

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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KEEP at some work of usefulness. Work for Christ brings heart health.—Cuyler.

VITAL force is a limited quantity in any man. He cannot use all he has in business, and have what he needs in his religious duties.

It is God's grace which grants us the great privilege of working with Him. He does not need us, no, not even the greatest of us.

One of the best tests of growth in grace is growth in humility. These two flourish together. The nearer one gets to God, the greater He is seen to be, and the clearer one sees his own imperfections.

It is a commonplace, but one which we do not always remember, that the way to do a great deal of good is to do a little at a time. It is not given to many of the race to do great single things, but any humble saint can do greatly by faithful continuance.

MR. HERBERT SPENCER, in his closing volume on Sociology, says all indications point to a day speedily coming when "no man can do what he likes, but every man must do what he is told." If that tyranny is coming, let us hope the power will be in the hands of a Cromwell who does fear God supremely, and is the ablest man of his generation.

MR. JUSTIN MCCARTHY, who is himself an M. P., says there are no successors to the eloquence of Gladstone, Beaconsfield and Bright now in the House of Commons. He gives as a reason: "The truth is that the ways of art are tedious, and we live in too great a hurry to cultivate oratory. A man who cannot write out a speech and remember every word of it, will never be an orator."

THERE is great truth in these words of that able paper, the *Baptist News*: "It is not the duty of the church to provide amusement for its membership. It is not even the duty of the church to worry about the social relations of its membership, so long as Christian duty and conduct are not interfered with. There is an old institution called the family which is as truly of God as is the church, and this institution ought to look after matters pertaining to social life and to amusements. Let the church keep to the front the idea of the dignity and responsibility of the family."

HON. BOURKE COCHRAN, famous for his eloquence, made a speech to the Boston Merchants' Association, from which we quote some sentences: "The road to wealth lies through obedience to the law of God. The law which compels man to work he can neither evade nor revise. It has governed his being from the hour of his fall. It will govern him until the hour of his last judgment. We know that in the end throughout this country truth, justice and law must triumph, because this Government is based on that Word which was in the beginning, and that Word was God."

## DR. WHITSITT'S "QUESTION."

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

V.

Dr. Whitsitt's citations from various controversial writings of the period, Baptist and Pedobaptist, have been fully canvassed in the columns of the RECORDER by Dr. King and other able writers, and I need not, therefore consider them in detail. The evidential value assigned to them appears to me, in any case, far too great. We do not reasonably expect the same sobriety and caution of statement from the advocate that we demand from the witness. His flaming rhetoric, full of stinging epithets and hasty characterizations, furnish little solid data to aid historic judgment. One might as well assume to determine the geological structure of the locality by help of a lump snatched from a lava flood, as to settle grave questions of fact on the authority of a headlong phrase from such a source. We may burn our fingers by its help, but will not be apt to clarify our vision. The controversial writer looks, ordinarily, from a confined point of view: he allows himself to speak elliptically, or without careful qualification of every statement, trusting to the knowledge of the facts on the part of his contemporaries, or to the whole scope of his disquisition, to correct impressions otherwise erroneous. It is hardly safe, therefore, to isolate his single sentences or phrases, and deal with them as rigorously and literally complete. It would not be difficult, by so prosaic a method, to show the present volume guilty of reckless and even contradictory assertions. It affirms (p. 15) that "immersion was first introduced into England in 1641," while again declaring (p. 23) that "in the earliest times immersion prevailed in England as elsewhere." The "immersion of believers was introduced into England in 1641," according to the statement of p. 145 (the immediate context fairly implying that this was its first appearance); while on the preceding page it is affirmed to have been then "introduced again." Of course we do not, on this ground, charge the author with self-stultification; we mentally qualify the seemingly bald local affirmations by a broader vision of his aim. But why should not Edward Barber, for instance, be entitled to like allowance in his use of terms? He does, indeed, speak of himself as raised up to "divulge the glorious truth" of "true baptism," or "dipping," but his language contrasting the "dipping of Jesus Christ," practiced by the "Anabaptists," with the "dipping of infants," taken with the statement of persistency in the truth during preceding reigns (pp. 3-6) by some, plainly implies that dipping had never been abandoned. To "divulge" is simply to make public; and the use of the term implies nothing whatever as to the novelty of the thing published. An idea long secretly entertained, or a custom long secretly practiced, may, with perfect propriety, have been referred to in the instance in question. Nor can the terms "destroyed and raced out" be held reasonably to imply voluntary abandonment or forgetfulness. They rather suggest the contrary, for they are words of violence. They are reinforced by the language of Daniel King, quoted by Dr. Whitsitt a little farther on, referring to the immersion of believers as an "ordinance of Christ, which they have been deprived of by the violence and tyranny of the man of sin." To represent a man as "deprived of violence" of a rite that he had no disposition to practice, or of which he had never heard, would be manifestly absurd. The allusion, in either case, points clearly to that adverse civic and ecclesiastical legislation which had discriminated against so-called anabaptism as a crime, and made its public administration practically impossi-

ble. It had been legally, and as far as official vigilance could effect, actually "raced out and destroyed," but not necessarily ignored or repudiated. I had, in Dr. Featley's words, been "covered under the ashes," ready to "break out" when the "temporal and ecclesiastical sword" should be "other ways employed." Barber's reference, however, is to the Roman Catholics as having "destroyed and raced out" both immersion and believers' baptism.

Even more inapt is the citation of the passage from the Broadmead Records, ending with the declaration that "the truth of believers' baptism had been for a long time buried, yea for a long time by popish inventions, and their sprinkling brought in the room thereof." For these words are, in the original, offered in explanation of a "prejudice" at Bristol against the Anabaptists; and the very next sentence, strangely omitted in citation, traces the origin of that prejudice to the fact that "about a hundred years before, some beyond the sea in Germany, that held the truth of believers' baptism, did in some way do some very irregular actions, of whom we can have no true account what they were but by their enemies: for none but such in any history have made any relation or narrative of them." Here is the distinct claim that the Anabaptists "beyond the sea," from whom the English Baptists are now said to have derived their baptism, had clung to "believers' baptism," the allusion to its "burial" for "a long time" by "popish inventions" (including "sprinkling" under that head) implying that that "burial" had already taken place. The "prejudice" in Bristol could have arisen only against an existing practice; and since it grew out of the fact that this practice was recognized as identical with that of the disreputable continental Anabaptists of a hundred years before, the inference seems irresistible that the new Anabaptists, like the old, had persistently resented the intrusion of the "invention" named. In any case, it is clear that the writer of the Broadmead Records contradicts Dr. Whitsitt's root-proposition, that the continental ancestors of the English Baptists had abandoned immersion.

The sweeping characterization of "dipping" by Pedobaptist polemic writers as a "new baptism," a "new discovery," a "fresh conceit" and the like, must needs be qualified, to some extent, at least, to save them from the charge of gross ignorance, inconsistency or mendacity. Provision for such qualification is sometimes made in the context, but must sometimes also be gathered from attendant circumstances. By a "new baptism" is, in some cases, meant only the "further baptism" of a "professed believer," such as that of Eaton mentioned in the Jessey document. Sometimes it must be limited in scope by remembering the constituency to which the language is addressed. Immersion itself was no doubt a novelty among the Pedobaptists, to whom "P. B." addressed himself (who had been wholly Calvinized in practice), and in remonstrating with them he might naturally stigmatize it as a "new discovery." More frequently the effort to restore immersion to its early place as the exclusive form of baptism was resented as a "new conceit." It will be observed that even Crosby and Ivimey, who unequivocally insist on a long prior practice of immersion among Baptists, speak without scruple of the "restoration of the ancient custom of immersion" at a later date.

It is easy to say "resist," but the command is bitter irony, unless we go on to say with the New Testament: "Whom resist steadfast in the faith." No man can stand in the slippery places where we have to go, unless he have the grasp of a higher and stronger hand to keep him up.

## SERMONS FROM THE BACKWOODS.

BY REV. PETER PECULIAR.

Do not worry because you are one of the weak things of the world. Your resources for good or evil are not to be easily computed. A small cork once choked a minister of large physical proportions to death. A little screw is said to have fairly revelled in delight one day because, by its brief absence from its proper place in the machinery, the latter was kept still for more than an hour. But you are not anxious to hinder the world's progress, though small and insignificant as you may be, you might do so. You are after helping, and small and insignificant as you may be, you can help. The small button book is not despised amid your toilet paraphernalia, nor the humble little salt cellar upon the dining table, although it is not the soup tureen. Throughout the house there are articles of small size that are simply invaluable.

Let not the tack-driver mourn it cannot be a Nasmyth hammer. The knitting-needle must not idle its opportunities away in a fruitless wish it were a sword. The watch you carry cannot become a town clock, but it has not the less truly its mission to perform. They who seek to fill their sphere, no matter how lowly, to the full, will serve the world and God best. Some very despised creatures have had their day of usefulness, and so may you. "The Lord hath need of him" was once said of a lowly beast, and they who await the Master's use will serve their turn. Do not be anxious to achieve great things. We cannot all be boss carpenters in the building of the Lord's temple. There is a call for privates in the ranks of Prince Immanuel's army, as well as for brigadier-generals. The world needs its rills and rivulets, as well as its rivers, its hand lamps as well as its Edystone lighthouses, its little sharpies for the creeks and shallows, as well as its Leviathans and grey-hounds for ocean traffic.

Your task, your sphere, your career, are before you, and so is your crown. Your name may never be blazoned amid the stars. Succeeding generations may not remember you with rejoicing, but you have a small circle of influence in which you can make yourself a real blessing. Pray set to work to fill that field, singing as you go:

My task may be a lowly one,  
'Tis none the less a holy one,  
I'll set to work to do it,  
For tasks undone, or small or great,  
Insure a most unhappy fate,  
And I can't fail to rue it.

—Observer.

If you have any trial that seems intolerable, pray—pray that it be relieved or changed. There is no harm in that. We may pray for anything, not wrong in itself, with perfect freedom, if we do not pray selfishly. One disabled from duty by sickness may pray for health, that he may do his work; or one hemmed in by internal impediments may pray for utterance, that he may serve better the truth and the right. Or, if we have a besetting sin, we may pray to be delivered from it in order to serve God and man, and not be ourselves Satan's to mislead and destroy. But the answer to the prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to him, that his strength is enough to enable us to bear it.—J. F. Clarke.

I know I know so much of the worth of souls, that I should think it a greater happiness to gain one soul to the Lord Jesus Christ than to gain mountains of silver and gold to myself.—Ceclil.

## TWO FALSE THEORIES.

BY REV. WM. M. STALLINGS.

I shall notice first in this article the "second blessing" theory. Many are teaching in these latter days that there is an instantaneous work of the Holy Spirit after regeneration by which the believer is wholly freed from sin, made the recipient of "Pentecostal power" and without which none can be saved. The New Testament teaches that those upon whom "Pentecostal power" came were enabled to speak with other tongues, to heal the sick, to cast out devils, etc. Now if the fanatics who claim to have received the "second blessing" will exhibit the same fruits, I shall believe their claim but not before. If they have the same power they can certainly do the same things. But they even claim more than is even promised for the early disciples who did receive this "power from on high" i.e. freedom from sin. It is not promised and nowhere claimed by those who received "Pentecostal power." In quoting Scripture to sustain their theory they fail to discriminate between the miraculous and the ordinary gift of the Holy Spirit. The miraculous ceased with the apostolic age; the ordinary alone continues.

That none can be saved without the "second blessing" is forever settled by the words of Christ in John 5:24 where he says: "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation." "Let God's word be true and every man a liar."

The second theory is that of "sinless perfection." Many are claiming that sin has been entirely eradicated from their lives and that they are as pure as they will be in heaven. I think Dr. A. H. Strong is right in saying, that "such a view arises from a low idea of God's law and a narrow conception of sin." The theory is not supported by the word of God, but the whole tenor of Scripture is against it. The Bible records sin against the most perfect men who have ever lived. Noah, Abraham, Job, David and Peter were all guilty of sin. Then the Bible denies that any man on earth lives without sin, 1 Kings 8:46, "There is no man that sinneth not." Eccl. 7:20, "For there is not a righteous man on the earth that doeth good and sinneth not." James 3:2, "For in many things we all stumble."

The claim of perfection is utterly foreign to the spirit of true religion. Humility was made prominent in the teaching of Christ. Paul had an increasing sense of his unworthiness and the nearer any Christian comes to God the more he shrinks from claiming that perfect holiness has been attained. That noble man of God, J. M. Pendleton when approaching the end of his great life work was asked about his hope. His answer was: "I have but little to say of myself. I am a poor sinner saved by grace. I have performed some labor in my day, but everything has been tainted with imperfection and impurity. It is grace, grace from first to last. I just expect to go into eternity saying; Lord, here I am, a poor, weak sinful creature having no claim, and the only hope of being saved is that Jesus Christ died in the place of sinners." These words magnify the grace of God and breathe the spirit of pure religion. In conclusion, New Testament sanctification is a growth, "a continuous operation of the Holy Spirit whereby the holy disposition imparted in regeneration is maintained and strengthened." Paul said, "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ." Our final sanctification is assured, so let us preach the great doctrine of the comfort and edification of God's people. Let us show them that sanctification is not a "paroxysmal act of the human will" but that Christ is our ideal and will ever be and that we must constantly strive to be more like him remembering that "it doth not yet appear what we shall be; but we know when he shall appear we shall be like him for we shall see him as he is." Like David we shall never be satisfied until we "awake with his likeness."

Texas, Ky., Jan. 8, 1897.

I never was deeply interested in any object, I never prayed sincerely for anything but it came. At some time, no matter at how distant a day, somehow, in some shape—probably the last I should devise—it came.

## A HARD LESSON.

The urgent, absolute necessity of the power and presence of the Holy Ghost in the work of the ministry is one of the vital and initial truths of religion. The first and last element of success in God's work is dependence on the Holy Spirit. This dependence must be absolute; concentrated, and absorbing as to withdraw faith from every other instrument or agency and put them dishonored in the background. This first lesson, this fundamental lesson, this lesson, without which all other lessons are worthless, and all other revealed truth vain and helpless, is the most difficult to learn. It is the lesson that the church ever has to learn anew and is ever forgetting.

We are always prone to substitute other energies for this divine energy. The church is always filling the place of this omnipotence by its manufactured potencies. Preachers have the rarest knack of leaving the Holy Ghost out of their reckoning, or if they reckon him it is that some taking and conspicuous earthly agency may become the channel of his operation and the powerful ally to fill up his lack of conspicuous and self-assertive display. In one of our leading churches, whose pulpit had been filled for four years by a popular pastor, the new pastor, to begin at the beginning, remove the rubbish, and lay the foundations deep and strong, preached on the Holy Ghost, and his people told him that they had not so much as heard there was any Holy Ghost.

The *Christian at Work* gives this incident: A preacher of much experience said the other day that he had not been relying as much as he ought to have done on the presence and power of the Divine Spirit in his pulpit efforts and prayer meetings. He sought forgiveness from God for his own pride, independence, and self assertion, and determined to cultivate henceforth as much as possible an inner consciousness of the absolute need of God's grace and immediate help, together with a humble yet confident expectation of the Spirit's influence.

This case is representative. The church and the ministry unconsciously get into a condition of grieving and quenching the Spirit by transferring faith from God, the Holy Spirit, to material and other agencies. Learning, talent, popular gifts executive ability, organizing force, in the preacher are relied on, made conspicuous, and by that process the Holy Ghost is retired. Social position, money, church organizations, churchly activities, are put to the front, and the Holy Ghost is grieved. Many a church like Sardis has a big reputation for strength, piety, and works while it is dead. A name to live and yet dead because other agencies had been stressed and made prominent, and the Holy Ghost had just been sought and trusted to the discredit of all else.

The Holy Ghost is the most sensitive of all beings. His warmth the easiest chilled, his presence the readiest to retire, his love the quickest grieved. He must not only be sought with all other dependencies renounced, but his presence must be vigilantly appreciated, tenderly and warmly cherished. He will tolerate no rivals, he enters into no confidences, he seeks no worldly allies. He has all power to secure divine ends. His arm needs neither Aaron nor Hur to support it; but "his right hand and his holy arm hath gotten him the victory." In what baneful hour did we forget the lesson that our fathers knew so well, "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

We have no defense for ignorance, we are neither its advocates nor apologists, but we are suffering far more at present from the pride and self-sufficiency of learning than we are from the lack of culture. We have lost much more by our material advance than we have gained. We are poorer by our wealth than we were in all our poverty. Self-fullness in the preacher or in the church bars the operation of the Holy Ghost.—Nashville Advocate.

