames. Her utmost efforts could not rescue them, and they perished. Everything was lost, and those who escaped were left homeless and with little clothing in the bleak winter. Friends in Dallas have responded nobly, and a new building is to be erected at once. Let brethren and friends from all parts of the country send on contributions to care for these destitute orphans. Send to Dr. R. C. Buckner, Dallas, Texas. We have sent our contribution.

We deeply sympathize with our honored brother, and with those who suffer with him in this sad calamity. We tender our condolence to the bereaved hearts, and invoke upon the orphans and those who care for them the blessing of God.

DR. BLACKALL has furnished us with copies of the itinerary of his tour through Europe, Egypt, Palestine, Asia Minor, Greece, etc. It is a fine trip. If any of our readers are inclined to go, we would be glad to hear from them on the subject. Having recently gone over the ground, we have become an enthusiast on the subject. We wish some one from every one of our churches could go. The information gathered would be most interesting and helpful to all the church, when the traveler returned full of the trip. We have been asked whether we intend to repeat our recent tour, and a good many have said they want to go along with us. We do not expect to repeat that tour, although we may, some time, take a special tour around the world, if God will. If you are contemplating an oriental tour, Dr. Blackall offers a fine opportunity for you.

I heard the other day two butterflies, on the edge of a flower, discussing. One said, "We cannot know there is any honey in the flowers; no butterfly ever found it there, no butterfly ever will." The other said, "Well, nevertheless I think there must be some." And while they debated it, znoistic and agnostic, a humming-bird flew in and ran his long bill into the flower and sipped the sweet and was gone. To debate whether there is beauty and truth in the Word of God, whether there is beauty and truth in the Christ that came from God—this is not religion. "Oh, taste and see that the Lord is good"—that is religion.—Lyman Abbott.

Editorial Varieties.

The University of Chicago with all its wealth, closed the year 1896 with a deficit of \$68,000. It has been necessary to curtail expenses.

Dr. W. A. Jarrel, of Hot Springs, Ark., has been engaged by a leading New York publishing house to revise one volume of a commentary on the Bible.

The Messenger and Visitor of St. John's New Brunswick, has come out in the 16-page form. It is a paper of serious merit, and is worthy of the denomination in the Maritime Provinces.

It is believed that the Rev. Charles G. Kim, a Baptist preacher near Pointville, Ky., is the oldest man in the United States. He was born in Scott county, Va., Jan. 30, 1790, and is therefore 107 years old.

Dr. E. E. King is taking the hold at McKinney, Texas. The church is strong and united. He writes: "I take a large number of our papers, but enjoy none of them more than I do the Recorder. It has a manly spirit and rings in its editorials that is refreshing."

The papers speak tenderly of the recently deceased Col. Charles H. Bess of Philadelphia, who died week before last. He had been a leading Baptist for many years, and, on the death of Dr. Grubb, he served as Corresponding Secretary of the Publication Society until a permanent secretary was secured. Col. Bess was sixty-five years of age.

And now some of the doctors are denying again that there is any such disease as hydrophobia, either with dogs or with people. When a dog foaming at the mouth bites a person who dies as the result, there is no hydrophobia at all, but tetanus. It matters little what you call it, except for purposes of science. If people suffer and die from it all the same.

A leading Virginia doctor of divinity writes: "I believe you are doing the cause of truth, the great Baptist denomination, and the cause of our Redeemer wrong. Suppose there was a which will secure for you the grade of one of our people through all coming time. May God bless you more and more."

The Unitarians of Boston are raising \$20,000 "to improve the character and circulation" of their denomination's paper. Suppose they had tried something like that. Or, if not that, then suppose you look around and see what people would be specially benefited by getting the Recorder, who are not so not getting it, and then get up a sum sufficient to send it to them at least three months!

Dr. G. W. Ferryman's moving to Cincinnati to take pastoral charge of the First church, is but a short removal in point of space, just across the river from Newport—though it puts him in another state. Kentucky Baptists will, however, not lose interest in him, nor will he lose interest in them.

The remains of the Hon. A. S. Willis, late United States senator from the Sandwich Islands, reached Louisville Sunday and were buried Tuesday in Cave Hill Cemetery. Mr. Willis had been in public life for many years, and had kept himself clear of all political corruption.

The signs are that our country is on the eve of a period of great prosperity. A year ago the gold reserve in the United States Treasury was reduced to \$44,500,000, while now it is \$141,000,000. Our exports for 1896 surpassed those of any other year by \$35,000,000, amounting to the enormous sum of \$1,000,000,000. In 1896 we exported \$70,000,000 more goods than we received, while in 1896 we imported \$10,000,000 more than we sent out.

Dr. Warden is enthusiastic over the mission work of Bro. T. T. Martin. It is a good thing that our State Board appointed him for such service, with headquarters at Beattyville. Our state mission work should be vigorously pushed and pastors try to get their churches to do their best for this work.

Dr. Newman has reviewed Dr. Christian's "Did They Dip?" in the Christian Index. While Dr. N. states that some of the authorities cited are not reliable, he does not claim that any have been misrepresented. On the contrary, a large number of authorities on any subject, they cannot all be of equal value. The great point is to give them fairly and accurately, leaving the reader to decide how much is proved by them. This point Dr. Christian has carefully guarded, and therefore his book has solid and permanent value.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached morning and night. Broadway—Pastor Pickard preached. Two received under watchcare.

Chestnut-st.—Pastor J. M. Weaver preached. One received for baptism and one baptized. The young people are carrying on a protracted meeting.

East—Pastor Christian preached. One joined by letter.

McFerran Memorial—Pastor Jone preached. The newly-elected deacons were ordained.

Twenty-second and Walnut—Pastor Hunt preached. Three received for baptism, two by relation, one by letter; and six baptized. Exra. meeting closed.

Franklin-street—Pastor Edwards preached in the morning and Bro. J. W. Warden at night. One received by relation, one restored, and two for baptism.

German—Pastor Ritzman preached. Three professions, two received for baptism and one restored.

Highlands—Pastor Dawes preached as usual.

Logan-st.—Brother F. W. Eberhart preached. Six received for baptism and three by letter. Meetings daily. On Tuesday there was a continuous meeting from 2 P. M. to 9 P. M.

Parkland—Pastor Nowlin preached in the morning and Bro. W. W. Lee at night.

Portland-avenue—Bro. Burlingame preached in the morning and Bro. Chamlee at night.

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

Third-ave.—Pastor Taylor preached. Two baptized.

Twenty-sixth and Market—Pastor Thompson preached.

Highland Park—Pastor Burroughs preached. He reports that all the families but two hold family worship.

SEMINARY NOTES.

Live innocently; God is present.—Linnæus.

Bro. W. B. Hall has been called to the care of the Providence church, Carroll county.

Dr. Eaton took supper with us Friday evening, and spoke in an interesting and helpful way on "Faith in the Supernatural."

Prof. McGlothlin reports a delightful time at Jellico, and thinks that in the Institute Bro. McGarity has begun a great work.

Bro. John S. Norris has accepted a call to the Salem church. Missionary Day next month will be on the 13th. The Indiana Union Dr. T. P. Bell of the Index is expected to speak on woman's missionary work.

Dr. Robertson introduced his Senior Greek class to a gentleman named Tischendorf this week. They hope to cultivate his acquaintance during the next six weeks.

The meeting of the Mission Band, Monday night, Bro. F. Newton read an excellent paper on Schwartz, one of India's early missionaries.

Supplies for Sunday were: T. B. Ray, Springfield; W. B. Hall, Providence, Carroll county; G. W. McCall, Twelfth and Erie; R. J. Chamlee, Portland-avenue, night; Geo. E. Burlingame, Portland-ave., morning; Bethel Mission, night.

G. E. B. THE STATE.

Bro. T. E. Richey writes from Princeton: "Bro. W. J. Couch is assisting Pastor Wise in a precious revival service here. 120 professions of faith, 12 approved for baptism, several backsliders reclaimed, a considerable number anxious and the general membership revived already, and still there is no abatement of interest. Bro. Couch has very much endeared himself to our people. What is especially commendable in his work is that he preaches the pure Gospel and strives to have no converts deceived. He wants genuine converts rather than members. To God be lasting praises given for his blessings upon our people."

Bro. Asa Cox accepts the pastoral charge of our church at Boydsville. Bro. W. J. Couch writes from Princeton: "In a good meeting here, 20 conversions of faith; many backsliders reclaimed; church membership revived; 30 or more additions by baptism and more to follow."

OTHER STATES. Pastor W. T. Sanders entered upon his work in the Lydale church, Texas, on the first of this month. He is a man who will prove a blessing to a good church.

Sixty-three have been added to the fellowship of the Mt. Carmel church, Mo., as the result of a recent meeting. The church was greatly revived.

Eld. T. L. Barger held a meeting in the Providence church, Clay county, Mo., which resulted in 15 additions by baptism and 1 restored.

A three weeks' meeting in the Fredericktown church, Mo., resulted in 31 additions to the fellowship of the church.

The meeting in the Excelsior Springs church, Mo., closed with 75 additions to the fellowship of the church.

Hickory Creek church, Davies county, Mo., set apart Bro. J. N. Wynn to the full work of the Gospel ministry.

Eleven have been baptized into the fellowship of the Sugar Creek church, Mo., and 2 await the ordinance.

Pastor J. A. Minter of Mo., has held meetings in his four churches, which resulted in 44 additions. Three were from the Presbyterians, three from the Disciples, two from the Methodists and one from the Lutherans.

Twenty-four have been added to Phillippi church, S. C., as the result of a recent meeting, most of them being young people.

Rev. J. J. Taylor, Mobile, Ala., is gratified over the progress his church has made during the past year, 76 added to membership.

The church at New Home, Ark., closed a meeting with 8 additions, 11 confessions, and church greatly strengthened and revived.

A meeting of 9 days with Woodlawn church, Drew county, Ark., resulted in 45 additions.