WHATEVER we may have thought or done in this world, however various and multifarious our lives may have been, yet in the tablets of the angel witnesses but one brief line of record will suffice to be transcribed upon our tombs—"He did that which was good," or "He did that which was evil in the sight of the Lord."—F. W. Farrar.

The higher the man is in grace, the lower he will be in his own esteem.—Spurgeon.

## THE AGENT TO THE PASTOR.

I represent the great and newly devised organization for which myriads have been secretly longing, and for which the fulness of times has fully come. I refer to the grand Domestic-Foreign, Pagan-Christian, North by South, Baptist Educational-Missionary Publication Society and Organization. I am not asking space in which to advocate this sublime cause. I do not even say in whose teeming brain and spacious heart it took shape. Ere long the religious, and eke the secular newspapers will treat me for accounts of our plans and prospects at double the usual rates. It is bound to supersede all existing institutions in our denomination, and in all likelihood the other Protestant bodies will presently be asking leave to commit their work and their contributions to our care. We will be prepared to consider such overtures on terms advantageous to all parties.

The chief reason for expecting immediate success is that our organization will require but one secretary, so that the large sums now expended on secretaries can be divided up among agents, and will be sufficient to provide at once for all those ministers who would rather change their pulpits without any reason which they care to mention, when scouting for a new field. Thus half the clergy will be enlisted for us in their own behalf, and the other half—let us say out of sympathy; while the leading laymen especially those who have served on pulpit committees, will eagerly lend their countenance and give their dollars. No, I do not need to ask any favor from the editor of *The Standard*, while not scoring any earnest editorial endorsement which that great man may feel impelled to afford; but, inasmuch as this widely circulated and vigorous sheet is selected by me as the vehicle of the first public announcement of our plans, I seize the opportunity to utter and issue a few words of brotherly counsel to the pastors in whose pulpits I shall so soon be welcomed.

Beloved brethren, I speak in your interest as well as in that of the cause. My plan is not to occupy the entire morning or evening, pressingly as you may urge this. I will speak in one church before the sermon, then hurry away to another, where I may address a congregation after the sermon. I have long noticed what happens to visiting agents. No matter how sacred their cause, how eloquent their tongues, how well restrained, brief and business-like their statements, half the due and proper effect is lost by the inability of the pastor to abridge his sermon to the demands of the occasion. If the agent speaks first, I as one of the people; know how fretted the people are at thought that they must listen afterward to a sermon as prolix as ever; and I appeal to all my fellow laymen to support my assertion when I say that the devout emotions, large minded views and self-denying resolutions which the agent has awakened in us, give way to vexation after we find the minister spinning out his sermon as long as usual. And it does not need to be long; it needs only to be as long as usual. Or, if the pastor gets his innings first, then whatever eagerness there may have been to hear the agent's story is displaced by reluctance to hear him at all at cost of waiting so much longer for the benediction; but somehow the average Christian, after he has got into church, longs to get out again as soon as possible.

It is a misfortune over which the heathen, if they knew it, would weep; over which the pining orphans, introduced for the occasion as an illustrative spectacle, are seen to be openly fidgeting; over which angels bend in pity for so much breath wasted by the local shepherd; and over which the deacons, one and all, on the way home exhaust the vocabulary of pious impatience. And how easy to escape all these mischiefs and misadventures. Let the pastor only be kind to cut his sermon in two. The first half will be particularly relished because it is short, and the second half that evening because it is eloquent and contains the application. The agent's appeal will have a chance to be heard on its merits, and universal joy will be experienced about a year later, when it is announced that the agent may be looked for again the next Sunday. Why, the smallest child that is able to recognize when the sermon is on, and the most exasperated young mother, who is trying to keep her little quiet, will be able to foresee the blessing of two ser-

mons on one day only half as long as usual, varied by the excitement of hearing about the progress and prospects of the D. F. P. C. N. S. B. E. M. P. S. and O. I am certain that I do not appeal in vain to the well-known shrewdness, ability to see a point, and general up-to-datedness of the end of the century minister.

ELIJAH ELISHA JONES,

Chief Organizer and General Agent.

P. S.—We are not appointing agents until we see what pastors are interested in helping the cause.

P. S. My father named me Elijah, and I added Elisha, because I mean to be my own successor in any office I get called to.—E. E. J. in the Standard.

## FIGHTING FOR OUR KING.

Never let yourselves do evil that good may come. If you do you hinder the coming of the real, the perfect good in its due time. Never try to set a wrong right by another wrong. You are only putting off the day when the true right shall be established. Never plot villainy against a villain; never comfort affliction with a falsehood; never try to silence error with an argument which you do not believe; never fight God's battle with any weapon of the devil. Far rather would He have you stand aside useless, and let Him fight His own battle. It is not necessary for Him that you should help Him. But it is necessary for yourself that you should be true. Nothing but a clear faith that the battles which we are fighting are God's battles, can make us strong enough for all this.

I have spoken of the battles against sin as if they were battles altogether with the world's sin, with sin outside ourselves. Let me, before I close my sermon, speak to you in a few words about that harder battle which goes on in a man's own soul, his battle with his own sins, and see how the truth of which I have been preaching applies especially to it; how there most of all the sword must be bathed in heaven. To know first of all and deepest of all, that that battle which goes on within us is God's battle, is of supreme importance. What are our sins? What is your selfishness, your untruthfulness, your cruelty? Is it something which hurts and hinders you? Indeed it is. But beyond that it is something which usurps a kingdom which belongs to God. It is His enemy. And every movement of your conscience, every sense of usurpation and of incongruity, is not merely the revolt of your own outraged soul. It is also the claim of the true King upon His Kingdom. It is the sound of the monarch's trumpet summoning the rebellious castle to surrender. Believe this, and what a dignity enters into the moral struggle of our life. It is no mere restless fermentation, the disturbed nature out of harmony with itself. It is God, with the great moral gravitation of universal righteousness, dragging this stray and wayward atom back into Himself. O deep divine mysterious process, that goes on everywhere in silent chamber or in crowded street the humbled penitent lies prostrate in the dust, or the resolute struggler stands wrestling with his temptation!

So it is possible for us to deal with every sin, little or great, that we discover in our hearts. To count it God's enemy and to fight it with all His purity and strength; that is what it means for us that our sword should be bathed in Heaven! Courage can only come with thoroughness. But with absolute thoroughness, courage must come. Resolve to-day that every strength of God which it is your right to invoke, because you are His child, and which prayer and consecration can bring into you from Him, shall be devoted to the overcoming of your sin, and then your sin shall certainly be overcome. May He whose enemy that sin is, as well as yours, grant that victory to you, and win it for Himself.

If, after my removal, any one should think it worth his while to write my life, I will give you a criterion how you may judge of its correctness. If he gives me my credit for being a plodder he will do me justice. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything.—William Carey.



SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1897.

FIRST QUARTER.

SUNDAY, FEB. 14.

THE PRISON OPENED.

Acts 5:17-22.

MOTTO TEXT:—"We ought to obey God rather than man."—Acts 5:29.

The apostles had wrought many miracles of healing, and the city and country were stirred. The death of Jesus on the cross had not ended his religion, nor dismayed his followers. The miracles which the apostles worked they worked in the name of Jesus the Christ, and they constantly proclaimed his resurrection from the dead.

"Then the high priest rose up, and all they that were with him."—It does not mean that they rose from their seats, but that they roused themselves and ceased from their security and inactivity. Either Annas or Caiaphas may have been the priest mentioned. "Which is the sect of the Sadducees."—The Sadducees were the skeptics of the day. They did not believe in the existence of angels nor in the resurrection from the dead. The great body of the people were Pharisees. "And were filled with indignation."—The fact that it was the Sadducees who were excited shows that the preaching of the resurrection was a great cause of their anger.

"And laid hands on the apostles and put them in the common prison."—The public prison where they would be well guarded and could not escape. "But the angel of the Lord by night opened the prison doors."—The guards, we must suppose, were in a deep sleep. It is thought it was near morning when the angel did this. "Go stand and speak in the temple to the people all the words of life."—They were not released that they might make their escape, but that they might go on with their preaching. The high priest could not thwart the purposes of God.

"They entered into the temple early in the morning, and taught."—The temple was opened by day-break, and the people went very early to avoid the heat of the day. They were there before the high priest came. The Sanhedrim was called together to decide on the punishment of the men safely shut up in prison who would not be still and whose miracles were turning the world upside down. "And all the senate of the children of Israel."—All the elders. Schaff says this means the whole Sanhedrim was present, including all the elders who were members of it. They thus made preparation for the trial with all possible pomp, and unaware of the fact that the apostles were busy preaching in another part of the same building.

The court being arranged, they sent the officers of the temple to the prison to bring the accused. But very soon they were back without their prisoners, and a startling story they brought. They found the guards standing in their places before the doors, and the doors shut fast. But when they opened the doors they found the prisoners gone. The guards were solemnly watching empty rooms. We can imagine the amazement of the guards when the officers showed them the recent prisoners. How had these Galilean peasants succeeded in escaping?

The captain of the temple had not gone with his officers. He is amazed, as were the chief priests. "They doubted of them wherewith this would grow."—They were per-

plexed by the words spoken. They saw the escape was a miraculous one, and they could not see how they could stop these men from their preaching. If prisons and guards would not hold them, what could be done?

While they were thus perplexed some one brought them word that the very men they had imprisoned were preaching to the people in the temple! The temple officials went after them, and were very careful to treat them with all due courtesy, because of the people who were in no mood to be trifled with. The apostles were not only proclaiming to them the good tidings of salvation, but they were also healing their sick. The apostles went with them readily obeying the summons to appear before the court of the country.

The Sanhedrim sat round in a semi-circle. The accused with the officers stood in front. The high priest asked them, "Did not we straitly command you that ye should not teach in this name?" Peter and John had been so commanded when they healed the lame man. "And behold ye have filled Jerusalem with your doctrine."—In spite of our telling you not to preach you have done it so persistently that all Jerusalem is roused and interested.

"And intend to bring this man's blood upon us."—He thought the apostles were actuated by a desire to revenge their Master's death upon his enemies. If the people were so much aroused the temple officials feared stoning, it would not have been difficult to have gotten them to call the Sanhedrim to account for the murder of the Lord. The high priest's words show an uneasy conscience. Their plot against the Nazarene had seemed a complete victory. But sin is never successful. One never knows what the consequences may be.

Peter as usual was the spokesman. The Sanhedrim was the highest earthly court to the Jews, but there was a Higher than they. "We ought to obey God rather than men."—Words which every regenerate heart will echo. God had commanded them to preach in this name, let the consequences to themselves or to the Sanhedrim be what they might. "The God of our fathers raised up Jesus whom ye slew and hanged on a tree."—Every word was a stern rebuke. They professed to be pre-eminently the servants of God. They were especially angry at all preaching of the resurrection. And the guilt of murder was plainly charged upon them.

"Him hath God called with his right hand."—They pretended great zeal for God in their horror of the blasphemy of the Lord Jesus. Peter tells them they were fighting against the sovereignty of God, and that they had fought in vain. "To be a Prince"—Under whose power they were. These were dread words if the others had not followed, full of grace and mercy. "And a Saviour for to give repentance to Israel and forgiveness of sins."—And to them, his murderers, since they were a part of Israel, was he willing to be a Saviour. Repentance as well as forgiveness is a gift of God. No man can come unto the Son except the Father draw him.

"And we are his witnesses of these things."—If they were his witnesses they dare not be still because the Sanhedrim forbade their speaking. Besides it would be cruel beyond words to Israel for them not to tell of the Saviour who would give repentance and forgiveness of sins. By the miracles which he wrought through them, the Holy Spirit added his testimony. And also by the regeneration of those who obeyed.

Faithfully the apostles pointed out their sin, and as faithfully they pointed these sinners in high places to a Saviour. They had done all they could for the good of the men who killed their Lord and were persecuting them.

AN ENGLISH OPINION OF "DID THEY DIP?"

BY REV. W. H. KING, D.D., LONDON, ENGLAND.

The warm thanks of Baptists generally and of English Baptists in particular are due to Dr. Christian for the admirable and conclusive manner in which he has cleared away the doubts cast by Dr. Dexter on the practice of Baptists in the seventeenth century. "Did they Dip?" will take its place as a valuable storehouse of reliable information which wide reading and patient research has made accessible to all who are interested in the controversy. One who has travelled over the same ground may be allowed to give a thorough and hearty endorsement to the conclusion to which Dr. Christian has arrived and which he so fully substantiates. "There is not a line which I have discovered in English literature, written before 1641, which will go to prove that the English Anabaptists ever practiced sprinkling. The literature is not very abundant, but what there is of it is all on one side" (page 128).

One of the points in this admirable book which may be specially singled out for commendation is the clear way in which Dr. Christian sets Leonard Busher, the English Baptist, in his right place. Nothing can be more regrettable than the attempt that this is made to minimise or explain away the significance of his testimony concerning immersion in England. That during some part of his life he lived on the continent is of course, perfectly true, but to infer from that fact that his testimony may be slurred over, or put on one side, is utterly absurd. Leonard Busher's name is one of the brightest in English Baptist history. He was the first writer, so far as is known, who advocated full liberty of conscience. In the words of David Masson, "It was from their little dingy meeting-house somewhere in old London that there flashed out first in England, the absolute doctrine of religious liberty. 'Religious Peace, or a Plea for Liberty of Conscience,' is the title of a little tract first printed in 1614, and presented to King James and the English Parliament by Leonard Busher." To suppose that a man who was a foreigner, or half a foreigner or one who was not at the time in the country, would be allowed to present a petition to the English King and Parliament on what was essentially a domestic question, and that in publishing it he would sign himself as "a citizen of London," is utterly and even absurdly improbable. And the very incidental manner in which he mentions dipping is conclusive evidence that there was, in his judgment, nothing new, nothing that he had any need to explain in regard to immersion. When he says, "And such as shall willingly and gladly receive, He has commanded to be baptized in the water, that is dipped for dead in the water," he was obviously stating a truth which he knew would be recognised and understood, a truth which he had no need to explain or defend. He could not have spoken in such a way if it had not been known that immersion was the practice of himself and the other Baptists of the time. The suggestion that though he was an immersionist in principle, he was perhaps not an immersionist in practice is hardly worthy

of serious refutation. To dismiss his testimony with the remark that "it has not been shown that he ever put this tenet into practice," will satisfy no candid mind who desires to arrive at the truth. It has not been shown, and it cannot be shown that the men who signed the confession of faith on behalf of the seven Baptist churches in London in 1644, "ever put this tenet into practice," for no record exists which states in explicit terms the actual fact that they had been immersed. But are we to conclude that no man professing the doctrine of believers' baptism by immersion has put the tenet into practice unless there is somewhere to be found a direct statement to that effect? This objection to the testimony of Leonard Busher is peculiarly repugnant from the fact that he stands out as a noble and enlightened witness for the supremacy of conscience, and if he were doing violence to his own conscience by professing what he did not practise, the whole force of his not magnificent plea would be broken. Happily, no one who reads with an open mind the array of testimonies which Dr. Christian has collected in regard to Leonard Busher will think that this darkening shadow rests on the fair fame of a man whom every Baptist should delight to honour.

There is ample evidence, as Dr. Christian clearly shows, that there were Baptist Meeting-houses in London and in other parts of England, and that the so-called Anabaptists were numerous from the time of Henry the Eighth. Dr. Some's statement in a book printed in 1589, is clear proof of this. He says, "To preach without an external calling is Anabaptistical. The consequents of such preaching are the depraving of the holy scriptures, abusing of the Auditors, disturbing both of Church and commonwealth. The Anabaptistical conventicles in London, and other places, are sufficient proof of this." His further testimony that among those who frequented these conventicles, there were men who had "been bred in our Universities" distinctly shows two facts, first, that these congregations were not composed of Dutch Anabaptists, but of Englishmen who held and practised Baptist principles, and second, that among them were those who had received a University education. Concerning the practice of immersion among these early congregations the words of Leonard Busher may be taken as conclusive, all the more that there cannot be found in all the numerous writings of their opponents a single sentence to indicate that they practised either sprinkling or pouring for baptism. The evidence of the existence of Anabaptists in different parts of England which Dr. Christian has brought together from contemporary sources is very clear and puts the matter beyond the reach of doubt. For example, John Hooper, writing to Henry Bullinger in June 1549, says, "The Anabaptists flock to the place and give me much trouble." Again the same writer says in regard to Essex and Kent in 1550, "That district is troubled with the frenzy of the Anabaptists more than any other part of the kingdom." These are contemporaneous testimonies and their significance cannot be missed. They were bitterly persecuted. On Easter day a private conventicle was discovered near Aldersgate Bar, and twenty-seven were apprehended. Four—recounted but "eleven of them were condemned in the Consistory of St. Paul's to be burnt, and two suffered the extremity of the fire in Smithfield, July 22, 1576." Bishop Latimer, speaking of these and

other Baptist martyrs for their faith says, "The Anabaptists that were burnt here in divers towns in England (as I have heard of credible men I saw them not myself) went to their death, even intrepid, as ye will say, without any fear in the world, cheerfully. Well, let them go." The fact that he says, "in divers towns in England" shows that he is not speaking of Dutch Anabaptists merely, but of English Baptists in different parts of the country. Can any evidence be produced in regard to the manner in which they observed the ordinance of Baptism, that equals in clearness that of the church historian Thomas Fuller who calls them "Donatists new dip!"?

Not the least valuable part of Dr. Christian's book is the evidence he has produced in regard to the practice of immersion in England generally. Thus for example the Venerable Bede says: "For he who is truly baptized is seen to descend into the fountain—he is seen to be dipped into the water" etc. The Sarum or Salisbury Liturgy, 1541, has the statement: "For like as Christ died and was buried, and rose again the third day, so by putting into the water is signified our death unto sin, and the immersion betokens our burial and mortification to the same; and the rising again out of the water declares us to be risen to a new life according to the doctrine of St. Paul, (Rom. 6.)" Watson, Bishop of Lincoln 1558, says: "Though the old and ancient tradition of the church hath from the beginning to dip the child three times yet that is not such necessity; but if he be once dipped in the water it is sufficient." Daniel Rogers, 1633 says the right form of baptism is, "To dippe the infant in water." Stephen Danson 1634, describing the baptism of Christ says: "Which doth imply that in his baptizing he went under the water, and thus all those that were baptized in rivers they were not sprinkled but dipped." In the face of such testimony, Dr. Christian is amply justified in the remark: "In this connection I only wish to say that if the Baptists between 1509 and 1641, in England were not in the practice of immersion, they hold the world's record for dissent. Here are all denominations who recognize and practice immersion and the Baptists alone standing out against them all." The marvel is, one may add, that this theory is maintained, in face of the fact that not one single sentence has been found in any contemporary writer which states or hints that the English Anabaptists previous to 1641 practiced either sprinkling or pouring for baptism.

Dr. Christian's investigation into the practice of the Anabaptists on the Continent is equally thorough, but no space is left to deal with that. His treatment of the question so far as regards the practice of the English Baptists is full and conclusive and merits the heartiest commendation. To put against the mass of testimony he has gathered the suspicious evidence of the so-called Kiffin manuscript, written nobody knows when, nobody knows by whom; kept in the custody of a man whose name is unknown, and not mentioned until a hundred years after the events which they are supposed to record had passed, is little less than an absurdity. Apart however, from the present controversy, Dr. Christian's book, containing the fruits of so much research in so small a compass, is a really valuable addition to Baptist literature. Anyone who starts on the study now, will find the way marked out for him, the most reliable authorities plainly indi-

cated, and those who have no time for such investigations have brought to them the results which could only have been collected by years of patient study. It is a book that ought to be, and no doubt will be largely circulated.

FROM CHINA.

Quinsan, China, Nov. 26, 1896.

MY DEAR MRS. CRUMPTON:— Here I am in Quinsan all alone, fifty miles from Shanghai, and twenty-five miles from any foreigner. We have had a church here twenty-six years, and no foreign missionary has ever lived here. I have stayed longer than any one ever has. Dr. Yates used to make occasional visits, only staying over Sunday. In all there have been thirty members, and many of our Shanghai Christians first heard the Gospel at this place. They have not had a pastor now for over ten years, and the flock is much scattered. There are six faithful ones left, though, who still cling to the faith, and my heart goes out to them. I just wish it were possible for me to live here and help them, but then there's the work in Shanghai, and I am only one person. Oh! that we had a man and his wife to go there; but Dr. Willingham says we are to have no more missionaries until that debt is paid! Other missions are receiving additions to their forces every steamer.

There are 600 inland missionaries in China. Last steamer brought six new missionaries for the Methodists, and two new Presbyterians. There were already thirteen in Shanghai working in the Methodist, and we (Baptists) are only four—two at Yang Chow, and two at Chinkiang! God has wonderfully blessed us, though; we have much reason to be encouraged. We have now 100 Christians in Shanghai, and a great interest is shown among them just now.

Here in Quinsan I am quite a curiosity, of course, being the only foreigner in the whole city. I was invited out to dine with a very nice family yesterday, and my Bible woman and servant accompanied me. On the way such a crowd collected that my servant was quite frightened. I was not, though, because they were not at all boisterous, only following us through curiosity. When we arrived at the place, they could not shut out the crowd, so one of the ladies hid me in the bed-room until they could get them away. We had a very nice dinner, and then passed the evening talking to the women of the house, and reading and singing hymns. This was the first time a foreigner had ever

entered that house, and the first time they'd ever had the Gospel told them. They begged me to tell them more, and to sing again for them every time I'd stop. You know I cannot sing, but God seemed to be with me, and I sang with all my might.

Friday.—I am home again, and how strange it seems to me to be among my own people again, and to hear my native tongue. For two weeks I've spoken to no one but the Chinese, and that is the longest time in my life in which I spoke no English. I carried a little of my own food with me, but most of the time I ate Chinese food, and ate with chop sticks, slept on a Chinese bed and in the same room with a Chinese girl, had no fire at all, nothing but a fruit stove, and no water, as I was afraid to drink it unless it was filtered, so I drank tea just as the Chinese do. I shall make my usual trip to our country church next week, and then come back here, have a prayer-meeting with the women and then go back to Quin San. I go by native boat, and it takes me two days to get there, as we travel very slowly in China. "Possess thy soul with patience," has to be our motto here, and many are the lessons we have learned along that line.

With love to each one, and hoping to hear from some of you often, I am

Yours in His name,  
WILLIE H. KELLY.  
48 Old North Gate Shanghai, China.

FROM SOUTH CAROLINA.

Along with the renewal of my subscription I desire to express my high appreciation of the valuable paper you are giving the denomination. I have read it pretty continuously for fifteen years, and in my judgment it has never been as strong and vigorous as it is to-day. Among the many good Baptist papers in our Southern Zion there is not one that can take its place. It occupies a Unique position among American Baptist journals.

1. First and best of all its every issue is marked by a deep spiritual tone. Its articles feed the soul like Spurgeon's Sermons, towards which it seems to betray a decided leaning. Yet its intellectuality is equal to the best in the land, although it clothes its productions in language suited to the most untutored intelligence.

In a town where I once lived there was a Baptist who could not be made to see the duty of taking a religious paper. By chance a Recorder fell into his hands. He was captivated by it and became a subscriber. His explanation of the change that had come over him was that the paper got hold of him and made him want to be a better man.

2. It is thoroughly orthodox. This is a word that is getting to be more and more distasteful to the "new lights" and "advanced thinkers" among us. Yet it means simply an adherence to that great body truth "once for all delivered to the Saints," and of which Baptists have always been the most conspicuous defenders. Throughout its columns there is great emphasis laid upon those doctrines that put the highest honor upon God Almighty; therefore there is much said about the Sovereignty of God; the total depravity of the human heart; the utter inability of man to turn to God without the efficient aid of the Holy Spirit; the all-sufficiency of the churches of the Lord Jesus Christ to do all the work he has committed to them, of saving the lost at home and abroad, and building up their membership, old and young, male and female in the christian graces.

3. The acquisition of the rare accomplishment of engaging in

religious controversy without bitterness or a resort to offensive personalities. (Candor compels me to say that the Gleaner department did not always succeed in this).

The recent discussion over the Whittitt matter has made conspicuous the fairness and amiability with which the editor can engage in a discussion that has brought forth so many unbrotherly remarks and unworthy insinuations. Amid it all he has maintained his equanimity, and restrained his lips from speaking hard and unkind things against his brethren.

The Recorder and its editor are worthy of all praise for the high plane they have adopted in the discussion of the great question that has divided the denomination in the last few years.

If I had to bring a charge against the Southern Baptist press it would not be lack of enterprise or intellectuality, or lack of devotion to the interests of the denomination, but a sad tendency toward acrimony and even bitterness in the discussion of subjects about which there may be an honest difference of opinion.

I can recall instances when one editor would not only question the motives of another, but would also make offensive caricatures of his opponent, with the evident design of holding him up to contempt and derision.

From what acquaintance I've had with them I should say Methodist papers surpass Baptist in this respect. Even some of our more respectable political papers could teach some useful lessons to Baptist Editors on how to conduct a controversy on a high and dignified plane.

As none of your subscribers in this state have taken upon themselves to speak through your columns concerning the part you have taken in the "Whittitt Controversy," I will take occasion to speak from this the former home of Dr. Whittitt and the Seminary and say; that the Recorder has rendered an invaluable service to the denomination in the immense mass of testimony it has gathered and published in substantiation of the belief that Baptists have always held concerning the history of their fathers' in England.

While the Recorder, Dr. Christian and others have been unearthing ancient records, and diving into the recesses of the British Museum, and calling to their aid the ripest scholarship among the Baptists of England, some other Baptist papers have spent their time in belittling the whole question, and charging the editor of the Recorder with dark designs against the Seminary, and even with aspiring to be its president.

Having read what I could on both sides of the question, I am prepared to say that I cannot see how testimony could be more complete and overwhelming. It is observable that not a discordant note has sounded from England

Don't Scold

about washing powders. If you feel like it, it's because you haven't got the right kind. Get Pearline, and see the difference. Pearline has been imitated—but never been equaled. There are all kinds of imitations: powders that save work, but ruin clothes; powders that don't lather, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with Pearline.



Send it Back

during the whole controversy. England and Wales, so far as they have spoken are a unit against the new theory. I do not believe that such an array of talent has been exhibited in any religious paper as has sparkled upon the pages of the Recorder in the last eight months. The articles of Angus, King, Clifford and others in England; and Eaton, Christian, Hiscox, J. B. Thomas and others in America have spread a continual feast before all classes of your readers. I join in the wish of the Welch preacher, who appeared in your columns some time ago, that all the valuable matter that the Recorder has gathered on this subject could be put in tract form and scattered among the masses of our people.

The declaration has been handed around from newspaper to newspaper that the questions involved in this controversy are of little importance; we do not, they tell us, get our beliefs and practices from history but from the Bible. This is very true. But it should make a great difference with a loyal Baptist whether he is informed by a student of history that his forefathers in the faith for a long period of time substituted a popish error for scripture baptism, or that in every period of their history they held, practiced and handed down to the generations after them the baptism taught in the New Testament.

It makes a large difference with southern people whether their fathers were traitors or patriots in the war between the states. They believe that the southern soldier by his intrepidity, daring and fortitude prolonged the war four years against overwhelming odds and unbounded resources, thus making himself a wonder to the world.

It is the earnest desire of Dr. J. William Jones and every true southerner that this brilliant and honorable record shall be presented and taught to the youth of our country, and for this reason he and they would reject the northern history with about the same warmth and emphasis with which the Recorder has rejected Dr. Whittitt's account of the doings of English Baptists prior to 1641, and for the same reason, that the records upon which they have relied and which have never been disapproved, bear them out in their rejection, of that which would fix a stigma upon the faithfulness and heroism of their fathers. I desire to call special attention to a feature of this controversy to which I have already alluded and that is the charges against Dr. Eaton that he is not only not loyal to the Seminary but that he advocates a rival institution that will stand for the views he holds in reference to Baptist history. These brethren, I think, have simply indulged

themselves in the bad habit of trying to discover wrong motives in an opponent in controversy. I've been an almost continual reader of the Recorder since 1881, when I first entered the Seminary, and I think I can safely say that no paper of the South has a better record for loyalty to the Seminary than has the Recorder.

Some years ago when the Religious Herald was discussing the propriety of another Theological Seminary for the South, in its old familiar style of publishing interviews from distinguished men in different parts of the country, and giving their views, if I remember correctly the Recorder was the first paper that raised a protest against any such proposition.

In conclusion I would say, I am persuaded that much good will grow out of this controversy. It has put Baptist scholars to digging and investigating, it has put others to reading, weighing and deciding.

Our ordinary mortals too have had the happiness of getting a peep into that repository of ancient records, (thank to the Recorder and Dr Christian) the British Museum, and holding communion with some of the worthies, who in the days of the Star Chamber held firmly to New Testament baptism, and who upon the abolition of that dreaded court, came forth from their hiding places, and filled the land with their defense of the baptism that they had always practiced. J. E. COVINGTON.  
Campobello, S. C.

HUGH MILLER said: "Prayer is so mighty an instrument that no one has thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness."

"Not even now could it be easy," says John Stuart Mill, the great sceptic, "even for an unbeliever, to find a better translation of the rule of virtue from the abstract to the concrete, than to endeavor so to live that Christ would approve our life."

THERE is a great difference between spiritual death and spiritual deadness. The former is the state of the unregenerate; the latter is the disease and complaint of many thousand regenerate souls.—John Flavel.

God gives us arms and hands, but he does not give us strength and dexterity. He gives us brains, but he does not give us learning or wisdom, or power of easy expression, or strength and skill in intellectual labor. All these must be purchased, and all these are a sufficient reward for what we give for them.—J. G. Holland.

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"REQUIESCAT."

BY LOUISE DUNHAM GOLDBERRY.

Reverent, sweet, Silence on thy lips and tender rest. With brow of one at raptur'd prayer...

OUR PULPIT.

WHAT THE BIBLE TEACHES ABOUT GIVING.

BY REV. W. T. GRAHAM.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come, -1 Cor. 16:2.

Baptists have always claimed to take the Bible, and the Bible only, as their infallible rule of faith and practice. What we find taught therein we claim is binding upon every believer.

In studying the subject I find the Bible teaches that the consecration of self to the Lord is the basis of all true giving. "They first give their own selves unto the Lord and unto us by the will of God," says Paul, writing to Corinthians in commendation of the liberality of the saints at Macedonia.

In the second place the Bible teaches that giving is the heights of Christian graces. Receiving is necessary and blessed, but giving of what we receive is more blessed. Paul in writing to Corinthians, says, "Therefore ye shall abound in everything; in faith, and utterance, and knowledge and in your love for us, see that ye abound in this grace (of giving) also."

Again, we are taught that all believers should contribute of their means to the service of God. This is inferred from the fact that all we have belongs not to us but to the Giver. The earth belongs to Jehovah, and the fullness thereof; the world and they that dwell therein.

"He it is that giveth us the power to get wealth." "Thine, O Lord, is the greatness and the power and the glory, for all that is in the heavens and the earth is thine." "Both riches and honor come from thee." A full recognition of this fundamental truth would soon revolutionize our system of giving, and fill to overflowing the treasury of the Lord.

Then the Scriptures teach that believers are stewards. Hear Peter, "As every man hath received the gift, even so minister the same as good stewards of the manifold grace of God" (1 Peter iv. 10). Hence we are requested to be ready to communicate as the Lord directs. "If thy brother be waxen poor and fallen into decay then thou shalt relieve him. Thou shalt open thy hand wide, and shalt surely lend him sufficient for his need in that which he wanteth."

I notice in the next place that poverty does not exempt a believer from contributing something to the service of the Master. This is clearly taught in many places in the Word of God. Christ teaches it in the parables of the pounds and of the talents. These evidently denote everything bestowed upon

us by the Lord. The man with the one talent was commanded to use it for the owner and was not held guiltless when he refused to obey. The eighth and the ninth chapters of Corinthians clearly teach the truth. In them Paul commends to the church there the example of the Macedonian Christians who out of their deep poverty gave liberally. In the sixteenth chapter of First Corinthians he instructs the believers in Corinth, saying, "Upon the first day of the week let every one of you lay by him in store as God has prospered him."