At a recent meeting with Providence church, Hamstead county, Ark., 13 were baptized, 4 joined by letter, and church strengthened spiritually.

County Line church, Lee county, Ala., has set apart Bro. W. R. Adams to the full work of the Gospel ministry.

A two weeks' meeting in the Fall Creek church, Bureau county, N. C., closed with 11 professions of faith and 13 additions to the fellowship of the church.

Elder F. Shoush held a four weeks' meeting in the Spencer Creek church, Rallo county, Mo., of which he is pastor. There were 29 professions of religion and 33 additions to the fellowship of the church.

Eighteen have been added to the fellowship of the Gilliam church, Saline county, Mo., as the result of a recent meeting.

Elder W. H. Stone held a meeting in the Shiloh church, Wyandona Association, Mo., which resulted in 14 additions to its fellowship.

Wake Forest College has enrolled 257 students.

Pastor W. V. Savage, Tarboro, N. C., will be the Alumni Orator at Wake Forest College, N. C., next June.

The First Baptist church, Wilmington, N. C., is commencing their lecture room and making preparations for the coming of the Southern Baptist Convention next May.

Bro. L. R. Milligan has resigned at El Paso, Texas, to take effect April 1st. Bro. Harvey Carroll, Jr., has resigned at Colorado, Texas.

Summers' Mill church, Texas, was organized with 21 members. In a recent meeting 27 were added, making the present membership 61.

At Dublin, Texas, Brethren Sid Williams and Brown held a meeting, resulting in 58 additions to the church by experience and baptism and a number by letter. Ten have joined since.

An 11 days' meeting with the church at Tioga, Texas, closed with 32 additions to the fellowship.

Twenty-five were recently added to the membership of Honey Creek church, Texas, as a result of a good meeting.

On August 16th, a church to be known as Pleasant Grove church, was organized 6 miles northwest of Lexington, Texas. 13 went into the organization, and 3 more joined that night. Meeting protracted.

In a meeting at Antioch, Ark., there were 16 conversions, 6 added by experience and baptism.

In an 11 days' meeting at Whittington, Ark., there were 16 baptisms, 4 restored, 1 by letter and church greatly revived.

In an 8 days' meeting at New Lewisville, Ark., there were added 7 by baptism, 5 by letter and 1 restored.

At Moody, Mo., there were added to the church 13, 11 by baptism and 2 by letter as the result of a meeting.

Dorouch church, Arkansas, recently held an 8 days' meeting, 36 additions, 25 by baptism.

Twenty-three conversions and 16 additions to the church at Thompson's Switch, Arkansas, as a result of a recent meeting.

As the result of a recent meeting the church of Florence, Ark., was greatly strengthened, 23 additional, 17 by experience and baptism. This church is only one year old, and has grown from 12 to 50 members.

A 12 days' meeting with Oak Grove church, Atina, Ark., resulted in 22 professions, 10 additions, 9 by baptism.

Thirty have been added to the church at F. Hook, Franklin county, N. C., as the result of a recent meeting.

The Mooreville church, Iredell county, N. C., has set apart Bro. L. L. Starrette to the work of the Gospel ministry.

PROGRAMME.

The following is the programme of the Missionary Meeting of Salem Association to be held with the Forks of Otter Creek church, Jan. 30, 1897.

- SATURDAY. 10:00 A. M.—Sung and devotional exercises.—D. F. Shacklett. 10:30 A. M.—Scriptural authority for missions.—J. C. Willett. 11:00 A. M.—Sermon on missions.—J. J. Willett. Adjournment. 1:00 P. M.—Board meeting. Adjourn at pleasure. 7:00 P. M.—Sermon.—W. H. Williams. SUNDAY. 9:30 A. M.—Devotional exercises.—B. F. Hagan. 10:00 A. M.—What may be done through the Sunday-school in mission work?—J. P. Jenkins. 10:30 A. M.—How secure a revival of the spirit of missions among our people?—J. M. Bruce. 11:00 A. M.—Sermon.—W. B. Gwynn. R. C. KIMBLE, Chairman. Elizabethtown, Ky., Jan. 20, '97. WEST KENTUCKY COLLEGE. I preached at South Carrollton last Sunday. Had good congregations at both morning and night services. I feel that the church is growing in spiritual interest. We want to hold a meeting, right soon. West Kentucky College is located at South Carrollton. Prof. Alexander is the president and assisted by Prof. Schultz. I frequently visit the school and find them to be excellent men and fine teachers. Last Monday was the beginning of the Spring term. I was present, and besides all of the students of last term, there were twenty-one new ones and several others came in during the day, and they are still looking for others who have promised to come right soon. The people of the town are jubilant over their school. J. M. JACKSON. Russellville, Ky.

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., of Broadway, New York, have succeeded in this new discovery, that they are sending out free by mail large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

IT'S CURES THAT COUNT. Many so-called remedies are pressed on the public attention on account of their claimed large sales. But sales cannot determine value. Sales simply argue good salesmen, shrewd puffery, or enormous advertising. It's cures that count. It is cures that are counted on by Ayer's Sarsaparilla. Its sales might be boosted. It has the world for its market. But sales prove nothing. We point only to the record of Ayer's Sarsaparilla, as proof of its merit. 50 YEARS OF CURES.

PROGRAMME. The following is the programme of the meeting of the Mission Board of Greenup Association, to be held at Princess, Ky., Jan. 29, 1897. Sermon, Friday night.—R. N. Reynolds. Saturday, 9 A. M.—Board meeting. Saturday, 10 A. M.—How to enlist our churches in behalf of our associational institution.—M. Branham. Saturday, 11 A. M.—Sermon, W. C. Pierce. Saturday, 2 P. M.—Sketch of our mission work in Cuba.—B. F. Caudill. Saturday, 3 P. M.—Woman's work in our churches as set forth by the Bible.—S. Hensley. Saturday night.—Sermon, D. F. Lee. Sunday morning, 10:30 A. M.—Sermon, Jas. Reynolds. EUGENE MAY, Sec'y. Rush, Ky.

Use HERRON'S ACID PHOSPHATE. Dr. W. B. Harrison, Columbia, Tenn., says: "I have used it in mental and physical exhaustion in every case with the most gratifying results."

MORPHINE. Opium, Cocaine cured all kinds of habits. Endorsed by physicians, ministers and others. Book of particulars; testimonials, etc. Free. G. WILSON CHEMICAL CO., Dublin, Texas.

50 CENT Music Books. A new volume of 24 compositions for piano or guitar. The complete "Four" series undoubtedly reaching the highest point of musical excellence. Newly arranged from the original. Postpaid. A new collection of nearly fifty sacred songs for Soprano, Alto, Tenor and Bass voices. Within the space of this book will be found many of the finest compositions ever written by the world's most eminent composers. Postpaid. For Alto and Bass voices. A complete volume of Sacred Song Folios for High Voice. Irresistibly attractive. Newly arranged from the best. Each is enduring in its popularity. Postpaid. This volume is the celebrated "Four" series undoubtedly reaching the highest point of musical excellence. Newly arranged from the best writers. 15 cents extra for postage. The eighty-eight songs for Bass or Baritone voice of American Glee Clubs. New and valuable additions. Independent of social gatherings and religious assemblies. Postpaid. A collection of over 100 new and original songs of American Glee Clubs. New and valuable additions. Independent of social gatherings and religious assemblies. Postpaid. REMEMBER That the best subject of music published in any part of the world can be procured of us at shortest notice.

OLIVER DITSON COMPANY 453-463 Washington Street BOSTON

**FAMILY CIRCLE.**  
**ONWARD AND SUNWARD.**

Others shall sing the song,  
Flinch what I begin,  
And all I fall to win.

What matter 'il they?  
Mine or another's day,  
So the right word is said,  
And life the sweeter made.

Hail, to the coming algears;  
Hail, to the brave light-bringers!  
Forward I reach and share  
All that they sing and dare.

I feel the earth more sunward,  
I join the great march onward,  
And take, by faith, while living,  
My freedom of thanksgiving.

—WRITER.

**"ME 'N' BOSE."**

A sharp bark testified to the presence of a dog in the court room.

"Whose dog is that?" asked Justice Murray.

"Mine," said the prisoner, with aplomb, and his small brown fist gripped the hair on the dog's neck.

A curly brown-haired, brown-eyed boy; a curly brown-haired, brown-eyed dog.

"What have you been doing?" demanded the Justice.

"Nuffin," replied the boy with conviction.

"Vagrancy," said the big blue-coated man.

"Now, Judge," remonstrated the prisoner, "my vagrancy, nor no harm, is it, jes' to sleep in box 'n' you have to, 'long of Miss Rose bein' gone to the country an' her room locked up."

"Where is this Miss Rose?"

"Gone to the country for her health."

"Where?"

"Country Farm."

"You'll be much better off in the House of Refuge, or the Reform School, or the Industrial Farm—"

"No, I wouldn't," said the prisoner emphatically. "Them's the places for bad ones. I ain't a bad one. Me 'n' Bose is all right; ain't we, Bose?"

Bose assented, waving his bushy brown tail—we had almost said vociferously, so intense was the affirmation conveyed by the action.

"We don't do a bad thing. You sends kids that fights, an' prigs, an' gets bled, to them places. Me 'n' Bose ain't that sort; ain't we ain't, Bose?"

After this defense the officer thought best to proffer a more definite charge.

"Have you paid your dog tax?"

"You have broken the law against letting dogs run at large."

"I don't have to pay dog tax, 'cause I never brought him. You see, Judge, it was jes' this way: I was walkin' 'long Water street when up comes this dog an' puts his cold nose right into my hand, an' my hand kinder went to patting his head; an' we've been together jes' like brothers ever since; 'cause I ain't got no folks, an' he ain't. I didn't know his name so I called him Bose, an' he liked it; didn't you, Bose?"

The dog, settled upon his haunches, gave an affirmative double rap on the floor with his tail.

"The dog goes up to the pound. Put the boy in a cell until the Children's Aid Society can look after him."