There is no believer so poor that he cannot give something to the carrying on of the Lord's work. Why should a poor man deny himself the joy and blessing and upbuilding of soul that comes through giving? The poor are not asked to contribute as much as the rich. For if there be first a willing mind it is accepted according to that a man hath, not according to that he hath not. We should labor not so much for an increase of contributions as an increase of the number of contributors. Let us endeavor to get every one of the members in our churches to give, for it is only in this way that our church life will be symmetrically developed and the churches themselves become what God intended them to be, aggressive missionary organizations laboring to give the Gospel to the world.

In the next place, we find that the Bible teaches proportionate giving, namely, that a certain definite proportion of our income should be sacredly set apart for the Lord's work. What proportion each should give is often difficult to satisfactorily determine. In many cases the circumstances are such that it must be left to an enlightened conscience to settle. But there are certain general principles that may help us in deciding the question.

- (a). That the Christian's chief object in getting money should be, that he may use it in the Master's service in such away as to glorify God.
(b). That money is of benefit only as it is used, and the highest and best use we can make of it is to the cause of Christ.
(c). That it is largely by means of our money that the great commission of our ascended Lord is to be fully carried out, and that to withhold or to misuse our money is to hinder the progress of the Redeemer's Kingdom.
(d). The measure of our giving should be determined by the magnitude of the object to which it is to be contributed, and there is no worthier object than the salvation of perishing souls for whom Christ died.
(e). That a small proportion of our income is, in many cases, adequate to provide for all our legitimate needs, and the rest should be used in the work of the Lord.
Premising these remarks, let us turn to the Word of God and see if we cannot find instruction there that may give us further light upon the point. It is a well-known fact that at least a tenth part of all the products of the Land of Canaan was required from the people for the maintenance of the

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priests and Levites (Num. 18:21). This tithe was paid from both the animal and vegetable produce of their estates (Lev. 27:30; 2 Chron. 31:56). Out of the tithes the Levites paid a tenth part for the priests for their services connected with the tabernacle or temple (Num. 18:25-28). In addition to this tithe which the people were required to pay to the Levites, they were also to give a tenth part of the remaining nine parts to make a feast in the court of the sanctuary, or in some apartment belonging to it. Besides their contributions to the feast, which was kept as an expression of thanksgiving to God for His goodness, they were to entertain along with their own families some of the Levites (Deut. 12:17, 18; 14:22-27). The priests were the ministers of Jehovah, who superintended the worship of the sanctuary. The Levites were scattered among the tribes throughout the Land of Canaan. They had forty-eight cities allotted to them, of which thirteen belonged to the priests. Their principal work was to instruct the people in the law of God, and to preserve and teach knowledge throughout the land; so that the tithes of the produce of the land, given by the people, was appointed not only for the support of the priest, but for educational and missionary purposes as well.

The Jews were also obliged to abstain from all fruits that grew upon their fruit trees for the first three years. The fruit of the fourth year was dedicated to the Lord. They were under obligation to offer to God the first of all the fruits of the earth (Deut. 26:2-18). "When the head of a family," says Saurin, "walked in his garden and perceived which tree first bore fruit, he distinguished it by tying on a thread, that he might know it when the fruit was ripe." At that time each father of a family put that fruit into a basket. At length all the heads of the families, who had gathered such fruit in one town, were assembled, and deputies were chosen to carry them to Jerusalem. These offerings were put upon an ox crowned with flowers, and the commission of the convoy went in pomp to Jerusalem, singing those words of the 122nd Psalm, "I was glad when they said unto me, let us go up to the house of the Lord." When arrived at the city, they sang, "Our feet shall stand within thy gates, O Jerusalem." At length they went into the temple, each carrying his offering upon his shoulders, the king not excepted, each singing, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors."

In connection with all these offerings, and many more not here mentioned, are to be added expenses for sacrifice, oblations, journeyings to and from Jerusalem at the solemn feasts, the half-shekel to the sanctuary, and many other items connected with the government and worship of the Jews. In fact, the Old Testament made giving a necessity to such an extent that eminent scholars tell us that the Jew laid aside about two-thirds of his income for charitable and religious purposes. If this much was demanded un-

der the old economy, surely nothing less is required of us under the Gospel dispensation. There are many reasons that might be given why it should be more. If we were only living up to our privileges as we should be, and as conscious of our responsibilities as we ought to be, we should be constrained by the love of Christ to hold nothing back in order that souls might be saved from going down to everlasting despair. In the New Testament we are under the law of love, and are requested to give liberally, guided by the example of Him who was rich, yet for our sakes became poor, that we, through his poverty, might be made rich.

In the next place, the Scriptures teach that our giving should be voluntary. The principle of taxing men for the work of God is entirely foreign to the teaching of the Bible. "Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." In fact, if a man is living in fellowship with Jesus, and has the love of God shed abroad in his heart by the Holy Ghost, it will be easy and natural for him to manifest his love by freely giving to the object of it. It is the nature of love to bestow. What we need, then, is more of the love of God in our hearts, and then we will voluntarily bring our gifts and joyfully dedicate them to His service. In the Old Testament we find many illustrations of this fact. When the tabernacle was about to be erected in the wilderness, we read: "They came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord. Every one that did offer an offering of silver and brass, brought the Lord's offering; and all the women that were wise-hearted did spin with their hands, and brought that which they had spun" (Exod. 35:22-29). Such was their liberality that it was considered wise to issue a proclamation to restrain their giving. "And Moses gave commandment and caused it to be proclaimed, without the camp, saying, Let neither men nor women make any more work for the offering of the sanctuary."—Canadian Baptist.

FUNNY CAMPBELLISM.

The following funny incident was told me by a Baptist preacher in this section: He fell into conversation with a Campbellite, and of course soon came to the subject of Christian baptism. The Campbellite, to prove his doctrine of baptismal regeneration, quoted this passage from Peter: "A like figure whereunto baptism doth also now save us," etc. "Yes," the preacher said, "but what construction do you put on this passage?" The Campbellite, to impress his loyalty to the Scriptures on the preacher, said: "I put no construction at all on it; I take it for what it says, that 'baptism . . . saves us.'" "Oh, well," said the Baptist preacher, "that's all right, but I want to say that you would make a good man to irrigate the desert lands in the Western states; for

Christ said to the woman at the well, 'but the water that I shall give him shall be in him a well of water springing up into everlasting life.' Now you go out West and drink of this water, and it shall be in you a well of water springing up forever; I think you would greatly accommodate those people." I don't think the Campbellites accepted the suggestion, although it was in strict accordance with his principle of Bible interpretation.

The following Frenchman must have believed in interpreting all the English language as the Campbellites want to interpret the Bible: One hot day the car he and others was on was nearing a bridge. The windows were up and some passengers were leaning with their heads partly out. There was barely room for the car to go through the work of the bridge. The conductor, seeing the danger exclaimed to all, "Look out! Look out!" This Frenchman, with his scanty knowledge of English, took him at his word, and "looked out" just in time to skin his head against the bridge. He fell back and cursed the English language and said it beat any language he ever knew that when you mean "look in," you say "look out." From these incidents we think it not safe to the body or soul to follow Campbellite interpretation.

Reader, bear with an application of this much-cherished principle among Campbellites to two passages of Scripture, that all may see that there is nothing in it.

In 2 Kings 14:8 ff. is recorded a skirmish between Amaziah, king of Judah, and Jehoash, king of Israel. Amaziah sends this message to Jehoash, "Come, let us look one another in the face." Jehoash took the words as meaning a challenge to battle. If some Campbellite had been standing by, he would have said: "There is no challenge from the king of Judah; all he wants is to look you in the face; certainly you can't object to that. Come, shave up, and go up to Bethshemesh and look the king of Judah in the face and come back to Samaria." No doubt the king of Israel would have gotten into trouble if he had followed Campbellite interpretation. Then look how funny it would have been for two kings to go out simply to "look one another in the face."

Again, in the fourth chapter of Amos, is recorded a series of judgments against Israel. In verse 6, we have, "And I also have given you cleanness of teeth in all your cities, and want of bread in all your places, yet have ye not returned unto me, saith the Lord." Here it will be seen that "cleanness of teeth" is a judgment sent of God. The Campbellite, every time he meets a Jew now and sees his "clean teeth," would immediately come to the conclusion that God had visited the Jew with a judgment, and would admonish him to make his teeth dirty. And if he met one and his teeth were dirty, he would say at once, "That Jew and the Lord are at peace with each other."

Solemnly, all the above shows how ridiculous is the claim of the Campbellites to adhere closer to the Scriptures than others. Baptists followed the Scriptures centuries before Campbellism was born.

W. J. PUCKETT.  
Powder Mills, Ky., Jan. 4, 1897.

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AN OLD GUARD.

My dear old RECORDER of sixty years' remembrance, not by the same name, but by the same paper with its acknowledged progressive improvements, I want to tell you a little something about our little Antioch church, situated nearly midway between Campbellsburg and Bedford, the former of Henry and the latter of Trimble county; it is right among the hills in a big hollow, I suppose almost equal to the old Bethlehem of Judah, which was so notorious in ancient times. It was constituted two years after the civil war, in the year 1866. The territory around this church immediately after the war had but very few members of any church, and they seemed to be almost without spirituality, and what they had, if any, was sleeping, as far as we could know; and deep moral depravity seemed to cover the whole territory as their practice and living fully developed. Now, my old RECORDER, I could tell you much about our little church, but I fear being too tedious. I have felt myself fully identified with this little band ever since its organization, and I could give you many important reasons for that, but not now. I do not know but a little step down from the great topics of theological discussion and so much old church history which, to a great man, are very dry. (I did not say it was very dry to me, but I know of some who said it was dry to them.)

Now, then, dear RECORDER, I will give you a little common variety anyway, and you can read it for your own recreation, and then if you think it will not recreate or interest anyone else, you can very easily tilt it over into the waste basket, and then there would be neither taxing of mind or memory. But I will venture to tell you a little more about our little hilly church. Since we have, as a church, been at work, we have sent off quite a band of intelligent brethren and sisters to other churches of the same order; I said sent; I will take that back—they ran off from us like the run-away matches that so often run from their father's house. We, of course, disliked it very much, but had to endure it. But when I make inquiry of them, they let me know they take the RECORDER and read the Bible, too, and attend Sunday-school, which shows strictly and truly that they were educated just right. And now let us come to sober thought. How can a brother or a sister fail of becoming an intelligent, warm, devotional Christian who reads the Bible and the RECORDER, which have such a fund of religious knowledge and practical piety and prayer. Now, dear RECORDER, don't you consider me as somewhat soliciting a little honor in your good paper, for I love your good paper for the great good it is doing. If I don't like some things in it, (I can't help that) I ought to have enough sense to know that such a paper with its many thousands of intelligent readers, with their varied opinions and principles, all expect somewhat to be pleased and interested as well as myself. Ought not such a state of affairs make me have a little propriety of thought about such an important matter as a good church and state paper?

Well, now, dear RECORDER, I want to return and tell you something more about our little Antioch church in the hilly country, and while I begin to tell you about the hills and the big hollow that the church stands in, don't you suppose that we don't have a good way to get to this church? We have a good turnpike road coming to the church from two different

directions. As you may be aware, the Sulphur Fork Association meets with this church in a few months, and we have some other hollows that lead right up to the church.

Well, I will now tell you some of the clergy that labored in this little hilly territory. First, Joseph Martin, M. B. Smith, Old Uncle Archer Smith, A. Pooker Spores, Andrew Jackson, Clark Riley, Elders J. O. Anderson, Mason, Eaton and others.

I have a little more to say about our church (let me call it a hilly church); I have the pleasure to tell you it is growing. All the deacons are prayer-meeting and Sunday-school deacons, and when any of them are called upon to address a throne of grace publicly or privately, they would yield to the call. I can tell you of some churches with six deacons ordained to the work, and only one out of the number will vocally pray in any public place. I wish our church-members would work out of such a careless state. Now, I want to tell that we have a good pastor. He works in the prayer-meeting, helps to keep it up, preaches well, encourages the Sunday-schools, and in a word Elder Henry Priest makes us a good pastor. Some months back Bro. Haygood from the Seminary came and assisted our pastor in holding a two weeks' meeting, and had the accession of some fourteen members.

I fear I keep writing and thinking until I got it entirely too long, but you must be the judge of that. One of your best wishers in our state paper. F. J. YAGER.  
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WESTERN RECORDER.

T. T. RATON, Editor.

LOUISVILLE.

THURSDAY FEBRUARY 4, 1897.

NO CHANGE OF POLICY.

Considerable anxiety was caused by the report that an effort was on foot to change the Board of Directors of the Baptist Book Concern, so as to secure a change in the policy of the paper in regard to the "Whitsitt controversy." We are happy to say that no such change will be made. There was an effort on foot to this end, but it was not pressed to an issue. So the RECORDER will continue along its same old lines.

We take occasion to reaffirm what our policy has been, and will be in regard to this unfortunate controversy. We advocate what we believe to be right, carefully avoiding assailing the motives of those who differ with us, and treating them with kindness and fairness. We can say, in all good conscience, that we have not said or done anything in regard to Dr. Whitsitt in this whole affair that we would not have been perfectly willing for him to have said or done in regard to us had our positions been reversed. We differ with him as to the validity of his alleged "discovery," and we disapprove of the way he exploited it. We also think he is wrong in saying that wives ought to join their husbands' churches because the family comes before the church; though we have not had much to say on these last two points. We have been anxious to bring out the real facts of Baptist history. To this end we have published original documents, such as Barber's tract, Featley's Epistle Dedicatory, the Jesse Church Records and the so-called Kiffin Manuscript. We have treated the services of a thoroughly competent man, Dr. W. H. King, of London, to bring to light the evidence in the British Museum. No other paper has done anything like this; and it is believed that herein lies the chief ground of offense against us. We are glad, however, that Baptist students of history recognize the value of the RECORDER's services in bringing to the attention of the general public these original authorities. This has involved no small expense.

We have opened our columns freely to Dr. Whitsitt, or to any one authorized to represent him. Every line he has sent us has been promptly published, and every line sent us by any member of the faculty has been promptly published as well. Twenty articles from others against him have been rejected to one that was in his favor. No article has been inserted because it opposed his views, or rejected because it favored them. That he and those authorized to represent him have not made a larger use of our columns, is a matter for which they, and not we, are responsible. Nothing from them has been refused.

Although all sorts and sizes of false statements have been made against us by partisans of Dr. W., and all sorts of mean motives have been attributed to us, we have not retorted in kind. We have carefully avoided all offensive personalities. More than that, we have repeatedly challenged any one to produce any utterance of ours that was offensively personal; and none such have been produced. We went still further, and formally retracted any utterance that could by any fair interpretation be construed as personally offensive. What more could we do?

What more would they have us do?

In regard to Dr. Whitsitt's relations to the Seminary, we have taken no position whatever. Being a trustee, we were, and are, determined to be a fair-minded juror, and we will reach a decision on the question when the matter comes before the trustees, and not before. We have ever been a steadfast friend of the Seminary, as our record shows, and expect to remain so. No little harm has been done by those who have tried to make it appear that differing with Dr. W. was opposing the Seminary; as if he and it were identical.

Such, then, has been, is, and, if it please God, shall be the policy of the WESTERN RECORDER in regard to this most unfortunate affair. And we are glad to be assured that fully ninety-five per cent of our constituents heartily approve that policy.

We are glad to get a letter from Dr. Willingham containing the following: "Our receipts are ahead of last year, and by continued united effort we can pull through all right. We have asked this year \$16,000 from Kentucky to help pay all indebtedness. She is ahead of what she was last year at this time."

We are glad that the Foreign Mission Board is doing better this year than last, and that Kentucky is doing better; but it takes a good deal more to close the Convention year without debt. How long shall the Board be obliged to carry that great burden of debt? If that were out of the way, the work could go on as never before. Let all our churches resolve that this debt shall be lifted before the close of the Conventional year, so that the Board can come to Wilmington unhampered and happy. And when that is done, let us all take hold of the great work of saving the world as we have never done before.

Let us do more for Home Missions as well. When the war in Cuba closes, as close it will ere long, our Home Board will have such an opportunity as it has never before known. The beginning we have made, and the advantage ground we have gained in Cuba give us a great opportunity and put upon us a great responsibility. Let us be ready. Then the great destitute and promising fields in the mountains of Kentucky, Tennessee and Virginia, among the Germans of Missouri, the unevangelized population of the Southwest, New Mexico and the Indian Territory call in thunder tones for more workers and increased contributions. The future of our country depends on the work of our Home Mission Board to a larger extent than perhaps anybody sees, except Dr. Tichenor. He sees it clearly and tells it eloquently.

Our Sunday School Board is doing a noble work. It does not call on the churches for contributions; on the other hand, it makes appropriations to the work of the other Boards. But it does ask that we push the circulation of its literature, and thus strengthen the hands of the Board in the great and responsible work committed by the denomination to its hands. We congratulate Dr. Frost and the Sunday School Board on what has been done, and we hope for yet greater things.

And we must not overlook our State Board's work. We need a revival of State Missions. We have a system that is complete and without friction, but it will not run itself. Nothing runs itself, unless it is running downhill, as has been well said. We need to strengthen our state work.

Good work has been done, and is being done, and gratifying results have not been reached, but the needs have not been met, and they are increasing with the growth of the state. Three times the entire receipts of the Board could be wisely spent in the mountains alone. Then there are destitute fields in all parts of the state. Hardly an Association but has missionary ground within its territory. There is crying need for more colporters as well as for more missionaries. The Mormons and other teachers of deadly error are active within our bounds, and we need to bestir ourselves if the people are to be saved to the cause of truth. Dr. Warder has shown himself a wise general as well as a faithful servant. We rejoice with him over what has been done, and weep with him over opportunities we, as a denomination, have neglected. And we unite with him in the call for a forward movement in the State Mission work.

UNITED STATES SENATOR LINDSAY, to whom we wrote urging the ratification treaty between the United States and Great Britain, writes as follows: "Your letter received. I am in hearty sympathy with your views in relation to the arbitration treaty. I hope to see it approved by the Senate at an early day. Very truly yours, William Lindsay." We have not so far heard from Senator Blackburn, to whom we wrote also. We are glad that the expression of interest on the part of the people has had its effect, and those Senators who opposed the treaty are not likely to secure its defeat. The rejection of this treaty would be a calamity to mankind. The human race has reached a point where it is about to take a great step forward. To prevent this would be a crime against mankind. If the two great English-speaking nations can agree to arbitrate their differences, and thus throw the whole weight of their immense influence in favor of peace, we may hope for the early coming of the time when wars will cease, and when the song of the angels—"peace on earth"—will be realized. The prospect for the early ratification of this treaty is very good now, and we hail it as the beginning of the end of war on earth.

THE good people of Alabama are making a vigorous fight against gamblers. A bill is pending before the legislature that is likely to become a law, which will, if passed, greatly diminish gambling. Some of our preachers are quite active in the campaign, and some members of the legislature are alive to the situation, and are ready to do what can be done for the cause of good morals. Prominent among these is the Hon. W. O. Perry. Some of the secular papers, we are glad to note, are on the right side of this question. We bid the good people of our sister state God-speed in the work of closing the pool-rooms and suppressing other gambling devices. We hope their good example will be followed in other states.

THERE are reported in the United States 87,066 preachers, 89,422 lawyers, 100,248 doctors, 96,581 school teachers, 17,161 dentists, 5,055,130 farmers, 2,556,930 farm laborers, 1,858,504 other laborers, 349,236 miners, and 20,961 journalists. These are all men. There are also among the women 1,235 preachers, 208 lawyers, 236,427 farmers, 447,085 farm laborers, 4,555 doctors, 245,230 school teachers, 32,593 boarding-house keepers, 21,185 stenographers and 337 dentists.

The Christian Advocate laments some "alarming tendencies in Methodism." Among these it mentions the extension of the "time limit" of pastors; the "special transfer of eminent men to one Conference without similar ones from it to another;" the "lack of scrutiny at the door," which fails to keep improper men out of the ministry; and "committee interference," by which strong churches through live committees manage to get the pastors they want.

We sympathize with our "ostentatious contemporary" on the third of these points, but we congratulate the Methodists on the other three. The sooner the "time limit" is entirely removed, the better. The transfer of gifted men to where they are specially needed, is not a bad thing. Some sections are more prolific in strong men than others, while the others have greater needs. And as for churches getting the pastors they want, of course that is as it should be. To force an unwilling pastor on an unwilling church, never was a good thing, and never can be made so. That the Methodist system allows this, is a reproach to that denomination.

But the Advocate is right as to "lack of scrutiny at the door," and the like condition obtains among Baptists and others as well. It is entirely too easy to get into the ministry. Churches should be more careful to see that those who wish to become preachers conform to the Bible requirements, especially to the great and indispensable requirement that they are really called of God to the work. By all means let there be more "scrutiny at the door."

We are deeply grieved at the critical illness of Dr. H. H. Harris. He has not been well for some time, but he kept up his work in the Seminary until his intermediate examinations were over, and then he went to visit his son in Lynchburg, and to recuperate. He is now lying at his son's house critically ill, with his family gathered about him. And there is but little hope of his recovery. His death would be a fearful loss to the Seminary and to the denomination. He has long been a loved and trusted leader, and at no time has the denomination needed good leadership more than now. And at no time in his long and useful career was Dr. Harris' life more valuable than now. He has been often tried and never found wanting. His great scholarship, his noble character and his rare wisdom have more and more impressed his brethren and drawn their hearts to him. It really seems to us that he cannot be spared, but God knows best. Shall we not pray that God will restore our honored brother and spare his valuable life to our denomination and to the world?

DR. H. A. TUPPER, SR., has been made Professor of Biblical Literature in Richmond College, Virginia. This is a good appointment. How would it do to have a professor in every one of our colleges whose sole business it would be to teach the Bible, not as literature, but as the Word of God? We are sure that is the way Dr. Tupper will teach it.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affluence, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—Horace Bushnell.

Editorial Varieties.

Dr. Johnsons Myers is about right when he says that the deficiencies in church and mission board treasuries are not so much to hard times as to hard hearts.

An express company in Omaha adopted a rule that no employes should use intoxicating liquors, whereupon the drivers went on a strike. Their places were promptly filled by sober men.

It is estimated that there are 1,000,000 people who live in Sahara. Some dwell in the oases and some wander over the wastes from place to place where subsistence can be found. Then the passing caravans are included.

Our esteemed neighbor, the Christian Guide, has changed editors. Mr. W. J. Lo a retiring and Mr. H. K. Peniston taking charge. We do not know what reasons led to this change, but both parties have our best wishes.

Prof. Hommel, of Munich, in a recent letter to Prof. Green, of Princeton, says: "The more I investigate Semitic antiquity, the more I am impressed with the utter baselessness of the view of Wellhausen."

We are glad to learn that our life-long friend E. L. Jordan, Esq. of Murfreesboro, Tenn., is getting well. We mentioned recently his critical illness. He is a great bulwark to the Baptist cause, and one of the noblest of men.

Dr. Guinness Rogers (of England) tells how he once was pastor in a town where the ground leases forbade the erection of "a Dissenting chapel, a slaughter house or other nuisance." Here is one of the beauties of a state church.

There are in the United States and Canada 625,914 Freemasons, 954,144 Odd Fellows, 461,329 Knights of Pythias, 107,242 Knights of Honor, 173,000 of the Order of Red Men and 30,000 of the Order of Elks. In Kentucky there are 18,002 Freemasons, 8,384 Odd Fellows.

It was a horrible picture of cruelty and butchery that Dr. H. A. Tupper, Jr., drew of Armenia in his lecture last week at Music Hall in this city. But he did not overstate the case. The abominable brutality of the Turks and Kurds is beyond belief. How long? Oh Lord! how long!

The residents of the United States received \$500,000,000 a year. The King of Italy gets \$285,000,000; the Emperor of Germany gets \$282,700,000; the Emperor of Austria gets \$275,000,000; while the Czar of Russia gets \$120,000,000. Royalty is a very expensive luxury; the most costly form of government.

Dr. Henson is reported as saying "the increase of societies in the church and consequent great gatherings failed to produce spiritual results, not so much on the effort." It might be a question how much result would be commensurate with the effort. We really do not know what results have been secured by these efforts. It is a matter not easy to determine.

It is likely that an arrangement will be made for messengers and visitors to the Southern Baptist Convention to visit the Tennessee Centennial at Nashville on the way, without extra cost for railroad fare. The Centennial will then be in full blast, and brethren from Kentucky, Missouri, Tennessee, Arkansas, Texas and Mississippi will be able to go via Nashville as cheaply and almost as quickly as by any other route. The facilities of travel will be the best.

The Rev. J. C. Willett writes, in response to our request that he has been pastor of Buck Grove church in Westmore, Ky. for thirty-seven years. We congratulate both pastor and church. We have spoken of the long pastorate of Drs. Weaver and Kirtley and of the Rev. M. F. Ham. We have been pastor at Walnut-street in this city since May 1st, 1881. We hope other pastors in the state, who have had their pastorate longer than ten years, will kindly send us word on postal cards.

Dr. W. T. Harris, United States Commissioner of Education, and one of our greatest philologists, said recently in San Francisco: "If I found I was attending a church that did not preach miracles, I would leave that church and go to another. You cannot explain the spiritual order of things without a miracle, because the spiritual order is miraculous." The attempt to explain everything on naturalistic hypotheses is vain. The preachers who try it lose their spiritual power.

We have received a thick pamphlet containing lists of books supposed to be suitable for all sorts of libraries. Those who are gathering private, college, professional or public libraries are supposed to find here just the list they want. We have looked through the pamphlet and have said it down in disgust. The men who made the list must be judged, judging from their selections; and they must be ignorant besides. They exhibit ignorance in such branches as we have any knowledge of, and we suppose they show equal ignorance in the rest. Headed made lists are usually worthless, anyway.

There is to be a "National Congress of Mothers" in Washington, D. C., Feb. 17. It is proposed to start a "mother's movement." We will rejoice if anything is done toward giving our land better mothers. Napoleon said that what France needed was mothers, and that is coming to be a great need in our country as well. The cause of the mother, especially in our cities, is one of the saddest subjects of the times. We do not see, however, much good to come from the coming "congress." How would it do to have congresses of fathers, of sisters, of brothers, of daughters and of sons? Yes, it might be well to extend it to aunts and uncles, grandmothers, grandfathers and cousins.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One joined by letter.
Broadway—Pastor Pickard preached. Two received under watchcare.
Chestnut-st.—Pastor J. M. Weaver preached as usual.

East—Pastor Christian preached. Two joined by letter.
McFerran Memorial—Pastor Jones preached as usual.
Twenty-second and Walnut—Pastor Hunt preached at both hours.
Franklin-street—Pastor Edwards preached. One received by letter.
German—Pastor Ritzman preached. Four baptized.

Highlands—Pastor Dawes preached as usual.
Logan-st.—Brother F. W. Eberhart preached during the week every night.
Parkland—Pastor Nowlin preached as usual.

Portland-avenue.—Pastor Shelton preached at both hours.
Southgate-street—Pastor McFarland preached. An incendiary attempted to burn the church building early Saturday morning. Injury curv by insurance.

Third-ave.—Pastor Taylor preached as usual.
Twenty-sixth and Market—Pastor Thompson preached. Since last report, there have been two received for baptism, one by letter and four baptized.

Clifton—Pastor Masters preached as usual.
Highland Park—Pastor Burroughs preached as usual.

SEMINARY NOTES.

The Seminary year is half gone. He must increase, but I must decrease.—John the Baptist.
Bro. J. W. Loving, of Campbellsville, was with us a day or two of last week.

Dr. H. A. Tupper and Dr. Whitsett took dinner at the Hall.
Bro. T. H. Flemmons attended the fifth Sunday meeting at Burgin and preached Saturday and Sunday nights.

Bro. James Sevin has gone to Cincinnati to take charge of a Jewish mission under the Northern Home Board.
A number of the students attended Dr. Tupper's lecture on "The Crescent Against the Cross" at Music Hall last week.

Bro. W. D. Nowlin's baby has been dangerously ill and was taken to the hospital for special treatment. A successful operation was performed Monday and the case is hopeful.
Bro. Everett Gill, of Mount Sterling, took dinner in the Hall Monday. He was en route to his new field of work at Hannibal, Mo.

Bro. John Bass Shelton was called South by important business interests demanding immediate attention. He expects to return in a week or ten days accompanied by Mrs. Shelton.
Dr. Harris' condition is still critical, but there is a slight possibility of his recovery. Many prayers, public and private, have been offered in the Hall that God may grant health to his family and to the students who love him so well.

The last Missionary Day reports showed that there are 74 students working in fifteen missions in the city, and an enrollment of 1,855 pupils in the mission Sunday-schools.
Professors Robertson and McGlothlin will take the class in Biblical Introduction. Dr. Whitsett will teach the Polemics class. The absence of Drs. Harris and Sampey will add greatly to the labors of the others of the faculty for the spring term.

Supplies for Sunday were: T. B. Ray, Third-avenue, morning; W. B. Hall, Parkland, morning; Caldwell-street Mission, night; Ed. W. Stubblefield, Parkland, night; W. W. Lee, Portland, morning; A. G. Mosely, Portland, night; J. F. Singleton, Twelfth and Market, night; J. S. Cheavens, Clay-street, night; H. B. Fudge, Nineteenth-street, night; Allan Spidell, Central Presbyterian Mission, night; C. J. Casey, Point, night; Geo. E. Burlingame, Burgin, morning.



A Little Child With a Little Cold. That's all! What of it? Little colds when neglected grow to large diseases and Ayer's Cherry Pectoral CURES COLDS.

The second lecture was a description of Dr. Tupper's travels in "The Land where our Lord Lived." To students who are "financially embarrassed," and cannot travel abroad, such splendid pictures of far-away lands are a rare treat. G. E. B.

THE STATE.

Bro. E. J. Walters writes from Pont Hill, Russell county: "A glorious meeting of 16 days, in which our Pastor, C. L. Bradley, was assisted by Brothron F. Rainwater, W. W. Smith and Thomas Grime, closed with the Salem church last night, in which there were 21 professions of faith and 18 additions to the church, 14 by experience, 3 by letter and 1 by recommendation. Some will join other churches that are more convenient. It was in some respects the most remarkable meeting that we have had for years. Members that had become careless were renewed, and all of us much revived. To God be the glory."

Pastor J. H. Burnett writes from Auburn: "On the second Sunday in this month a protracted meeting began at the Auburn Baptist church. Bro. E. N. Dicken began preaching on Sunday night in the meeting, and preached 25 sermons of great power. The members were greatly revived and built up, the Christians of the other churches were strengthened, and the cause of spiritual, evangelical religion quickened and awakened. As an immediate result of the meeting, 5 were added to the church. Bro. Dicken is a spiritual, plain, pungent, faithful and orthodox in his preaching. A church, desiring to strengthen and develop the church, and to have powerful Gospel sermons preached to sinners, could do well to send for E. N. Dicken, Franklin, Ky. His dear brother is truly a noble servant of God. The Auburn Baptist church starts out in this new year with brightening prospects."

Pastor Everette Gill and wife, of Mt. Sterling, passed through our city on their way to Missouri this week. He goes to take charge of the church in Hannibal, Mo. We have been hoping that something would keep him in Mt. Sterling, for we were unwilling to lose him from the state. We congratulate the Hannibal brethren.

Pastor I. M. Wise writes from Princeton: "Our meeting, in which we were assisted by Bro. Couch, closed the 25th. There were 45 conversions, 23 days. Taking everything in consideration, we had a good meeting. Bro. Couch did some very fine preaching, mostly to crowded congregations, especially at night and on Sundays. Everyone got his portion in due season and seemingly relished it in good humor, and the church was much revived. The church and community needed just such plain Gospel preaching, and we are hopeful that much good will follow. We are grateful, also, to Elders Jones, Perryman, Groom, Rich and Robert for their able assistance rendered during the meeting. All seemed to realize the importance of the meeting to our cause in Princeton. May God's blessing rest upon all these brethren for their timely aid and sympathetic co-operation. There were also 45 conversions, 20 additions to the church, 26 of these were to be baptized, and 17 received the ordinance during the meeting, although the weather was about the zero point."

Pastor M. F. Ham writes from Bowling Green: "I held a meeting at Drake's Creek, Warren county, Ky., Jan. 24, 1897. Saints revived, twenty-seven approved for baptism, having had the efficient services of Bro. J. B. Benton, who did most of the preaching and who presented his subjects with great force, zeal and earnestness. Baptism was deferred in consequence of inclement weather."

OTHER STATES.

A church has been constituted at Horntown, Va.
The Adoniram church, Henry county,

ty, Ala., has set apart Bro. W. J. Martin to the full work of the Gospel ministry.