"No, no, Judge," shrieked the boy, great tears welling into his brown eyes, a note of agony in his voice. "No, I can't be put from Bose! Don't take him from me, Judge! Him an' me's all alone in the world; ain't we, Bose?"

Bose licked the face best towards him and gave a consenting howl.

"I cannot send a dog to jail, and they won't take him at a Reform School," said the Judge.

"Then let me go to the pound with him," cried the boy eagerly. "Say I may, Judge."

"By, boy, if you go to the pound you'll be put in the cage with the dogs and to-morrow you'd be drowned," said the Justice, smiling.

"Never mind; I won't care, so me 'n' Bose keeps together. If yer sends him off from me he'll howl awful! He won't mind drownin' himself, but he'll mind it in together; an' I won't mind it either, Judge, not a mite; 'n' his lips quivered. "It'd soon be over; an' yer see, cold water's comin' on, an' I ain't got no folks nor no shoes, an' it's so hard to get a thing to eat. I'd hate dreadful to see Bose's bones poking through his skin." He pressed his hands reflectively along Bose's shoulder, and Bose considered the situation, with his head on one side, one ear cocked up, and the other trailing down like a flag at a mast.

"Yer see, Judge, I tried two to get the shekels to buy a shoo-black to kit an' make my livin'; but when I mos' got the dust some one stole it off me. Nobody dast steal from me when Bose is 'round; but since I had him I jes' couldn't earn only our grub. We's both

pretty hungry, an' times has been orful bad; ain't they, Judge?"

"They'll be harder come winter; my lad."

"I've tried to set up for a newshoy, too. If you'll let me, 'n' Bose of mebbey we'll have better times, 'n' make it yet. I can't do nuffin' if Bose ain't along. He don't let anybody whale me nor nobody. Wa's like brothers; ain't we, Bose?"

Bose's brown all wagged frantically. "How old are you?"

"I dunno, mebbey 'bout 'leven."

"Where did you come from?"

"My folks all got drowned six years back when the flood was up the river. Some other folks brought me to the city, an' then they lit out, an' I've—been round since."

"Maybe I'd better put them both in the cell until the pound wagon comes to take 'em, the policeman, with a sly wink at the justice's neck.

"Y'es, yes, that's right! Don't part me 'n' Bose." Bose gave a short sharp bark, as if he considered the affair well settled, rose and shook himself.

The boy's big honest brown eyes looked frankly at the disposer of his fate.

"Come, then," said the policeman.

"Good-bye, Judge. Thanky, Judge," cried the little man cheerily, as he went off, still clutching the brown silky hair of the dog's neck.

The big officer put his double charge into a cell. It was warm and clean. The boy promptly lay down on the floor, clasped his arms under his head, and took up the thread of those slumbers broken earlier in the morning by the arrest of the dog, crouching by his side. He laid his head on his mother's chest, put one ear up in an attitude of expectancy, trailed the other low, as a banner in the dust, and so remained on guard, growing *sober* if any one neared the half-open door.

The boy's eyes were now making a telling item of "Me 'n' Bose," lounged into the street, then looked alert, and lifted his hat to Mrs. Randolph Nugent.

"I have an item here that will suit you exactly," He held forth his tablet with "Me 'n' Bose" fairly written out for the printer.

"He is asleep in there now, with his brother Bose lying on his breast."

Mrs. Nugent entered the police station with the dog, crouching by his side. He laid his head on his mother's chest, put one ear up in an attitude of expectancy, trailed the other low, as a banner in the dust, and so remained on guard, growing *sober* if any one neared the half-open door.

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what delicious-smelling soap, what warm floods that cradled and soothed and made supple the wanderer's little body! Bose, with his nose over the edge of the tub, sniffed and sniffed, possible the enticing spectacle, then he flounced in with a mighty splash.

"Now we'll go for you," said Richard; so the brown coat was soaped and rubbed until Bose had enough of it, as he leaped to the floor shaking himself.

That did not matter; the room was fitted with china tiles; Bose repaired to the register and alternately warmed and shook himself as if he had taken baths all his life. Richard ran off the water from the tub; ran in more. O, blessed water! Every fibre of his frame was relaxed and comforted. Could he ever be cold and aching again! Rub, snap, dip, splash, splatter! The door opened, a black hand introduced a complete suit of clothes with the remark: "Dress yo'self, youngster," and the little heap of dusty ragged exuviae disappeared for ever. There lay an under suit of red flannel, long black hose, gray jacket and trousers, and a red tie.

How could one boy wear so many clothes? It chafed thrust his head into the hall, calling, "Ho! Mister! I dunno how to get into two suits to once."

The big black man had him dressed, stockings brooded up, the knotted, in short order. Then into the barber's chair, and his hair was shampooed, combed, trimmed, while a man buttoned his feet into such a pair of shoes as forced him to say: "Teglar swell; ain't them, Bose?"

He was dressed with Mrs. Nugent. He felt an awful goodness, the world grew dim. Mrs. Nugent gave him a big fresh biscuit. Bose, between Richard's knees, opened wide his jaws and, as if it had been a fly, snapped down the biscuit which Richard gave him. Richard ate a bit slowly, savoring every crumb. What is half a biscuit after a twenty-four hours' fast? With two chocolate creams it sufficed to stay nature for the time, and the world brightened.

The car stopped, a door opened, Richard was left perched on the extreme edge of a plush-covered chair, Bose erect before his owner's knees. Richard surveyed the room. "Looks like a furniture store, an' a p'cter window, an' a chair, an' a bedstead, an' a curtain panel, all rolled into one; don't it, Bose?" he remarked.

Bose flapped an affirmative ear. Then Richard saw opposite him a handsome well-got-up boy with a brown dog on a chain, and a black hat was sociable; he inquired affably: "What is your dog's name?"

The boy looked at him blandly, but did not speak. Bose, a natural gentleman, repeated such rude silence; he gave a sudden start, and a loud street bark it came from the root of his tongue, not from the root of his tail. Richard perceived that he could see that other dog barked, but could not hear him. "Sho!" he said, and blushed.

That a sudden the boy's eyes, in his mind, and he giggled, illustrating and confirming Hobbes's theory of laughter.

Mrs. Nugent came back and held out her hand. "Come to dinner, Richard. Send Bose with Mary; she will give him plenty of bread and meat."

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Mrs.

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WESTERN RECORDER—I have received the machine you sent me and am well pleased with it. It is as good as machines sold here in Lake City, Fla. Aug. 26, 1896.

WESTERN RECORDER—I am more than satisfied with my sewing machine. Think it is the best machine that sells for \$20 cash. My one that sees it thinks it nice.

WESTERN RECORDER—Will say that the machine is just what you said it was. It is well pleased with it. My sister says I never gave it for anything but a bargain.

WESTERN RECORDER—The Sewing Machine you sent me has come, and I write to tell you we are delighted with it. We find it is a first-class machine. G. H. GILBERT, Marietta, Ga., Feb. 8, 1896.

WESTERN RECORDER—The machine I bought of you is much better than one I had for \$20. I am more than pleased. Mrs. G. O. CHERRY, Louisville, Ky., March 14, 1896.

WESTERN RECORDER.

FAMILY WORSHIP.

BY PAUL O.

I went to N— some time ago, and met an old friend, Thomas Brown, on the street. Thomas is pretty well posted on matters in general, for he has no particular business. He is very religious, though not attached to any particular church. To be honest, I ought to tell him a Christianian stamp is as liable to be to one church as to another, attending where he thinks the preaching is best, and going to prayer-meeting where things are liveliest, as he says: I don't fully approve of that. But on the whole, I have a good deal of faith in Tom's honesty and sincerity of aim.

Now the effect of this mode of doing is that my friend is tolerably well posted on the religious affairs of the town in general, and can give me a good deal of information which I should not be able to get directly from men more closely connected with the particular churches. When I lived in N—, I was able through him to keep track of affairs in the other churches pretty well.

So this time, Tom and I soon fell to talking about the religious condition, and he gave me rather a doleful account of the leading evangelical church. I prefer not to name the denomination. To my day it was rather a strong church, with a good spiritual tone, attentive to the Word, with a very regular attendance, and of steady liberality. All that, according to my friend, had sadly deteriorated. But, among other things, he made a statement which interested me: "Why," said he, "I don't believe that there are more than three or four families left where they have family worship." And he named them all ancient people but one, upward of seventy; godly souls, whom I have long known devout and spiritual. I thought he was somewhat pessimistic in his views and I said so.

Later in the day I ran across the pastor of the church, and switched him on to that subject, and finally said to him: "Do you think you have half a dozen families that will keep up regular family worship?"

"Why, yes," he said. "Can you name them?" And he soon named the four old worthies in whom Tom still had faith, and then went on: "I don't know of any others." "Hold on," I said, for I knew Elder X— very well. "Elder X— won't do; he runs a factory, and he is in politics, too. Politicians don't start the day with reading the Scripture and praying out loud." And my brother didn't start upon Elder X— or on going farther. So I fear Thomas is right after all.

Since then I have been quietly getting what information I can on this subject, and I am very sorry to say that there is abundant reason to fear that this practice of worshipping God as a household is on the decrease constantly. Ministers have hardly a fair chance to get at the real state of the case, it seems.

I have discovered that in some households where I have been hospitably entertained, and have led the family in its devotions, the practice is made to depend on the presence of a minister. When I am invited to break bread with people I am always asked to ask God's blessing, and that man is so hountry. My children find, not infrequently go to the same table and are made to eat unsanctified food. Direct inquiry within my own bounds does not furnish encouraging results. It seems admitted that it is becoming rarer.

The reason given generally is, there is no room for it in modern life. There is no time in the morning, and too many distractions in the evening. It is almost impossible to get the family together in the ordinary home. There is nothing comforting in such excuses. We might as well look them in the face. The farmer has oats to sow, or potatoes to dig, or chickens to take to market, and therefore he cannot start the day with God. This man is so impatient to get at weighing sugar and taping molasses, and that man is so anxious to sell pigs and measure sheep that he cannot afford the time to consult his Maker. It is so necessary for this man to drive nails, and for that man to lay bricks, and for that other man to get to that big factory in time, that he cannot be a slave all day to those whirring wheels and that inexorable machine which he tends, that he cannot be allowed to fortify his heart with prayer against the day's dangers. And that other man is so prodded to get to the big office to see up columns of figures and count money, or sell goods, that there is no time for him to kneel down and ask that God's face may go with him into the temples of Mammon and the temptations of the market place. And all are so eager to know that the latest creation, and the most recent scandal, or what this blabbering orator has to say which will reject to-morrow, and what this editor

thought last night which he will deny in a day or two, that they could not possibly find leisure to find out what God has been saying, and what blessed things He is offering to them and their loved ones. And when evening comes, society has so many demands and vanities of this world such persistent claims, that there can be found no opportunity to gather the family and thank God for the mercies of the day, and to find rest in the assurance of His presence.

It is a bad sign. For it means that the world is encroaching on the very bulwarks of the kingdom of God among men. However loth we may be to admit it, it is true; the demands of business and pleasure which have by this time become legitimized among Christian people, so that they know not how to refuse them, have to a large extent robbed Christian men of the time and opportunity to serve God at home. And with that loss the love of the home itself is threatened.—Ex.

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

The Kava-Kava Shrub, as previously stated, is proving itself a wonderful curative for diseases of the Kidneys or other maladies caused by Uric acid in the blood. This new botanical discovery bids fair to change medical practice in these diseases, and its compound, Alkavis, is now regarded as a specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Wilson of Sunbury, Pa., is a notable example. He writes:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay bowled on the hospital of my life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warred others to be ready, so now I think ever I must needs out of my house in order and expect the end. Meaning I had heard of Alkavis and wrote in an army compound, Sunbury, Pa., on the 15th of July. He wrote me by all means to try it as it had cured a number of cases. At the end of two months, and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. I was able to get up in the carriage for a short time. The improvement has been so constant and so rapid, and I am able to look after my business. I feel love what life and strength I have to Alkavis. I am in the fifth year of my life, and my minister over thirty years, have thousands of acquaintances, and to every one of them who can be cited with any kind of kidney trouble, I would say, try Alkavis."

Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Ill. In his case, he passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

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

MAURICE and Walter, two little boys of the writer's acquaintance, had been invited out to tea, and their mother had told them that they must be very polite, and not help themselves twice to anything.

At the table they were helped to some very nice honey, and when they had eaten it they were offered more, which they declined with such decision that their hostess said laughingly:

"Why, isn't it good?" "Yes, ma'am," said Walter, politely. "It isn't the goodness of it, but the politeness of it that makes us say no." —Harper's Young People.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specific in the history of medicine. I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a disease which anyone is free to cure. Address, Dr. J. A. LAWRENCE, 88 Warren St., New York.

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dropsy, Sick Headache, Kidney and Liver Disease, Poor Blood, Rheumatism, Corpulence, etc. Thousands of testimonials from grateful people who have been cured, and the Medicine free and post-paid. You run no risk, save Doctors' bills and get well. Good Agents wanted. Write today. THE BOYLLIAN DRUG CO., New York City.



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WHITFIELD:—When asked where he studied theology, he replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times. THE SUNDAY-SCHOOL TIMES:—There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

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

DODDREDGE:—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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SUNDAY-SCHOOL SECRETARIES' BOOKS, 75 Cents, Postpaid.

HOPKINSVILLE NEWS.

Bethel Female College was evidently designed by the fathers who built it with their money, to be distinctively and emphatically a Baptist institution. The money that has been given to improve it and sustain it, has been given by Baptists with strong convictions. The money that will be given to it in the future to improve, enlarge, or endow it, will come from the same kind and quality of people. Bethel Baptist Association owns the property and elects two trustees annually. The trustees are Baptists, and realize to some extent, at least, the obligations, and responsibilities of their stewardship as Baptists. Their actions are subject to investigation, approval or censure at any time by the association. The patronage has been and is to be very largely from Baptists. So let me say to Baptist parents and guardians that the trustees will use their influence and authority to carry out the will of the founders, supporters and owners, and let me beg them to send us the girls, and let me urge our pastors and influential brethren to sustain us in the work in every way in their power. Brethren, why not help us by contributing liberally to endow our college, and thus greatly enlarge its usefulness? In your prayers remember us.

President Harrison grows in popularity, influence and usefulness every day. Vice President Wm. Harrison is a firm, kind, enthusiastic, and faithful teacher and my elder daughter says he is the best teacher she ever saw. The musical and elocutionary recital last Monday night was a success. The chapel, halls and parlor were filled, by a representative gathering. I cannot personally speak with just discrimination of the recital, because I could not see or hear well. Although I arrived about fifteen minutes before the recital began, the chapel was filled, and I had to stand in the hall at the chapel door. But my best third (Mrs. Nash) spoke well of the entertainment and she is a better judge than myself. Miss Louise Downer was the best elocutionist I ever heard in the college, in every respect. She left to finish her course of study in Boston. Miss Bianche E. Smith succeeded her, and the recital was the first in which Miss Smith appeared, here. Indiscriminate praise or flattery pleases only the vain and vulgar, and is a sad violation of good taste, good sense, and good religion. My impression was that in song Miss Smith had a sweet, well cultivated and well controlled voice; in elocution I thought she was rather histrionic, with good enunciation; she was repeatedly encored. She is said to be well cultivated, and is certainly quite handsome on the platform and agreeable in the social circle and class room. Miss Follauley and Miss Greer on piano and violin acquitted themselves, as usual, quite well. There have been several new pupils received lately, some half dozen, I think. Altogether, the work is in a very encouraging condition and we are thankful for the gift of the Harrisons from Virginia. They are strictly first class.

Bro. W. L. Peyton and wife recently moved here from Elkton Ky. He is pastor of South Union and Locust Grove churches. He is an earnest, sincere, faithful, godly man and a valuable addition to our community. Mrs. Peyton is a most suitable and worthy helpmeet.

We held two weeks union prayermeeting services. The last week was in interest of Foreign Missions. Some of the meetings were quite good. The

chief objection to the meetings was that they were union meetings that did not unite. The congregations were never large. Some of the "faithful few" were absent.

The Lord continues to graciously bless our church. I baptized last Sunday night a girl who professed faith in Christ at a regular service recently. I had already preached three times and conducted our Young Christians Prayer Meeting, in the absence of the leader. I am glad to note an increase in our contributions to missions of \$75 last year, and this through our regular weekly offerings without any special pressure or spasmodic effort. I rejoice to know that the subscriptions to missions for this year 1897, are the best in the history of the church, and that some have more than doubled their offerings weekly. At our annual meeting the reports were the best ever made. The pastor's salary was not only promptly paid, but more than fifty dollars was paid out of the fund for another purpose and yet there was a balance on hand of more than thirty dollars. All of the running expenses of the church were promptly paid and there was a balance on hand. Our good women raised about \$275 for missions in a supplementary way, and our Sunbeams raised about \$25. We are praying for a greater work this year. We gratefully recognize God's grace in all this, and pray for more grace to deepen and broaden our sympathies, and to make us more humble and prayerful, more liberal, zealous and faithful in all things. We still need about \$500 to finish paying our debt on our house of worship, the total cost of which will approximate \$30,000. In spite of the hard times there has been paid more than 96 per cent of the total subscription. I have never known a nobler people. The pastor was given a vacation and a liberal purse last summer, and he and his family were most kindly and liberally remembered Christmas. To the Lord be the praise and honor and glory for his gracious kindness. Sincerely,  
CHARLES HARRIS NASH.

SOME NOTES FROM GEORGETOWN.

That editorial in last week's RECORDER on the pastorate I want to commend. Our churches are fearfully lax in their method of selecting pastors. A thorough investigation is seldom made before the call is extended. Such investigation should precede the invitation to visit and preach to the church. After a man comes and preaches divisions are likely to follow, if for any reason he is not called.

Much has been said against "sampling" preachers. I can see no way to avoid it; but there is no need of "sampling" a whole regiment. Candidating should not be tolerated for a moment. It is shamefully frequent. But the thing I want specially to condemn in our practice is the annual call. I believe it stands more in the way of substantial progress in the churches than anything else. In this state and all the South this hurtful plan is distressingly prevalent. It is at the bottom of nearly all the divisions in the churches. The laxness of discipline, the want of interest in missions and denominational education can be saddled very largely on the instability of the pastoral relation. Long pastorates, which you so wisely commend, are almost impossible where a change in pastorate is possible every year. The "cheap preacher" and the place hunter is abroad in the land and is not slow to avail himself of the opportunity which the plan of annual calls affords to get himself before the churches. Many a no-

ble fellow who has the best interests of his church on his heart, and who has wisely planned for its future development, has been utterly crushed and his planning brought to naught by some scapgrace in the membership who has undermined him and "carried the election" for a less worthy man. Dozens of good preachers whom I have met in the last year are entirely without work or have only a part of their time occupied because of the prevalence of the plan of annual calls. We condemn the Methodist system, but a man can stay on his work four years under that system. Under the system pursued by most of our country churches our preachers may stay four or more years; but the chances are one year will be the length of the pastorate with most of them. Brethren, this ought not so to be. There is another evil under the Kentucky sun of which I will write at the risk of being called a fault finder.

KENTUCKIANS FOR KENTUCKY PULPITS.

Before the "interlopers," as they are sometimes called, one of which I am, get their bristles up at this heading I hope they will read on and get my meaning.

A pastor from Alabama, Virginia or other states is a Kentuckian, denominationally, when he enters heartily into the state work as the brethren of Kentucky have mapped it out.

If he has a church in Kentucky, but ever talks of the mission and educational methods of his native state as superior to the methods of his adopted state, he is not likely to fall heartily into the Kentucky way of doing things, and he will ultimately if he continues to indulge his criticisms, be entirely out of sympathy with it. Then he is not a Kentuckian. A preacher ought not to accept a field in any state unless he is going to enter heartily into all the general denominational work of that state.