A meeting in the Andalusia church, Ala., closed with 20 additions to the fellowship of the church.

Pastor D. V. Dwyer who left so many warm friends in Kentucky, has left Leadville, Colorado, to accept the call to the pastorate of the church of Albuquerque, New Mexico.

Pastor W. B. Morton, of Louisville, N. C., has accepted thereof to Roxboro, N. C.

Pastor J. H. Lamberth, of Mt. Airy, N. C., has accepted the call to Lexington, N. C.

Pastor J. R. Jones, of Waynesville, N. C., has resigned.

The Weldon North Carolina Baptist church will be re-nuded.

The Wilson N. C. Baptist church church, was dedicated on Jan 31st. Pastor J. A. Mandy of Haldwille will preach the sermon.

Bro. J. H. Cason has resigned the care of the church at Athens, Texas.

Pastor A. R. Willitt has resigned the care of the Harrisburg church, Ill., to accept the call of the Cape Girardeau church, Mo. Cap Girardeau is an important point and Pastor Willitt is a fine man for such a field.

On Tuesday, Aug. 11, the first church, Galveston, Texas, set apart Bro. John Mar, Jr., to the full work of the Gospel ministry. Just before his ordination he has received and accepted the call to the Livingston church, same state.

A good meeting at Osceola church, Tex., closed with 32 additions to the fellowship of the church.

Bro. A. W. Reed recently assisted Pastor O. J. Coltharp at Marysville, Texas, in a 9 days' meeting, 5 professions of faith and 4 additions.

We have received the Souvenir of the St. Francis Baptist church of Mobile, Ala., the pastor of which is Bro. J. J. Taylor, whom Kentucky has tried so hard to capture. It contains the names of the deacons, Sunday-school teachers, covenant, confession of faith and standing resolutions. These resolutions are especially wise. It is an admirable idea to print such a Souvenir and put it in the hands of all the members.

Thirty-eight have been added to the Sand Flat church, Cuba, Texas, as a result of a meeting in which Bro. J. W. Little did most of the preaching.

A good meeting at Rock Springs, Texas, near Queen City, closed with 20 additions to the church.

During a 10 days' meeting at Decker Branch, Texas, there were 7 professions of conversion, and 4 baptized.

Rocky Springs church, Tenn., was greatly blessed in a recent meeting. Seventeen were added to the fellowship by experience and baptism, 2 from the Campbellites and 1 from the Cumberland Presbyterians.

During a recent meeting 13 were added to the membership of Gravel Hill church, near Greenville, Ala., all by experience and baptism.

Pleasant Grove church, Ala., is rejoicing in the result of a good meeting in which Bro. H. R. Schramm did the preaching. In all there were 37 additions to the fellowship.

As a result of a recent meeting in Pleasant Hill church, Arkansas, 37 added, 35 by baptism.

In a 5 days' meeting at Mt. Ida church, Arkansas, there were 12 added, 5 by baptism, 2 by letter and 5 awaiting the ordinance.

A GLORIOUS MEETING.

I mean the Bible Institute held here January 15-22. The two leading features were an exposition of Isaiah by Professor McGlothlin and an exposition of Romans by M. D. Jeffries. These brethren show themselves well adapted for this kind of work. To many of us the two books will never be the same. Pastor Fremont also addresses the personality and work of the Holy Spirit. Dr. Crumpton made excellent talks on missions and schools. Drs. Warder and Worrell told us about the endowment of the Spirit. Bro. W. Y. Quisenberry gave us an account of his work in the East. Penrose mountains and his lead soul to Christ. There were about twenty five present from different sections. The interest was great, the instruction splendid, and all of us are greatly helped. Another Institute has been appointed for July to meet at Williamsburg. We should occupy the Institute building and arrange to use the kitchen and dining hall. We calculate that it will cost us about two dollars to live there ten days. One hundred Bible students are expected. WM. B. MCCARTHY, JELICO, TENN., Jan. 22, 1897.

We cordially welcome Mr. Wm. H. Taylor, who has been appointed Assistant General Passenger Agent of the Southern Railway Co., with headquarters at 216 Fourth Ave., Louisville, Ky.

ENAMELINED The Modern STOVE POLISH. Produces JET BLACK enamel gloss. Dries fast, odorless, Labor Saving, 5 and 10 cent boxes. Try it on your Cycle Chain. J. L. PRESCOTT & CO., NEW YORK.

A GRACIOUS REVIVAL.

Will you please allow me space in your valuable paper to tell your readers about a gracious revival meeting we had at Salem, about ten miles North of Jamestown, Russell county, Ky. We commenced our meeting the second Saturday in this month, had two meetings per day for seventeen days. As to how the Lord blessed that vicinity we can only give a hint, in saying the meeting resulted in 21 conversions to Christ, and the church greatly revived, several backsliders returned to the enjoyment of salvation, with several weeping sinners which are still on their way to Jesus.

We were assisted by the worthy pastor of the church, C. L. Brady, Wm. Smith and Thomas Grime. Bro. Brady has been serving that church the most of the time for twenty years, and without flattery, he certainly has the best working church at Salem that we know of. Bro. Smith has been a noble defender of the truth for twenty years or more. Bro. Grime has only been preaching about two years; but if Kentucky can beat him with a two-year-old, I wish she would send him around. "By their fruits ye shall know them."

I don't know what was done for the other brethren, but they have secured several dollars of "free silver," with the promise of some provisions which will be hauled to us in a few days. For such kindness one noble hearted woman and one unworthy man are surely very thankful. Now, let me see in conclusion, Harrah for the WESTERN RECORDER. The reason I don't take it is because I am not able. Pray for us. Sincerely yours, F. RAINWATER.

People like to read about the great and wonderful country of the Southwest, of its quaint and curious towns its ancient civilizations, its natural marvels. They like to see accurate information about California and the Pacific Coast. This is because most people want to make their homes in California. A charming book covering these facts, is issued by the Passenger Department of the Southern Pacific Railway. It will be sent to anyone postpaid on receipt of ten cents. The book is entitled "Through Storyland to Sunset Bay" and is a wonderful book, containing valuable information with 100 illustrations. The paper used is fine and the printing and typography are of an artistic character. It is a story of what our people saw on a winter trip as you would like to make. You can get a copy by writing to W. G. Neimer, Gen. Agent, 286 Clark Street Chicago, Ill. or S. F. H. Morse, General Passenger Agent, Southern Railway, New Orleans, and sending ten cents to defray postage.

MANY friends will be glad to hear of Bro. W. W. Jones of Ashelville, Miss. He is well known at Louisville as a student in the 1893-96 classes. He was active in the City Mission as superintendent for the latter two years. He is located at Asheville, N. C., and has charge of our host of two or three hundred young, especially up to a high or level as touching experimental, evangelical thought. Fraternally, W. WARD.

Ten Days Stop at Washington.

Passengers purchasing tickets via Baltimore, Philadelphia, New York and other eastern points will be granted 10 days stop over at Washington without extra expense.

THE INAUGURATION OF PRESIDENT MCKEY.

Will attract many prominent individuals to Washington. You can attend very cheaply and see the inauguration of President McKinley. Tickets go on sale March 1, 2 and 3, and good returning including March 8, at special rates for this occasion, with a splendid train service.

Make up your parties, and for further information consult a agent of S. W. Ry. Write for Guide to Washington to J. M. Cheabrough, Gen'l Pass Agent, Cincinnati, O.

OAK GROVE CHURCH.

I reorganized Oak Grove church Nov. 7, 1896. It is in the bounds of the Green River desolation. I began a fourteen days' meeting Dec. 18, 1896. Bro. J. N. Lynch assisted me ten days and did good preaching. There were three conversions, and one addition. The attendance was large, quite a number asking for prayer when the meeting closed. I went back in January and found the interest still good. The work was not able to support him. I laid their case before the Board of Goshen Association. The Board paid for the work done and promised two dollars a month until the association meets. This desolation extends from Munfordsville,

Hart county, Ky., to Cromwell on Green river; is about thirty miles wide and over fifty in length. This is the same section Bro. Page, of Brownslee, wrote about a few months ago. There are a few churches in good working order in this boundary, with houses to worship in and pastors half paid. The State Board has assisted some in the Edmonson Association and we need work done between Goshen and Edmonson Associations. I am spending a part of my time in this section. I expect to open a new field in a few days, and still another soon.

There is an anti-missionary spirit to contend with. The people are generally Baptist in sentiment. Very respectfully, H. VECCHI.

Butter Made in Two Minutes.

A neighbor of mine several days ago sent for one of the Lancing chills, which are sold by a firm over in Pennsylvania. After it came we went over to see it work. We were all surprised for it made butter in two minutes just as they said it would, and the color was so nice too. I sent for one and since we have it, I think we would not without it for three times its cost. The churn works so easy and then we get more butter than we did the old way. I can appreciate the new invention for I know how desirable it is to churn for the sum of ONE HUNDRED DOLLARS, in making lots of money selling the churn in this township and never a day in getting before in his life. The world is full of such things. You can get full particulars from Dept. 3 of W. H. Hall, Catarrh Cure, Philadelphia, Pa. Any one can make at least five a month selling them, as every farmer who sees it will order one. A DAYMAN.

STATE OF OHIO CITY OF TOLEDO, LUCAS COUNTY.

FRANK J. CHESEBROUGH makes oath that he is the senior partner of the firm of Chease & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH CURE, which cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896. A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. Sold by all druggists. The Hall's Family Pills are the best.

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1162 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; now if you see a white, opaque or cloudy condition of the kidneys. When urine stains linen it's positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Kilmor's Swamp-Root, the great kidney remedy fulfills every wish of suffering patients in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Send by registered mail five city cents and one dollar. For a sample bottle and pamphlet, both sent free by mail, mention WESTERN RECORDER and send your full post-office address to Dr. Kilmor & Co., Birmingham, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

MORPHINE.

Opium, Cocaine, Whisky, Habits cured at home. Remedy by Cure Guaranteed. Keeps you from using opium and other filthy. Book of particulars, testimonials, etc. Free. Tobacco, the tobacco cure, etc. Est. 1892. G. WILSON CHEMICAL CO., Dallas, Texas

FAMILY CIRCLE.

NANCY'S NIGHTMARE.

I am the doll that Nancy broke!
Heda's been here a week.
One little squeak, and I sweetly spoke:
Now and fair was my cheek.
My head lies in a corner far,
My body lies here in the other;
And this is what the matter is:
I never still lie with another!

UNDINE VIOLETS.

An Allegory.

BY MARION MOBLEY DURHAM.

"You may be more beautiful," I confessed to the hillside violets, "than my own sweet ones in the garden at home, but you are not fragrant. Why is this?"
"Why should we be," they sighed, "so few stop to gather us? Are our sisters so very sweet? Bring some of them and plant them by our side that we may inhale their breath which all praise."

MAURICE AND HIS FATHER.

In St. Nicholas Sara King Wiloy has a romance of the American Revolution entitled Maurice and His Father. A brave little English lad is separated from his father, and falls into the hands of the Americans. His father afterwards embraces the patriotic cause, and his son is restored to him through the medium of Washington, as shown in the following extract:
Maurice was informed that General Washington was there showing the works to General Lafayette, and his heart began to flutter and thump with him.

THE POLICEMAN'S DISCOVERY.

Policeman No. 67 was an older and more thoughtful man than is usually found on the municipal force. He was retained in spite of his gray hairs, because of his staunch integrity. He was apt, in his leisure moments, to look below the misery and crime which came in his way to find their cause, says the Montreal Star.

"I was once standing in front of Tull's saloon," he said one day, "when the barkeeper set down a blue bottle on the counter and said, 'There are just about thirty of these occurring once, and accustomed to having a gay time, I suppose. She was on her way home from her day's hard work, tired and cold, and the whisky was a temptation. It would take the piece of the ground where she was buried down into a by-street and stopped at the door of a snug little house."

"I know her husband, Crafts the carpenter," he said. "He opened the door and her baby ran out to meet her. She struck it down to the ground with an oath. Her husband looked at her, and fell back, as though he, too, had been struck. Then he picked up the child, and carried it into the pretty, warm room. I saw the mother stretched across the hearth, as though she were dead."

"The second drink out of the bottle, the barkeeper told me, was given to old Stacy. He is a tight, seventy-year-old coddler with high blood, stomach and brain polluted with it. There's not a healthy atom of flesh left in his body, not a good feeling in his heart, nor a manly thought in his head. This drink only helped, with all the river that he drank, to kill him surely inch by inch."

"By this time I had got back to the saloon, and in a few moments I saw a young man named Waters stop for the next. He had been drinking already. I called to him. I used to know Waters; a young clerk with a good salary, had a nice little home, and pretty wife and babies. He's quarrelsome in drink and a glass or two upsets him."

HOW DAISY HELPED.

BY ALICE J. LELAND.

"Ah! there's lots of trouble in the world!" the cook said, as the grocer-boy passed out of the door.
Daisy, resting in the wide, cool porch, turned her eyes toward the speaker. "Who has lots of trouble, cook?" she asked.
"Lots of people," said the cook, shortly.
Daisy pondered awhile, her chin resting on her plump little hand. Then she said suddenly: "Do you, cook?"

"I'll pick till you come back," said Daisy, encouragingly. "Make haste, Kathie!"

The nimble little fingers pulled the plump, green pods swiftly, and when Kathie returned, hot and breathless, the big basket was nearly full. Then Daisy sat in the porch again, and helped to shell them while she staved.

"I'll help Mrs. Verne take care of the baby," she thought, and she ran toward the hall door. A playful breeze followed her, and just as she crossed the threshold a lot of closely-written sheets of paper fluttered to her feet.
"Oh, dear!" some one said. And Daisy looked up to see a gray-haired man at a desk near the door. He looked very pale and tired, and one of his feet was bandaged and resting on a cushion.

The Best Remedies
For Catarrh, 25c.
Constipation, 25c.
Dyspepsia, 25c.
Headache, 25c.
Dyspepsia or Indigestion, 25c.
Liver Trouble, 25c.
Rheumatism, 25c.
Chronic Cough, 25c.
Throat Trouble, 25c.
Malaria, 25c.
Constipation, \$1.00
Heart Disease, 1.00
Kidney Disease, 1.00
Bronchitis, 1.00
Female Complaints, 1.00
Nervousness, 1.00
Insomnia, 1.00
Sciatica, 1.00
Chronic disease of any kind 1.00



The weakest place in a house or fort, or any place of defense, usually turns out to be the one which is the strongest. The weakest place in a man's body is that in which the strongest enemies himself triumph. Achilles never thought he would turn his heel to an enemy, but it was in that unarmored place the fatal arrow was planted. It is usually the organ in his body that a man thinks strongest, that disease assaults and batters down. Caution a man about neglecting his health and mention consumption, and he will pound his chest and laugh you to scorn. He does not realize that consumption beats down this defense imperceptibly, inch by inch. The lungs once attacked the only weapon of defense is the right remedy.

98 per cent. of all cases of consumption are cured by Dr. Pierce's Golden Medical Discovery. It corrects disordered digestion, invigorates the liver, makes the appetite hearty and assimilation perfect, fills the blood with the elements that build healthy flesh and muscle, and drives all impurities and disease-germs from the blood. All druggists sell it.
I have used Dr. Pierce's Favorite Prescription and Golden Medical Discovery in my family," writes Mrs. G. A. Conner, of Allegheny Springs, Montgomery Co., Va., and have found it to be the best medicine that I ever used. We also used his Compound Extract of Smart-Weed, and "Kick a Pellet." They will do just what they are recommended to do.
The newly wedded wife, above all other women, needs a good medical book. Dr. Pierce's Common Sense Medical Adviser fills this want. It contains over 1000 pages and 300 illustrations. Several chapters are devoted to the physiology of the organs distinctly feminine. Send at once, stamps, to cover cost of mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y., for a free copy, paper-covered. If a cloth binding is wanted, send to cents extra (3 cents in all).