The churches ought to expect and demand this. Of course if there is anything morally wrong in Kentucky's plans, pastors, whether native or foreign, ought not to endorse it. Probably I ought to say further a native pastor who does not stand by the general work as mapped out is no more a Kentuckian than the pastor who was foreign born. The cause is suffering in Kentucky because the pastors are not leading their churches to stand by our Boards and our institutions. If the foreign born pastors will burn all the bridges behind them and lay hold with earnest purpose to "strengthen the things that remain," and the natives will quit fault-finding and bend their energies to the development of their people in general denominational work, Kentucky can easily lead all the Southern states.

Ours is a great state, and the Baptists are the greatest folks in it, but they are not "speaking the same things" along some lines.

If these lines ought to have been written at all they are applicable to some other states as to Kentucky. W. B. CRUMPTON, Georgetown College.

**HALL'S**  
Vegetable Sicilian  
**HAIR RENEWER**  
Beautifies and restores Gray Hair to its original color and vitality. prevents baldness; cures itching and dandruff. A fine hair dressing.  
M. P. Hall & Co., Props., Nashua, N. H.  
Sold by all Druggists.

# A Winter Bath in White River.

## What Came of Breaking Through the Ice in a Wisconsin River in February.

From the Chronicle, Chicago, Ill.

Five years ago last winter, there was considerable commotion on the banks of the White River, Wisconsin, as a young man named E. N. Halleck, had broken through the ice, and was for some moments lost to view. It was not long, however, before Mr. Halleck came in sight again, and by artistic means was fished from the fluid and restored to society. If the ducking had been all, it would have been well, but unfortunately, the young gentleman contracted a heavy cold, resulting in chronic rheumatism, complicated with disease of kidney and urinary organs.

"For six months," writes Mr. Halleck, "I was laid up, and not able to do anything. During this time I suffered with pains in the stomach and small of the back, and headache, urinating was frequent and painful, my heart's action was increased, and I had aches all over my body, and was generally used up. Then I was able to go out, but was a confirmed invalid, and for nearly four years I was in that condition, and expected then that I should always be disabled for nothing that I could do me any good."

"In December, 1885, I read an advertisement about Dr. Williams' Pink Pills, and on speaking of it to Mrs. A. E. Derby, she strongly urged that I should take them, as she said she believed they would cure me. I had been under physicians' care for over two years, but as they did me no good I did not ask their advice about taking these pills, but laid in a supply and began to take them. In about ten days I began to experience substantial relief, and continued to take them for about four months, by which time I was

cured. The first benefit I obtained was a less frequent desire to urinate, and lessening of that dreadful pain in the back, which ceased altogether very soon. My stomach became comfortable, and my heart's action normal. After the first break my recovery was rapid, and to day I flatter myself I am a sound man, and able to attend to my business better than I ever could before."

(Signed) E. N. HALLECK.  
I, E. N. Halleck, do hereby certify, that the foregoing statement signed by me is true.  
E. N. HALLECK.

STATE OF ILLINOIS, ss.

COCKS & QUINN,  
I, John P. Derby, a Notary Public in and for County and State, do hereby certify that E. N. Halleck, whose name is signed to the foregoing statement, is personally known to me, and that he did in my presence of his own free will and accord, sign and swear to the same.  
[SEAL] JOHN T. DERBY, Notary Public.

Dr. Williams' Pink Pills for pale People are not a patent medicine in the sense that name implies. They were first compounded as a preparation and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Med. Co.

### OUR SUBSTITUTES—HIS AMBASSADORS.

A well known and highly esteemed missionary in Oklahoma Territory, in writing to Miss Annie W. Armstrong says: "The box that you sent has arrived and we cannot thank you enough for it. Besides giving Bro. Caldwell a suit of the clothes, the rest was all right for our family. Bro. Caldwell was here when the box came. He had helped me in a meeting, and was needy. You ought to have seen how glad he was to get them, and our own family no less so."

After speaking of the great good that is being accomplished by the Baptist women of the South, the writer, alluding to another "dear brother" in the ministry, says: "He told me he and his family had lived for six weeks without tasting bread. They lived on potatoes and beans and roasting ears."

"Just to think of a noble brother, sixty-five years of age living without tasting bread for six weeks, working hard to make a living, preaching four to six sermons each week, and chopping cord wood the rest of the time. But God was with him and crowned his labors with success. Many souls were converted, and he told me that he had to baptize some nearly every week."

Dear brethren and sisters, the Home Mission Board, as your agent, is striving to help just such preachers in the destitute sections throughout our own country. They are our neighbors, our friends, our substitutes. They are His servants, His poor, His ambassadors. Money is needed now. What are you going to do about it?

"For whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? and how shall they hear without a preacher?"

"And how shall they preach except they be sent?"

### MISSIONARY GLEANINGS.

Rev. S. H. Huntsberry, Stillwater, Oklahoma. "Have just come home for a few hours from a grand revival meeting. Will have to return shortly to be there for night service. It commenced one week ago yesterday. We baptized seven last night and four more professed a hope in Christ. Three now stand ready for baptism and the grand work has just begun. Old Nick is doing a wonderful sight of kicking, but we are going about the work of the Lord as unconcerned as though he was not about. We have much to praise the Lord for, so you see we have no time to pay any attention to him."

Rev. J. R. Sharp, Carney, Oklahoma: "I preached at my home to-day and had six additions to the church. The cry is coming to me, 'Come over and help us.' I am going to engage in a meeting on the fourth Sunday if the Lord is willing. Pray for me and the cause of Christ in Oklahoma. We want to take Oklahoma for Christ and the Baptists."

Rev. J. T. Arrington, Brownsville, Indian Territory: "My work has prospered this year. I have received by baptism forty persons and twenty by letter and restoration. Money is scarce here now than it has been at any time since I have been in the Territory."

Rev. R. F. Hacker, Pinemont, Fla.: "I am happy to tell you that the Lord has been blessing my work this fall. I have baptized forty-three happy converts during the last four months. I start in about a half an hour for another revival meeting. Pray for me."

Rev. A. J. Bengton, Austin, Texas: "God has blessed our labors in the new field of Texas. The first Swedish Baptist Mission work was undertaken by the Austin Association in May 1891, and Dec. 20th, 1891, was organized the first Swedish Baptist church at Austin. The field is large. There are only two missionaries in the state among 85,000 Scandinavians. But as the grain of mustard seed sowed in the field, the least of all

seed, grows and becomes a great tree, so the Gospel of Jesus shall advance from sea to sea. The light of the Word of the Holy Spirit destroys superstitions and Romish darkness and sends life and light. There is good spiritual interest in the field. Souls are being saved. Two good churches have been organized as fruit of the tree planted at Austin, one at Genoa and one at Crosby. We trust and pray to God that it will not be long before we will have strong churches in Texas. Pray for us."

Rev. J. J. Holland, Big Fork, Ark: "I have been holding some good meetings with good results. The outlook is better than heretofore, but the times are desperate hard. We had fourteen weeks without rain and crops almost a failure."

Rev. W. A. Ingle, Winthrop, Ark: The missionary work goes on at a moderate rate in this far away frontier field. I had the great pleasure not long ago of baptizing two sisters, one the head of an influential family and the other a Methodist of many years. The truth is mighty and will prevail."

Rev. E. A. Patterson, Union, Oklahoma: "I am still moving forward in the work. I have just closed a meeting in which nine were converted. Five have already been buried with Christ in baptism with three to follow."

Rev. A. B. Morrison, Moore, Oklahoma: "At Moore we have recently enjoyed the first gracious work of God's Holy Spirit in its history. Eleven have been added to the church. I baptized his last seven on the first Sunday of October. Organized a church south of here the 11th of July, after a series of services, with sixteen members. Twelve have been added since. Organized a church forty miles south in the Chickasaw country the fourth Lord's day of September."

SENEX SMITH: NOTES AND NOTIONS.

THY NEIGHBOR AS THYSELF.

My attention has just been called to a syndicate story which appeared in the Sunday editions of a number of the leading dailies not long ago. It is a specimen of those insidious attacks upon Christianity, or rather upon its modern representatives, which pervade so much of our popular literature. As the syndicate scribbler was, no doubt, paid by the column, he spread his story over nearly a page, but it can be told in half a column:

A popular clergyman in London had a brother who was a sea captain. One Thanksgiving Day, the captain, being in port, went to hear his brother preach, and stopped to shake hands with him at the close of the service. He was invited, of course, to the Thanksgiving dinner at the rectory, but, for some reason, declined, though assured that the bishop would be guest. As the sailor strolled along a crowded thoroughfare, just before the time for the six o'clock dinner, a ragged newsboy accosted him. The little fellow, shivering in the cold, begged him to buy a paper, as he must sell more or go supperless to bed. Looking at him with pity, and yet with a twinkle of humor in his eye, the sailor said: "Come with me, and you shall have a full meal for once in your life." He took the newsboy by the hand, and led him to the rectory. There, of course he was promptly admitted, as the servants knew him, but they gazed with surprise and disgust at the dirty gamin by his side. Pressing his way into the study, as the guests had not yet arrived,

he said to his brother: "I could not accept your invitation for this evening, but I have brought a substitute. You said this morning that all men were brethren, and that we should love all the children of our common heavenly Father. So believing that you meant what you said, I have brought this little brother of ours, whom I met hungry and cold in the street, that you might give him the place at your Thanksgiving dinner that you intended for me. That would be practicing what you preach, would it not?" The good rector replied: "Why, John, how absurd you are! You know that the boy is not clean enough, or well enough dressed, to go into my dining room, especially not today, when the bishop is to be here. But I will send him down to the kitchen, and tell the servants to give him all that he can eat."

"No," said the brusque sailor; "he is my brother and yours, as you told us this morning, and if you can't treat him as a brother, I will." Then, taking again the cold hand of the gamin, he led him down to the cabin of his ship, and ordered his steward to bring on a dinner for two.