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CHESAPEAKE AND OHIO RAILWAY.
Union Depot, South of Seventh street, and Elevated Station, back of Oak Horse. City Ticket Office, 253 Fourth avenue.
F. F. V. LIMITED, DAILY.
Through Pullman Vestibule Sleeping Car to New York. Leaves Louisville 5:30 a. m.; ar. White Sulphur Springs 9:45 p. m.; ar. Washington 6:47 a. m.; ar. Baltimore 8:30 a. m.; ar. Philadelphia 11:45 a. m.; ar. New York 12:30 noon; ar. Providence 7:15 p. m.; ar. Boston 8:30 p. m.; ar. Richmond 9:30 p. m.; ar. Old Point Comfort 11:30 p. m.; ar. Norfolk 1:30 noon. Returning ar. Louisville 7:15 p. m.
WASHINGTON EXPRESS, DAILY.
Through Pullman Vestibule Sleeping Car to Louisville to Washington.
Leaves Louisville 5:30 a. m.; ar. White Sulphur Springs 7:10 a. m.; ar. Hot Springs 9:18 a. m.; ar. Washington 11:45 a. m.; ar. Baltimore 1:45 p. m.; ar. Philadelphia 7:30 p. m.; ar. New York 9:30 p. m.; ar. Richmond 8:30 p. m.; ar. Old Point Comfort 11:30 p. m.; ar. Norfolk 7 p. m. Returning ar. Louisville 11 a. m.
Solid vestibule trains only.
Leave Louisville 5:30 a. m. 8:30 a. m. 11:30 a. m. 2:30 p. m. 5:30 p. m.
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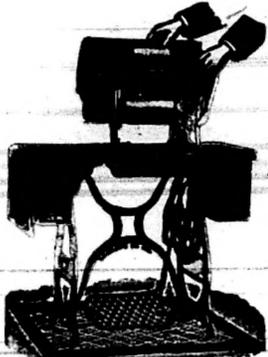
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DEAR RECORDER—The machine I bought of you is much better than one I paid \$40 for. I am more than pleased with it. Mrs. M. C. OWEN. Taylorville, Ky., March 14, 1896.

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the big trees it is lovely and cool. And I'll hold him while you rest in the hammock.

Ten minutes later Daisy sat rocking Jewly under the trees, while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles, and was sleeping the deep, dreamless sleep of exhaustion.

The voices of the gay pleasure-seekers on the lawn grew querulous and ill-natured as the heat of the day increased; but Daisy was very happy as she sang softly in the shade.

"Oh, Daisy, I never can thank you enough," Mrs. Verne said, when she awoke, rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him. I have been so worried!" she added confidentially. "You see it costs so much for us to stay here; and I was afraid the money was all thrown away. Baby was no better, and I was growing sick, too."

"There's the dinner bell!" said Daisy. "Let me take care of baby while you are eating."

"No, dear, thank you," the young mother said, coloring a little. "I'd have to dress first, and I'd rather not go now."

Daisy was an observant little girl, and she had noticed how Mrs. Verne in her worn dress shrank from observation. She did not press the point, but set off to the kitchen.

"There's lots of trouble in the world," she said demurely, as the cook looked up and smiled.

"Who's in trouble now?" asked the cook, laughing.

"Mrs. Verne's baby's sick, and she doesn't want to go to the dining-room. But I just know she could eat a nice lunch under the trees."

For answer the cook loaded a tray with roast lamb and green peas and raspberry tart, and gave to Daisy. What delightful "picnic" dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl. So she and Mrs. Verne ate at their leisure, and then the young mother lay down in the hammock with her baby on her arm.

Daisy waited until they both slept again; and then she ran back with the tray, and told the cook how much Mrs. Verne had enjoyed her dinner.

The children were coming in from the lawn, tired and frothy. The roomie who had been writing had finished his work, and was lying on the lounge. He smiled when he saw Daisy's bright face.

"You don't look tired," he said. "What have you been doing all day?" "Helping people," said Daisy; "clearing away trouble."

The gentleman laughed. "I should think that was pretty hard work," he said.

"But it isn't," said Daisy, earnestly; "it's lovely—over so much nicer than playing. Ah, there's mamma! I must carry her parcels upstairs!" And the little helper ran away.—Weekly Wellcome.

REX'S BURNED HAND.

It was a dreadful thing to have a burned hand. Rex did not believe that any one knew how dreadful it was, and could any one help being cross under such trying circumstances? And was it any wonder when he could not go on to play that he wanted to be amused all the time? Mamma had been very kind; she had read to him, played every game that he could play with his left hand, and finally had gotten out one of her most beautiful books—book of birds—to show him the pictures. All day long Rex had never left his side, nor allowed her to leave his, and now at twilight he still stood beside her.

"Rex! Come here, my boy; I want to dress your hand."

It was his father's voice calling from the other side of the hall. Rex's father was a doctor, and Rex went gladly.

"Well, how has the day passed?" his father asked as he took off the sling and unwound the bandages from the injured hand.

"It's been so long! It was horrid not to be able to go out; it's dreadful to have a burned hand."

Then Rex looked up into his father's laughing eyes as he said: "You're laughing, papa; I s'pose you think burning my hand will make me remember not to mind the next time you tell me not to play with the fire, and I guess it will."

"But do you think that you deserved it?" asked the doctor.

"I s'pose so," answered Rex. "And do you think that mamma deserved to be punished for it, too?"

"Oh, papa," exclaimed Rex, "the idea! Why should she?"

"Why, I'm sure I don't know, but as you have kept her in all day, and instead upon her reading, playing and amusing you from morning till night till she is worn out, I s'pose you must have thought so."

Rex peeped through the door into

the sitting-room. Mamma did look very tired, as she sat leaning back on the couch where he had left her. Hardly waiting till his father had arranged the sling, he ran across the hall, and getting down on his knees beside the couch, put his one arm around her neck.

"Mamma," he whispered, "I'm sorry I was cross, and I thank you very much for being so good to me all day."

"I made all the difference in the world. Rex was surprised to see how quickly the tired look went away, and I do not think that he ever forgot again that we must not punish other people for our faults or burns.—Central Presbyterian.

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

In the New York Weekly World of Sept. 16th, the testimony of the Rev. W. H. Moore, D. D. of Washington, D. C. was given, describing his years of suffering from Kidney and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Colburn, Illinois, passed nearly one hundred gravel stones after two weeks use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years service, was struck down at his post of duty by Kidney disease, after having between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength, and fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Ind., was cured of Rheumatism, Kidney and Bladder disease of ten years standing, by Alkavis. Mr. Wood describes himself as being in constant misery, compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home-physicians, without the least benefit, and finally completely cured in a few weeks by Alkavis. The following is an undoubted and really wonderful. Mrs. James Young of Kent, Ohio, writes that she had tried six doctors in vain, and that she was about to give up in despair when she found Alkavis and was promptly cured of kidney disease and restored to health.

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

Dr. Barnardo, of London, the great philanthropist, relates that he was once standing at his front door on a bitter day in winter, when a little ragged boy came to him, and asked for an order of admission into his home. To test the boy, he pretended to be rather rough with him.

"How do I know," he said, "if what you tell me is true? Have you any friends to speak for you?"

"Friends!" the little fellow shouted. "No, I ain't got no friends; but if these 'ere raggs—and he waved his arms about as he spoke—"won't speak for me, nothing else will."

So, your very needs are the strongest appeal to the Savior. And if you come to Him with all your heart, just because you need Him, you will have His sympathy and love.

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THE LOCAL CHURCH THE ONLY CHURCH ON EARTH.

By W. A. Jarrell, D.D., Author of Church Personality, Gospel in Water, etc.

In ascertaining any teaching of Scripture we must first settle, clearly in our minds the well settled meaning of the word or words in which that teaching is found. The Greek word for church in the New Testament occurs 114 times. To the Christian church it once typically refers (Acts 7:38) By counting, I find that in ninety-nine of its New Testament occurrences it denotes a local church. By a figure of speech, the term denotes all the local organizations. As it is used for all the local churches only figuratively, the only New Testament church is a local church. Thus, by synecdoche, the term is used in Matt. 16:18; Eph. 3:10, 21; 5:23, 24, 27, 29, 32; Heb. 12:23. For the meaning of the term, as denoting the only church with which we have to do on earth, see Matt. 18:17, Acts 2:47; 5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 14:1; 14:23; 17:15, 2, 4, 22, 41; 16:5; 18:22; 20:17, 28; Rom. 16:4, 5, 16, 23; 1 Cor. 1:2. A comparison of these among the many like uses of the term, clearly shows the church is only a local body. E. J. Fish, D. D., one of the most critical writers on this subject says, "All investigation concurs with unequivocal uses of the term in pronouncing the actual church to be a local society and never anything but a local society." Ecclesiology, p. 114. Again he says: "The real church of Christ is a local body, of a definite constitution, such as is indispensable to the unity of the Spirit." Idem, p. 116. Alluding to the application of the term to all professors of different creeds, scattered everywhere, as an "invisible," "universal church," Dr. Fish well says: "Not a single case can be adduced where the loose and extended use of the collective can be adopted without a forced and unnatural interpretation. The New Testament is utterly innocent of the inward conflict of those theories which adopt both the invisible, or universal, as it is now more commonly called, and the local ideas." Idem, p. 102. Ralph Wardlaw, D. D., one of the most critical Pedobaptist scholars, says: "Unauthorized uses of the word church. Under this head, I have first to notice the designations, of which the use is so common, but so vague of the church visible and the church mystical, or invisible. Were these designations to be found in the New Testament, we should feel ourselves under obligation to examine and ascertain the sense in which the inspired writers use them. This, however, not being the case, we are under no obligation." Wardlaw's Congregationalism, p. 54. Even Dexter, who has been hesitated to pervert history, in his bitter opposition to Baptists, concedes: "The weight of New Testament authority, then, seems clearly to decide that the ordinary and natural meaning of ekklesia is that of a local body of believers." Congregationalism, by Dexter, p. 33. Of Heb. 12:23, which is the passage mainly relied on for the universal, invisible church, on earth, Adam Clarke himself virtually concedes the genuine Baptist ground: "Which are written in heaven. Who are enrolled as citizens of the new Jerusalem, and are entitled to all the rights, privileges and immunities of the church here and of heaven above." Not a word in the passage so much as intimating an invisible church on earth. As to Eph., in which Christ is

mentioned as the head of the church. As there were believers from the time of Abel to that of Christ, let those who believe that there can be a Christian church without the New Testament organization try their hand in showing wherein the Pedobaptist position, that the New is but the Old continued, is not Scriptural. Until this impossible task is accomplished, brethren, forever cease this booh that there is an "invisible church," a "universal church." As he was addressing only a local church, when he thus spoke, a church that knew no church but a local church, there is no ground for understanding the term here to depart from its well settled meaning a local church. The Ephesian church would need no one to tell them that Christ being the head of their church, was equally the head of all other churches, head of every local church. Or, by a figure of speech, by which a term is used for all its class, the passage means all the churches, all the local churches. To Matt. 16:18 this is the key, the word being used in both passages in the same sense and in the same way. So of any other passage or other passages, where the term is presumed to mean an invisible or a universal church on earth. To depart from a well established meaning of any term, when there is no necessity, of any kind, for doing so is to violate the plainest and most generally accepted rules of interpretation, and to establish a precedent for any trifler to play fast and loose with God's word, as his evil purposes seem to dictate to him. To the question, "Did not Christ die to save Christians of other denominations, and if so, are they not a part of the church He will, at last, present to Himself a glorious church, without spot or wrinkle, or any such things?" I answer (1) we have seen the church means only a local church, that it cannot be Scripturally used of other than the New Testament local church. (2) This being so, only Baptist, Scripturac churches, are now a part of the New Testament church. The confusion here grows out of the vain attempt to get the sectarian or denominational divisions of Christendom fitted into the Scriptures, in truth, here is the prolific source of error and confusion. Better to wipe out the errors and the divisions and let the Scriptures stand, "let God be true but every man a liar." At the time inspiration used the term church there was but "one body," one Lord, one faith, one baptism." Eph. 4:4-5. But now there are several faiths, several baptisms, and several bodies, a Romish faith, a Presbyterian faith, a Methodist faith, a Lutheran faith, a Campbellite faith; to correspond to these faiths, a baptism by sprinkling, a baptism by pouring, a baptism by patting a wet hand on the subject, a baptism for unconscious infants, a baptism for the adult, a baptism for the unpardoned sinner, a hypothetical baptism, et ad nauseam. The apostle, so far from using the word church for all this confusion, said of it: "Now the works of the flesh are . . . strifes, seditions, heresies." Gal. 1:5-20. But there being only the New Testament church when the Scriptures were written, it being the only one included in the Scriptures we must not apply the Scriptures to what they were not designed to apply. While all Christ's people, in the first century, were church members, in later times, some of them, instead of being members of His church, are in false churches, commanded to "come out of her." Rev. 18:4. . . . The right understanding of the church leaves no room for teaching, that to "belong to any

is all right, only if you are satisfied." The right understanding of the church leaves "Church Succession" a sure promise of God's word "the gates of hell shall not prevail," etc.

FAREWELL TO LEADVILLE.

On Feb. 1st, I take my family to Albuquerque, N. M., to become the pastor of the First Baptist church in that city. This change is made absolutely necessary, on account of the very poor health of Mrs. Bagby; she cannot live in this high altitude, and we have been so loathe to leave the work here hoping that there might be a change for the better, by a little delay; for that reason we have lingered at Leadville for two months longer than we had anticipated, hoping almost against hope, that her health might, in some way be improved, but it is useless to wait longer; she cannot live here and have any health; so the change will be made Feb. 1st. It is painful to have to leave a work that is in such a prosperous state; conversions are heard of all along; a number now are to be baptized, while many have indicated their desire for salvation. For these hard times, the finance of our church is remarkable, we do not owe a single dollar, notwithstanding the hard times, and to the general depression of business, we have the bad effects of a very bitter strike among the miners, which has lasted for more than seven months, with no prospects of a settlement in sight; many of our members are interested directly or indirectly, in the workings of the mines, and this strike has made a fearful damage to the church, in a financial point of view; and yet with all this to contend with, we still maintain our church work with no abatement of interest, or slackening of the financial support. Certainly no pastor has had a braver or better people than this writer. The fewest of churches, though they have no local strike, are out of debt, but the hard times are bearing good fruit, they are teaching us what we can do, if we will do it. It has even shown us that we need not retract any of the work, but enlarge the work, and if we will trust God and do what we can, never fear but that the work will go on in a healthy state. The state board of Colorado has this year, come out with all debts paid and money in the bank. Happy is the man who will succeed me in this promising field. But the great difficulty is that one not accustomed to a very high altitude, cannot live here and do any work.

May the dear Lord send the right man to this pulpit. Fraternally, D. Y. BAGBY.

"THEY TESTIMONIES ARE WONDERFUL." PSA. 119:129.

The word "testimonies" is employed no fewer than twenty-three times in this Psalm, and an examination of its use will show us that it is a word of wise application, representing the precepts and statutes, commands and promises, entreaties and warnings of God's Word. So wide is its meaning that we might regard it as signifying the sacred writings themselves, which are testimonies in the sense that they testify on behalf of truth and against unrighteousness. And remember that these testimonies which David declares to be wonderful, could be, at that time, only incomplete and fragmentary portions of the sacred writings. What shall we say, therefore, of the Scriptures as we have them to-day! They are much more

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wonderful, for many of the matters revealed in the later Scriptures are the development of matters that are but partially revealed in the earlier. Observe:

1. That the Scriptures are wonderful in their contents.

They are a revelation of the Divine Being—His character and purpose. They show the origin and the destiny of man. They describe the celestial, the terrestrial, and the infernal worlds. The laws, prophecies, miracles, and biographies are all wondrous, and the events of thrilling interest. They contain the only perfect standard of morality, and are therefore, the only writings that will bear to be fully transmuted into life and action. Again:

2. The Scriptures are wonderful in their vitality.

Their antiquity is marvelous, and preservation miraculous. They have stood the test of men in all circumstances and experiences; they have met the necessities of all times, and have been in advance of every age. They never grow old; they are always young and ever new. Notwithstanding the many assaults through which they have passed, they are still at the lead of all literature, they are still the gate to the highest wisdom, and are clearing the way for the world's march in knowledge, righteousness and liberty. Again:

3. The Scriptures are wonderful in their influence.

Think of their influence on literature. All that is best in literature, whether poetry or prose, is, more or less, founded on the Word of God. Some of the best works such as "Paradise Lost" and "Paradise Regained" have their roots deep down in the Scriptures. Think of their influence on art. The great painters and sculptors, like the great authors, have come to the fountain-head of truth for their ideas and for their inspiration. One of the finest painters that ever lived, certainly the greatest portrait painter that England has produced, was Sir Joshua Reynolds, and his best picture is "The Child Samuel." I have had the pleasure of seeing it in the "National Gallery," London. The last and greatest work of Raphael was his "Transfiguration." One of the finest works of art executed by Michael Angelo was his representation of Moses. And in any large, miscellaneous collection of statues or of pictures you will generally find that the most valuable are those whose subjects are taken from the Scriptures. Again,

Think of their influence on music. Have you not observed that the sweetest music is wedded to the most sublime language of the Bible. What are those musical productions which for long have attracted the largest audience, commanded the highest prices, and on which the best talent has concentrated itself? Are they not the oratorios so well known to us? Creation, Samson, Elijah,

and, the loftiest of them all, the Messiah! What solo is it that makes us feel sad as no other solo does? Is it not "He is despised and rejected of men?" What chorus is it that thrills us to the very tips of our fingers? Is it not "The Hallelujah," the words of which are taken from the book of Revelation. I assert, that the very best of human thought, whether in the form of a poem, a picture, or a poem, has had its inception from the Scriptures.