Now, the superficial reader of that story may be tempted to think that the captain scored a point against the rector, and the writer evidently meant to make that impression. But to any one who has common sense it is clear that the rector was right and the captain was wrong. If the boy had been indeed a young brother of the rector, and borne his surname, it would not have been his duty to take him to his table when he had invited guests. The best thing for the boy would have been to treat him as a boy. To accept the captain's idea that every homeless hungry boy in the streets of London had as good a right, under the Golden Rule, to a seat at the rector's table as the bishop and his invited guests, would have bankrupted the rector in a single day. Such an idea involves a physical impossibility. If the captain's claim in behalf of that boy was good, it was equally good in behalf of all homeless boys, and, instead of taking that one into his cabin, he should have gathered there as many as his ship would hold.—Journal and Messenger.

"IS THIS PROGRESS?"

A recent cartoon, presumably by Frank Beard, represents a "merry-go-round" with a number of wooden horses, each of them mounted, and all in the jingling and whirling carousal of rapid revolution. Each traveler is going at a rapid rate, and is covering ground right along. The secret of their motion is the prince of darkness, who stands in the center, turning the crank and grinning with malicious glee over the childish satisfaction of the riders, who, each mounted on his hobby, congratulated himself on the progress that is being made.

One of the riders is "Materialism," a gross, brutal being with the expression of piggishness all over his face and form. Another is "Agnosticism," whose imposing appearance and flowing locks bespeak the man entirely satisfied in his own self-conceit. The third is "Atheism," a clown and a fool, with the well-known features of a notorious lecturer. The fourth is "Unbelief," with the countenance of one so hardened and vile in sin that unbelief is the natural out-coming of his iniquity. Another rider is "Scholarshipism," the man who, in university cap and gown, thinks that "the wisdom of this world" can know God unto perfection and pass critical judgment on his inspired Word. Still another rider is a daub of a woman,

the very reverse of attractiveness or spirituality, labeled "Theosophy," and the last is a pitifully conceited and dejected-looking creature, a woman, riding astride and backward, designated "Christian Science."

The artist has done well and deserves commendation. It is an effective lecture-sermon. It shows up the hollow foolishness and brazenness of these various forms of error in a most effective way. He appeals to the understanding through the eye and makes impressions that will remain. The truthfulness of the artist's representation will be generally acknowledged.

There has always been progress of this sort. There have always been people who were learning and never able to come to the knowledge of the truth. There have been those wiser in their conceit than seven men who can render a reason, and wiser even than God, because they are "wiser than that which is written" in the Word of revealed truth. There are those to-day who are taking up old and silly forms of exploded philosophy, and of pestilent error, that have been answered thousands of times in the past, and who are in raptures with themselves because they believe themselves to be very superior beings and great thinkers. There are people who are carried away by "Christian Science"—always falsely so-called—and by Theosophy, and by Spiritualism, and by other egregious and fraudulent impositions, who think that they are "progressive" thinkers. They do not know how pitiful and infantile they seem as they whirl around pleased as an infant with a rattle, tickled as an imbecile with a straw.

Evangelical religion, the old-fashioned religion and faith of the Bible, is the most progressive thing in all the world. It makes progress a straight and an ever-ascending pathway, away from sin and error, vice and crime, worldliness and selfishness, bestiality and brutishness, folly and falsehood, and toward holiness, happiness, heaven and God. The road is the highway of holiness. It leads out under the stars and the sun, in the pure light and air of heaven. Gospel belief is no bewildering whirl but a steady ascent towards eternal truth and heavenly reality under the guidance of the Spirit of God. Let the worldly prate of progress as they may, but God's children will hold to the truth and walk in the way that leads to everlasting life.—Herald and Presbyterian.

If a farmer must plow and keep on plowing, and a miner must dig and keep on digging, and a musician must play and keep on playing, and a scholar must study and keep on studying, why should not a man of prayer keep on praying, even though he does not immediately secure the full blessing which he seeks?—C. E. Jefferson.

Blood Humors

Whether itching, burning, bleeding, scaly, crusty, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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THE HOUR OF PRAYER.

COLLECTED BY T. L. L.

SECRET PRAYER.

Without secret prayer you can do nothing.—Goulbourn.

God tades the wings of private prayer with the sweetest, choicest, and chiefest blessings.—Dean Stanley.

Seek thou thy God alone by prayer, And thou shalt doubt—perchance despair; But seek him also by endeavor, And thou shalt find him gracious ever.—Aken.

David said, "Thy word have I hid in my heart that I might not sin against thee." To hide it in the heart there must be meditation and prayer, and then, as leaven hid in the meal, the truth will so pervade the whole moral being that sin cannot gain harborage.

There are secret times to every Christian—times of prayer, of praise, of meditation, all by himself. He cannot be a true Christian without these secret times. But no Christian can be a Christian wholly in secret. He cannot be a true Christian without open being a Christian openly, frankly, publicly. The heart and the hand are both essential fea-

tures of the Christian life. The inner pulse must beat against, although not with, the outer world.—Sunday-school Times.

"Blessed are those holy hours in which the soul retires from the world to be alone with God. God's voice, as Himself, is everywhere. Within and without he speaks to our souls, if we would hear. Only the din of the world, or the tumult of our own hearts deafens our inward ear to it. Learn to commune with him in stillness, and he, whom thou sought in stillness, will be with thee when thou goest abroad."

Private Prayer is the channel through which the Lord is graciously pleased to convey spiritual blessing to the soul. He knows all our wants, and, without our asking him, could supply them in the best manner and in the best possible time. But he will be inquired of by the House of Israel, to do for them according to the exceeding great and precious promises he has given.—Hannah More.

A remark made by Mr. Moody, in his talk at one of the conferences in New York City, is worthy of much consideration. "Give me one Master and one Book," he said, "and let me do my best, and something will come of it."

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**SOUTHERN RAILWAY IN KENTUCKY**  
Depot seventh and River.  
Leave Louisville—No. 1, 7:55 a. m.; No. 2, 5:50 p. m.; No. 3, 9:15 p. m.

Arrive Shelbyville—No. 1, 9:15 a. m.; No. 5, 5:50 p. m.; No. 3, 9:15 p. m.

Arrive Lexington—No. 1, 10:55 a. m.; No. 5, 7:50 p. m.; No. 3, 10:40 p. m.

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

Free Observation Chair Cars on trains.

No. 1 connects at Lexington with Florida Limited through Vespertine train arriving at Chattanooga 1:30 p. m.; Atlanta, 10:50 p. m.; Jacksonville, 9:00 a. m.

No. 1 connects at Versailles for Richmond and Irvine. No. 5 connects at Versailles for Richmond Nov. 1 and connects at Versailles for Midway and Georgetown. No. 9 carries Observation Sleeping Car through to New Orleans.

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**The Farm**

Cullen & Jones shipped a carload of mules to New Orleans at \$100, one to Greensburg, Ga., at \$75 and one to Eutaw, Ala., at from \$35 to \$100.—Glasgow Times.

Dave Prewitt bought of Jeremiah Bland a bunch of stock-ewes soon to lamb at \$2.30.... T. D. Chestnut sold to J. S. Johnson 43 80-pound shoats 3c, and a bunch of 800-pound butcher cattle at 2½c.—Advocate.

Wm. A. Buckner sold four steers that aggregated 8,050 lbs. They weighed respectively 2,310, 2,300, these were 6-year-olds, and then came two others of 1,670 and 1,876.—Greensburg Record.

Myers & Ryley bought 30 hogs from H. C. Sandusky and 14 from Jesse Moore, averaging 200 lb., at \$3; 14 from Chilt A. McDonald and 30 more from different parties at \$2.90.... John D. Howard sold last week to Myers & Ryley eight head of 1,000 pound butcher's cattle at \$2.25 per cwt.—Woodford Sun.

Josh Jones, of Lincoln county, has been in the vicinity for a day or two buying cattle. He tells us that he bought 40 two-year-old steers east of town at from 2½ to 3c, and that Will Carson has bought 40 for him in other parts of the county. Josh don't look much blue financially, and appears to be satisfied with his country.—Somerset Paragon.

The soil has a wonderful power of disinfecting, but there is a limit. In a new country, where the dwelling is located on virgin soil, the family may for years, perhaps a generation or more, have the well and privy and drainage or slope from kitchen where it is most convenient. But after a time the soil becomes saturated with filth from old drains and no drains, and from the excrement of men and animals, until the water of the soil becomes impregnated and the germs of disease abound, and find their way into the well or cistern, and into the home and systems of the occupants.—Home and Farm.

G. M. Givens shipped to his brother, James W. Givens, at Lexington, Miss., a carload of horses and mules which he bought in the West End.... J. W. Baughman sold to B. G. Fox six young mules at \$65.... J. C. Johnson, of Boyle, bought in the East End a bunch of fat heifers at 3½c.... W. P. Robinson bought the first of the week a bunch of butcher cattle at 2½c.... Joe Coffey bought of various parties of the Shelby City station a bunch of butcher stuff at 2½ to 2½c.... Hon. G. A. Lacey has rented to J. H. Crutchfield and W. H. Simpson nine acres of land to be used as a watermelon patch at \$15 per acre.—Interior Journal.

There yet remain thousands of bushels of corn which have not been sold by the adjacent farmers who produced it. Whether or not the increase in price for which they hope, later on, justified them in keeping it through the winter remains to be seen. There is invariably much loss in keeping this kind of grain over—not only in weight but in actual measurement. It is safe to estimate a fifteen per cent. loss on it and it is very doubtful if there be that per cent. of advance in the prices. In addition to this the farmer could have avoided having to handle this crop one time. However, should the price increase in the same way as did the wheat crop, the question as to whether it paid to keep it over will soon be settled.—Kentucky Democrat.

**AGENTS WANTED** Free sample. One earned \$4,000, several \$1,000 in 1896. P. O. 1371, New York.

**SIMPLE HOME REMEDIES.**

**A CURE-ALL — CAMPHORATED OIL.**—A simple home-made liniment that is almost magical in its results is composed of kerosene, camphor gum and sweet oil. Into a quart bottle put a pint of kerosene, and add as much camphor gum as will dissolve, adding a little more day by day and shaking thoroughly. Then add half a pint of sweet oil, shake well, and it is ready for use. It should be well cooked and kept out of the way of children. Use for burns, cuts, bruises, stiff neck, stiff joints, sore throat, bunions, and about all the ailments that flesh is heir to, as it will cure, and that right speedily, almost everything; and in our family it has gained the sobriquet of "cure-all." To illustrate: A young girl severely scalded her entire hand with hot grease the day before her graduation. The hand was immediately swathed in soft cloths, which were kept saturated with the liniment; and by night the heat had been so completely drawn out that no trace of the burn was left except a slight redness. By the following evening that had completely disappeared, and the beauty of her white dress was not in the least marred by a disfigured hand as she presented herself for graduation. My own hand was severely scalded with steam that it felt as though the flesh might be fairly cooked. It was at once wrapped up and the liniment applied, so no force was the heat that it evaporated in less than a minute. Application after application were made until evaporation ceased. The accident occurred about nine o'clock in the morning. At that time I unwrapped my hand, prepared the meal, and washed the dishes with apparently a well hand. It was, of course, a little tender, but not in the least painful, and so natural in appearance that no one would have imagined that it had been scalded.

A burn or scald of any kind will not blister or long remain sore if this oil be at once applied. Last spring, just as I began house-cleaning, I bruised my finger in such a way that the nail was torn back half way to the root and the finger smashed until the blood came. It was immediately wrapped up in a cloth saturated with the liniment, and instead of nursing a sore finger for days, I went to work the next morning with an entirely cured finger.

One suffering with a very severe "stiff neck" saturated a flannel cloth in the liniment, bound it about the affected part, went to bed and took a nap, and when she arose her neck was well. A cloth saturated with the liniment and bound over sore bunions will soon cure them. I could fill this entire page with instances of its wonderful cures—but the above will suffice.

**AN AFFECTIONS COUGH MEDICINE.**—This is made by placing a tablespoonful of flaxseed in a little more than a pint of cold water. Put over the fire and boil fifteen or twenty minutes. Remove, strain, add the juice of a lemon and sweeten to taste. Allow children to drink a few swallows every hour or so, and it will soon allay a severe cough. If the lungs seem sore and breathing is difficult, put a flannel sack of hot salt (coarse salt being best) on the chest, changing for a hot one as soon as one grows cold; or it is well to apply the following:

**ONTIMENT.**—Into a tablespoonful of soft, fresh lard, work a teaspoonful of turpentine. Spread on a cloth, sprinkle with salt, and apply directly to the lungs, covering with another cloth to protect the clothing. This acts fully as

quick and as effective as any of the high priced ointments sold in drug stores for coughs, sore lungs, etc.

**ANOTHER GOOD OINTMENT.**—Soften a quantity of fresh lard and add an equal amount of camphor. Stir constantly, cooling the lard quickly, so that as it hardens the camphor will be thoroughly incorporated. Keep in a low open-mouthed bottle or a tin snail box. When needed for colds in the head, hoarseness, etc., rub the temples, nostrils, throat, palms of the hands and bottoms of the feet thoroughly, heating it in. If necessary, apply to a cloth and place over the lungs or throat. This is especially adapted for use for infants, as it is not quite so severe as the first receipt.—Clara Sensibaugh Everts, in Farm and Fireside.

**TREATMENT OF SICK HORSES.**

Dr. F. T. McMahon, the veterinary surgeon who has charge of the horses of the Chicago fire department, in a recent article, says:

Bran stands decidedly foremost as the food most generally in use for the invalid horse; it acts as a laxative, is frequently tempting to the appetite, and is easy of digestion. There is no part of the general treatment more universal than offering this substance as a change of food.

Is the horse very weary, and his powers of digestion weakened in consequence? We induce him to take a warm bran mash, which comfortably distends the stomach and satisfies any craving for food, thereby enabling him to lie down and rest his enfeebled system until repose restores its wonted vigor. Does he show slight symptoms of cold or fever? A warm bran mash is a convenient plan of steaming and consequently of soothing the irritable mucous membrane of the air passages. It is a substitute for the more stimulating diet he is accustomed to, and gently promotes the activity of the digestive apparatus; it is also a convenient medium for the exhibition of certain simple remedies, to be mentioned hereafter.

Is he incapacitated by lameness? A lower diet than that which he is indulged when in full work is judicious, and bran is selected. Is it necessary to administer purgative medicine? A bran mash or two renders the bowels more susceptible of its action, and a smaller portion of the drug is therefore required to produce the desired effect, and there is, at the same time, less risk of painful spasms accompanying its operation. Bran mashes may be given hot or cold—cold are perhaps quite as grateful to the horse.

Of all roots with which horses are tempted, the carrot as a rule, is the favorite and perhaps the most beneficial. It is said to be somewhat diuretic in its effects, and to exercise a salubrious influence on the skin. Certain it is that a sick horse may be coaxed into eating carrots when disinclined to partake of other nourishment, and the greatest benefit results. For the ailing horse, then, carrots are most valuable as an article of diet and a few may be given with advantage even to a horse in healthy condition.

Oatmeal is extremely nutritious, and as a food for the convalescent horse is most valuable; the bruising process the grain has undergone breaks the husk, and renders it more easily acted upon by the digestive organs. It is usually given in the form of a gruel, and in that form it is one of the most essential articles of diet for the infirm. It is also a ready mode of supplying the tired, thirsty horse with nourishment after exertion, when he returns to the stable.

**CONSUMPTION**  
TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been permanently cured. No prescription, the aim of its power to cure will send FREE to anyone afflicted. THE BOTTLES of my Newly Discovered Remedy upon receipt of Express and Postoffice address. Always sincerely yours,  
T. A. SLOCUM, M.C., 181 Pearl St., New York  
Who writes the Doctor, please mention this page.

Leading dealers everywhere sell  
**FERRY'S SEEDS**  
Don't risk the loss of time, labor and ground in raising weeds. Buy the best of quality. The market is full of cheap seed. Buy the best. FERRY'S SEEDS are the best to raise. See advertisement, Seed Analysis, etc., in the book, "FERRY & CO., Detroit, Mich."

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Cures: Dyspepsia, Indigestion and Constipation.  
The well-known Hospital Minister Rev. E. H. Walker, has discovered in combination of vegetable medicines the most wonderful agency for curing above disease.

It relieves with the first dose, cures the disease in a short time, have taken it and it has never Read what a prominent Georgia Minister says about it:

"I had the dreadful disease known as dyspepsia for eleven years. I suffered with it and liver. I could scarcely eat anything and I could not sleep. I felt such a deep depression I could scarcely breathe as I used Rev. Walker's Dyspepsia Remedy. I got relief with the first dose, and now I like a new man."

The above testimony from a prominent Georgia Minister is what always follows the use of this remedy. It will certainly cure you.

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Send P. O. or Express Money Order or I later letter.  
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Send us your name and address if you wish to receive a copy of "The Musical Visitor," a magazine devoted to the interests of music and musicians...

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Stephen E. Jones, Fire Insurance. Call on or address C. M. PHILLIPS, Gen. Mgr., Louisville, Ky.

WANTED - By a lady of ten years' experience, position as governess, or teacher of private school. Best references. LaGrange, Ky.

Items of Interest.

A despatch from the island of Mauritius announced that on Jan 18th the British troopship, Warren Hastings, was totally wrecked off the island of Reunion. The troops and crew numbered 1,322 men and fortunately all were saved.

Lalbach in Austria was shaken by violent earthquakes on Jan. 17th. It was accompanied by underground rumbling. The cablegram does not give the amount of the damage done either to life or property.

The situation grows worse in Bombay. The fight of half the citizens does not decrease the number of victims to the "black death," the disease which is called "the plague," prominently as it has killed more of the human race than any other. The deaths are nearly 20 per day. Fortunately it has not yet reached the famine districts. Coming upon a starving people it would leave none alive to tell the tale.

Europe is much interested in the news which comes from St. Petersburg, that the great German specialist, Dr. Bergmann, has been summoned to operate upon the Czar. There has been an osseous growth at the place on his head where he was struck by the Japanese fanatic in 1891. The fact that the news was allowed to be published shows the gravity of the situation. The Czar's heir is a brother in the last stages of consumption.

Maceo has been declared alive on an average of twice a week since his death was announced. Now a letter has been received by the Cuban Junta in Florida from Col. Hernandez of the insurgents. He says that Maceo is still alive, and that his troops have recovered the body and buried it in a secret place.

When by a vote of the people interested it was decided to combine New York City, Brooklyn and the suburbs into "Greater New York," a commission was appointed to draft a charter. The commission was a body of picked men, including the aged statesman, Lewis Tappan, of Columbia University. They have drawn up a charter which the Evening Post opposes on the naive ground that it is an ideal charter and would be all right in a good city like Birmingham, England, but "New Yorkers" are such realists it would do for us!

In his message to the Legislature, Gov. Adams, of Colorado, recommended more economy instead of lighter taxes as the best way to run the treasury of the state. If Congress would adopt this most sensible view it would be a blessed thing.

Two Spanish gunboats on Sunday were going up the Caucho river in the province of Santiago de Cuba. The Relampago, which was a small river boat, struck a torpedo and was blown to pieces. The steamer fired upon the fragments of the other gunboat as they were trying to rescue the men. Among the killed was the commander of the Relampago.

One of the most amusing things in the hearings before the committee of the House on the tariff question, was the complaint of a manufacturer in New York City. He said he was a manufacturer of Oriental rugs and wished to be protected from foreign competition.

An enterprising iron manufacturer has made a mistake out of iron. There are only one thousands of an inch in thickness. Whether they will become fashionable no one can say.

As Senator Sherman is to be the next Secretary of State, every one is interested in knowing whether jingoism is to be expected from him. The N. Y. Examiner quotes these words of his which proves that he will be wise and discreet: "I hope that our people will be content with internal growth, and avoid the complications of foreign acquisition. Our territory of states is already large enough to create embarrassments in the Senate, and a republic should not hold dependent provinces or possessions." Evidently the Sugar Trust must put off for four years its hope of grabbing Hawaii.

We have been hearing recently of a bitter feeling between Russia and England through the Czar's visit to Queen Victoria. But this from the Norway Fremad, of St. Petersburg, looks the other way: "Divided, the Powers are the obedient servants of the Britons, and divide their wealth. If it can be done, The torments of blood shed in Asia Minor served to turn the attention of Europe from Egypt. The Powers must cross England's plans by refusing to go to war over Turkey."

The gold deposits in British Columbia are proving as rich as reports said. The output is steadily increasing. Trail Creek mine having produced the largest quantity of gold, more than 3,000 tons. The de. olts cover a large area. One mine has paid more than \$5,000 a month.

The salmon canners of Alaska have formed the latest "trust," of which we have seen an account. They intend to put up the price of canned salmon. Fortunately this is an article of food which people can do without.

Owing to the character of the crowds which assemble at the Yale-Princeton football contests when these have been held in New York City, the New York University Athletic Club have passed resolutions favoring the holding of the contests elsewhere. The Yale team strongly favors the resolutions the probability is that the match game will be played elsewhere.

HONEST CURE FOR TOBACCO HABIT. One can't tell the truth too often. Tobacco is injurious to health, distorts the heart, causes nervousness. SURE QUIT, an antidote for the habit, restores the system to its normal condition. It's a box, nearly as large as a cigar, and it's a simple, free, honest cure. Get it from Dr. J. C. DeWitt, N. Y. C.

WE BUY... All kinds of... We buy... We buy... We buy...

DEATHS.

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

SISTER F. M. SUTTON fell asleep in Jesus at the home of her son, Geo. S. Sutton, in Curran, Tenn. She was 77 years old. Has been a member of the Baptist church 66 years. I have a boy on her pastor for years, and don't think I ever knew a better or more consecrated Christian. Loved by every one that knew her. She leaves two sons, a daughter and a host of relatives and friends, and not to sorrow as others who have no hope. She will be greatly missed in her church by pastor and members. S. K. TOWNETT.

HANCOCK. Our father, J. H. Hancock, son of Thomas B. and Lucy Hancock, born Nov. 1, 1811, and died of heart trouble Nov. 9, 1896. He passed away while asleep, and apparently without a struggle, sleeping into death. He was a loving husband, a kind father, a loyal citizen, and a devoted Christian. He married Emily F. Mitchell in 1839 and lived happily together. There were born to them eight children, five of whom are still living. He joined the Baptist church at Sulphur in the year 1836, and was baptized by Dr. L. W. Bruner. One by one our dear band is crossing over the river, another in the family over there, another inclining to heaven. Farewell, dear father, until we all shall strike hands on that beautiful shore. MOTHER AND CHILDREN.

BILLINGTON. Levelacerville (Ballard county) church sorrows at the loss of two of its oldest and most beloved members. Sister Angie Billington and her aged and loving husband, who had four sons bereaved at death. She was a woman of sweet Christian character patient and gentle and lovable.

GHOLSON. Sister Rebecca Gholson was called home Jan. 14 after many years of suffering and affliction. She was covered in her fiftieth year, and her long life was one of constancy and devotion to her Master. Her husband with whom she waited before the Lord for 49 years, and five sons have lost in her a devoted wife and a loving mother. "Asleep in Jesus, blessed sleep! From whence none ever wake to weep." G. E. H.

PUCKETT. My father, W. E. Puckett, died at his home near Powder Mills, Ky., Jan. 9, 1897. In the 76th year of his age, of a gripe and pneumonia. Born in Halifax county, Va., April 16, 1821. Came to Kentucky in 1841 with his wife, Stephen Covington Puckett. Married Vienna Frances Gardner April 13, 1843, who with seven children survive him. Had been a member of the Baptist church. Was tender-hearted, sympathetic and kind to the poor. He loved the Western Recorder. We hope to wait for the unveiling on the resurrection morn.

MARKHAM. At her home near Gum Grove, Miss Annie Markham, aged 31 years, of typhoid fever. Her remains were taken to Little Bethel for funeral and burial purposes. Rev. Dick Omer was called upon to perform the sad ceremony, though we were permitted to be with you, dear sorrowing friends, during your trials and troubles, yet our prayers and sympathies were with you in behalf of dear Annie. But God saw best to call her from this earthly home to dwell with Him in heaven, and we must be content to see his will in His arrangements. Yet how her pupils and who were once pupils whom she has taught so earnestly will miss her, for she has left impressions on our minds that can never fade away, but will grow brighter day by day. Yes still more we know her mother, brothers and sister will miss her, she was such a treasure for them. But we have the blessed assurance we can go to her if she can't come to us, for she is now we soon shall be, and we have but only to prepare for death and follow her. Now her path is strewn with roses. Fair and flowery to the end; Now her body in death repose, And her Maker is her friend. ONE WHO LOVES HER.

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 inflammation of the mucous membrane of the Eustachian tube. When this tube is inflamed, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and the tube be restored to its normal condition, hearing will be destroyed forever; vice cases out of ten are caused by a catarrh of the Eustachian tube, and it is a simple matter to cure it.

We will give One Hundred Dollars for any case of Deafness that cannot be cured by Hall's Catarrh Cure. Send for circulars; free. J. C. DeWitt & Co., Toledo, O. Sold by all druggists. Hall's Family Pills are the best.

The best way to remember any thing is to thoroughly understand it, and often to recall it to mind. By reading continually, with great attention and never trying a page without comprehending it well, we cannot fail to improve the memory.

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 50c.
25c. Men's heavy ribbed halbrigan Shirts or Drawers, former price 50c.
35c. Men's White Merino Shirts or Drawers, extra heavy, former price 70c.
25c. Men's heavy Pileed Shirts or Drawers, former price 50c.
50c. Men's Natural Wool Shirts or Drawers, former price 75c.
65c. Wright's Health Underwear, Shirts only, former price, \$1.
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 50c.
45c. Ladies' Ribbed Vests or Pants, were 75c.
10c. Children's Vests and Drawers, small sizes, were 25c.
25c. Children's Camel's Hair and Merino Vests and Pants, were 50c.
35c to 40c. Children's Union Suits, were 50c to 60c.
95c. Ladies' Ribbed Wool Union Suits, were \$1.75.

NEW YORK STORE LOUISVILLE, KY.

KINDERGARTEN

What are you doing for the little children in your locality? Do you need a trained kindergarten or 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 PATTY S. HILL, Supt., Louisville Free Kindergarten Ass'n., 240 E. Walnut St., Louisville, Ky.

DR. HOBSON, DENTIST. 474 1/2 MARKET LOUISVILLE KY Entrance on sth. Extracting - - - 25c Gold Alloy Filling, 50c Pure Gold Filling \$1.00 Best Set of Teeth 5.00

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Louisville, Evansville & St. Louis. Consol. dated Railroad. Trains arrive and depart from Front St. & Main Street Station City Ticket Office, S. W. corner Third and Main streets, schedule in effect Nov. 1. LOUISVILLE TO ST. LOUIS.

Leave Louisville... 8:25 a. m. 9:30 p. m. New Albany... 8:25 a. m. 12:05 p. m. Huntington... 10:15 a. m. 12:05 p. m. Princeton... 12:15 p. m. 2:45 p. m. Mt. Vernon... 2:55 p. m. 3:05 a. m. Centraire... 3:45 p. m. 6:30 a. m. Arrive St. Louis... 6:20 p. m. 7:30 a. m.

ST. LOUIS TO LOUISVILLE. Leave St. Louis... 7:40 a. m. 8:30 p. m. Centraire... 9:50 a. m. 11:05 p. m. Mt. Vernon... 10:35 a. m. 11:55 p. m. Princeton... 1:15 p. m. 2:45 p. m. Huntington... 2:35 p. m. 4:05 a. m. Arrive Louisville... 5:25 p. m. 7:00 a. m.

LOUISVILLE TO EVANSVILLE. No. 1 No. 2 No. 21. Lv Louisville... 8:30 a. m. 8:55 p. m. 10:35 p. m. Lv Evansville... 12:30 p. m. 10:05 p. m. 10:10 a. m.

EVANSVILLE TO LOUISVILLE. No. 2 No. 4 No. 6 No. 24. Lv Evansville... 12:15 p. m. 12:30 p. m. Lv Louisville... 2:40 p. m. 4:05 a. m. 8:30 a. m. 9:00 p. m. Arrive Louisville... 8:25 p. m. 7:00 a. m. 11:55 a. m.

B. & O. S-W. R. R. City office southeast corner Fourth and Main. Trains marked daily except Sunday unmarked are daily. Departs Seventh and river. CINCINNATI AND THE EAST: ST. LOUIS AND THE WEST.

LEAVE: No. 29 No. 16 No. 18. Louisville... 2:35 a. m. 8:25 a. m. 4:05 p. m. Cincinnati... 6:40 a. m. 11:55 a. m. 6:05 p. m. Columbus... 11:55 a. m. 5:50 p. m. 11:05 p. m. Cincinnati... 8:20 p. m. Washington... 6:50 a. m. 11:30 a. m. 7:30 p. m. Baltimore... 10:50 a. m. 1:15 p. m. Philadelphia... 10:10 a. m. New York... 12:30 p. m. Boston... 12:30 p. m. Trains No. 16 and 18 being through insight into its merits and dining car... The voice of God in our room and dining car... without change. Show us, as we look up to him Cincinnati office show us, as we look up to him ST. LOUIS, ST. LOUIS AND THE WEST. L. J. F. Clark.

I HOPE I know so much of the world, that I should think it a greater pines to gain one soul to the Lord Christ than to gain mountains of silver gold to myself. -Cecil.