Then think of their influence on the mind and heart of man. "They have weaned the drunkard from his deadly cup. They have tarnished the gold of the miser and made him turn from his enslaving passion to lay up treasure in heaven. They have shed over the dogged soul of misanthropy the sunshine of a joyful spirit. They have silenced the tongue of profanity and filled its polluted mouth with psalms, and hymns, and spiritual songs. They have spread the smile of love over the face of envy. They have washed the hands of dishonesty and purified the treacherous heart. They have turned the child of infamy into a worthy citizen, a devoted christian, and a steady friend."

And their influence in the home circle and on national life is no less wonderful. The Scriptures are indeed wonderful in whatever aspect we view them. They are a lamp to lead us safely through the dark, intricate places of life's experiences to the palace of the Great King. They are the polar star, shining brightly in the heavens to guide us to the infinite glory beyond. Let us love them as our best friend, value them as our richest treasure, consult them as our surest counsellor, follow them as our safest guide, and make them the foundation of our faith, the illumination of our hope, and the inspiration of our life.

J. BELL. Louisville, Ky.

MAGAZINE.

Leslie's Monthly for February is on our table, and is up to the standard in excellence. Workmanship is good, and there are many articles of importance. We only mention a few: Life in Russia, by Sophie Friedland; American Universities and Colleges—University of Pennsylvania—fourth article in the series; Gen. Robt. E. Lee, by E. J. Lee; Three Wonderful Brides, M. E. L. Addie; The Color Line, Pauline S. Colyar, and many others.

Better than A Gold Mine. Have your own coffee at 2c a pound and let high tariff coffee go. Produce 2 crops per year in the south. Sample and large catalogues of 50 new varieties of seeds with testimonials from all over the Union, postpaid, 10c. Also mix or vitelina bunch yam sweet potato postpaid 50c per lb. Earliest, sweetest and most productive on earth by express, 10c per lb. C. L. Cole, Beckman, Beckner, Mo. ENAMELING now has the largest sale in Europe of any stove polish made.

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ANSWER TO PRAYER.

Dr. Joseph Stennett married a lady in Wales, in consequence of which he resided there many years; many of his children were born there. He preached with great acceptance to the Baptist congregation in Abergavenny. There was a poor man belonging to that meeting, generally known by the name of Caleb; he was a collier and lived among the hills between Abergavenny and Hereford; had a wife and several small children; walked seven or eight miles every Lord's-day to hear the doctor, the weather seldom preventing him. He was a very pious man; his knowledge and understanding were remarkable considering the disadvantages of his situation and circumstances. The doctor was very partial to him and pleased with his conversation. As before observed bad weather seldom hindered Caleb's attendance on the word; but there was a severe frost one winter which lasted many weeks and blocked up his way that he could not possibly pass without danger; neither could he work for the support of himself and family. The doctor and many others were much concerned lest they should perish for want. However, no sooner was the frost broken but Caleb appeared again. The doctor, when he was in the pulpit, spied him; and as soon as the service was ended, went to him and said: "O Caleb, how glad I am to see you! How have you done during the severity of the weather?" Who cheerfully answered: "Never better in my life. I not only had necessities but lived upon dainties during the whole time, and have some still remaining which will serve us some time to come. The doctor expressed his surprise, and wished to be informed of particulars. Caleb told him that one night soon after the commencement of the frost they had eat up all their stock and not one morsel left for the morning, nor any human probability of getting any; but he found his mind quite calm and composed, relying on a provident God who neither wanted power nor means to supply his wants; he went to prayer with his family and then to rest, and slept sound till morning. Before he was up he heard a knock at his door; he went to see who was there, saw a man standing with a horse, loaded, who asked if his name was Caleb. He answering in the affirmative, the man desired him to help him to take down the load. Caleb asked what it was. He said: "Provision." On his enquiring who sent it, the man said he believed God had sent it; no other answer could be obtain. When he came to examine the contents he was struck with amazement at the quantity and variety of the articles. There was bread, flour, oatmeal, butter, cheese, salt meat and fresh, neat's tongue, &c., &c., which served them through the frost, and some remaining to that present time. The doctor was much affected with the account and mentioned it in all companies where

he went in hopes of finding out the benevolent donor but in vain, till about two years afterward he went to visit Dr. Talbot, a noted physician in the city of Hereford. This Dr. Talbot was a man of a good moral character and a very generous disposition, but an infidel in principle. His wife was a gracious woman and a member of the Baptist Church at Abergavenny, but could not very often attend on account of the distance. Dr. Stennett used to go and visit her now and then, and Dr. Talbot, though a man of no religion himself, always received Dr. Stennett with great politeness, and he generally stayed a night or two at his house when he went. As they were conversing very pleasantly one evening, Dr. Stennett thought it his duty to introduce something that was entertaining and profitable; he spoke of the great efficacy of prayer and instanced the circumstances of poor Caleb. As he was relating the affair he observed Dr. Talbot smile and said: "Caleb! I shall never forget him as long as I live." "What did you know him?" said Dr. Stennett. "I had but very little knowledge of him," said Dr. Talbot, "but by your description I know he must be the same man you mean." Then was Dr. Stennett very urgent to hear what account Dr. Talbot had to give of him, upon which Dr. Talbot freely related the following circumstance. He said that the summer previous to the hard winter above mentioned he was riding on horseback for the benefit of the air, as was his usual custom when he had a leisure hour, and generally chose to ride among the hills, it being more pleasant, rural, and romantic, there being a few farm-houses dispersed here and there, and a few little cots. As he was riding along he observed a number of people assembled in a barn; his curiosity led him to ride up to the barn door to learn the cause of their assembling, when he found, to his great surprise, that there was a man preaching to a vast number of people. He stopped till the service was ended. He observed that the auditory were very attentive to what the preacher delivered. One poor man in particular attracted his notice who had a little Bible in his hand, turning to every passage of Scripture the minister quoted. He wondered to see how ready a man of his appearance was at turning to the places. He likewise noticed that his Bible was full of dog's ears—that is, the corners of the leaves were turned down very thick. When the service was over he walked his horse gently along in order to observe the people, and the poor old man whom he so particularly noticed happened to walk by his side. The doctor entered into conversation with him, asked many questions concerning the meeting and the minister and found the poor man to be more intelligent than he could have expected. He also enquired about himself, his employment, his family, and his name, which he said was Caleb. After the doctor had

satisfied his curiosity he rode off and thought no more about him till the great frost came on the following winter. He was one night in bed, he said he could not tell for certain whether he was asleep or awake, but thought he heard a voice say: "Send provision to Caleb." He was a little startled at first, but concluding it to be a dream he endeavored to compose himself to sleep. It was not long before he imagined he heard the same words repeated, but louder and stronger. Then he awoke his wife who was in a sound sleep and told her what he heard, but she persuaded him that it could be no other than a dream and she soon fell asleep again; yet the doctor's mind was so impressed that he could not sleep but tumbled and tossed about for some time. At last he heard the voice so powerful saying: "Get up and send provision to Caleb," that he could resist no longer. He got up and called his man, bid him bring his horse, and he went to his larder and stuffed a pair of panniers as full as he possibly could of whatever he could find; and after having assisted the man to load the horse he bid him take that provision to Caleb. "Caleb!" said the man, "What Caleb, sir?" "I know very little of him," said the doctor, "but his name is Caleb, he is a collier, and lives among the hills; let the horse go and you will be sure to find him." The man seemed to be under the same influence as his master, which accounts for his telling Caleb: "God sent it, I believe."—Baptist Register.

TOBACCO WAS THE REAL CAUSE: But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT, the popular and effective gum remedy for Tobacco habit. 25c a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

The University of Chicago is to have a new university magazine on a platform described as "catholic" and "scientific." Scholars "of all shades of theological opinion," it is said, will have an opportunity to publish their investigations. There is to be no editorial department and therefore nobody in particular will be responsible for the views and course of the magazine. This ought to be lovely and satisfactory to everybody. You take the magazine and you can select the kind of doctrine you prefer, Buddhism, Darwinism, Vaticanism or the straight old orthodox Baptist doctrine, if anybody cares to expound it in this up to date "catholic" and "scientific" magazine, the organ of a university supposedly religious as to its founders and intentions.—Interior.

Ford's Christian Repository for January, 1897, is an extra good number, full of good things. Whoever reads the Repository can not fail to reap sound instruction and be well informed on all current Baptist topics and doctrinal teaching.

PIMPLY  
FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as prevent and remove for tetter, itch, and sunburn.

Cuticura  
Sold throughout the world. Prepped by Dr. J. C. Cutler, Lowell, Mass. Beware of cheap imitations. Sold by all druggists. BLOOD HUMORS CUTICURA REMEDIES.

Wounded and Paralyzed.

An Old Veteran of the War After Years of Suffering has a Shock of Paralysis.

From the Press, Utica, N. Y.  
Mr. David G. Talbot is a well-known and respected citizen of Otsego County, New York, residing at Edmeston, who three years ago had a stroke of paralysis, which he attributes to the effect of a wound received on the 16th of June, 1864, before Petersburg, Va., while serving with the New York Heavy Artillery.  
The following is his own account of his illness and convalescence, which will be found interesting:  
EDMESTON, N. Y., Aug. 31, 1896.  
"On the fifth day of December, 1863, I was taken with a paralytic stroke, which affected the whole of the left side, and I could not speak for three weeks. I was confined to my bed for a long time and constantly attended by a physician, though little relief was experienced. My stomach and the muscles of my throat were much affected. I was wounded on the left side, at Petersburg, Va., having then lost three fingers of my left hand, and that always affected me in a marked degree, my arm often becoming numb. I should state that on the day I received the stroke, I had no distinct shocks, the first in the morning, which was so light that the doctor was not at all alarmed, but the second nearly finished me up. Ever since the war I had suffered with nervous debility and my condition was very bad when I was attacked. I am now sixty years old and hardly dared look for anything approaching good health after my life of suffering, but I saw so much said about Dr. Williams' Pink Pills for Pale People in the newspapers, and that they were good for paralytics, that I determined to try them. This I did just one year and four months ago. I strictly followed directions and felt better within a week. I am not the same man I was when I began to take Dr. Williams' medicine. My old comrade Norton, who was in the same company and regiment with me, and was a grievous sufferer from general nervous debility, at my recommendation has taken Dr. Williams' Pink Pills and they have helped him wonderfully.  
"I certify on honor that the above statement is true in every particular."  
(Signed) DAVID G. TALBOT.  
Witness JOHN C. LAPPUS.  
Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to the pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over-worked or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) 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' Medicine Company, Schenectady, N. Y.

From All Parts of the Earth!

- Mattings—From Japan, China and Calcutta.
- Rugs—From Turkey, Persia and India.
- Curtains—From France, Switzerland, Scotland
- Linoleums—From England and Scotland.
- "Last—But not least"—Carpets from the mills of the greatest of all countries on the globe—America.

Our Collection Complete.  
Our showing for this Spring is the strongest and prettiest ever offered—and buyers will find it to their profit to look it over.

W. H. McKnight Sons & Co.,  
225 Fourth Ave. 328-330 W. Main Street,  
LOUISVILLE, KY.

Please Note Our specials for this week are Yard Sash Mullins and Nets in French Swiss, and Egyptian.

Sunday Schools,  
ATTENTION!

When ordering your supplies for Second Quarter, 1897, which begins April 1st, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of  
Southern Baptist Convention Board,  
—or—  
American Baptist Publication Society  
Or any others you may want. Send us your orders and they will be promptly filled.  
Song Books, Secretaries' Books, Class Books, Collection Envelopes, or anything else you need.  
Baptist Book Concern, Publishers,  
Third and Jefferson Streets, - - - LOUISVILLE, KY.



**NEW MONEY MAKING INVENTION.**  
 I have invented a new and improved method of making money. I have secured a patent for my invention. I have a large number of copies of my invention for sale. I have a large number of copies of my invention for sale. I have a large number of copies of my invention for sale.

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 Organ, Chalice and Tablets, adapted to the communion and masses of all branches of the Christian Church. Illustrated descriptive catalogue free. GLOBE FURNITURE CO., Nashville, Tenn. Sole Manufacturers of the "Pagan" Tablets. Orders sent to Assembly House.

**STEEL WEB-PICKET LAWN FENCE**  
 On Steel Post and Rail, Handmade, Strongest, Most Durable and Cheapest. For Yards, Cemeteries and Groves; Best Fencing and Garden Fence in existence. A special Home, Cattle and Hog Fence. We do the Freight. Catalogue Free. K. L. SHELLABARGER, ATLANTA, GA.

**FREE TREATMENT**  
 for all persons afflicted with Consumption, Catarrh, Asthma, Bronchitis AND DISEASES OF THE Ear, Nose, Throat & Lungs. After years of study, scientific research and actual experiments, I will guarantee a positive and permanent cure for all these diseases to whomsoever will follow my directions and use the SANA-CERA CURE.

It has cured where others have failed—cured cases that were pronounced hopeless by other physicians. From hundreds of reliable & trustworthy testimonials, I select two at random:  
 Mr. Henry Bailey, Greensboro, Ind., says: "Dear Doctor: Having suffered for many years from Catarrh, Bronchitis and Deafness, I have tried every remedy, but nothing has done me any good, until your wonderful treatment was suggested by a friend. I began with some migratory treatment of one month, I gained 15 pounds in weight. I can hear the ticking of my watch in my ears. I want all sufferers to know that the Sana-Cera Cure will do all you claim for it." In the last stages of consumption. Read her grateful words:  
 Doctor: You know how doubtful I was when I first began the treatment. I am now happily cured. I am now perfectly well. Send the good news of Sana-Cera Cure broadcast."  
 In order to introduce this wonderful curative treatment in every community, I will send for a limited time, under the following conditions, a three months treatment free to all afflicted persons sending me their names and address. If you have any of the above diseases, don't delay sending me your address—a delay may mean death.  
 121 W. 12th Street, Cincinnati, Ohio.

**BETTER THAN GOLD.**

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

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**Items of Interest.**

Jan. 25th was a day of fire. In Philadelphia a large block in the heart of the city was burned, the loss being \$2,000,000. Chicago suffered from the worst fire for years, the loss being nearly \$600,000. There were other large fires in New York City, Lincoln, Toledo, Kokomo, Ind., Fort Payne, Ala., and some other places which aggregated \$4,000,000 loss. Only four lives are reported lost in all.

Mr. McKinlay and Senator Wolcott see Europe in the interests of silver to see what could be accomplished by international agreement. He has reached England. Mr. Balfour, a member of the government, is personally interested. But when William Field asked him in Parliament if the English government intended to make any movement in calling a monetary international conference, Mr. Balfour answered with an emphatic no.

In addition to the great fire of the week, there was one in Cincinnati. The firemen succeeded in preventing the fire from extending further than two blocks. The loss is estimated at half a million.

The two commissioners in regard to the Venezuela case have been appointed. They are Chief Justice Fuller and Justice Brewer. The Supreme Court has consented to their setting, and Venezuela has agreed to them. King Oscar has not yet been heard from, and England has not appointed her commissioners.

It is said that Salisbury has scored a great diplomatic victory in Turkish matters. He has brought Olney to terms on the subject of not arbitrating the part of the disputed territory in which British settlers have lived. Salisbury persuaded Germany, Austria and Italy to agree to a statement to the Sultan that reforms must be made or force would be used. Russia refused to agree for a long time, but very recently concurred, and France's concurrence followed of course. It is said that Russia's consent came because she became alarmed lest without such reform the Sultan's power would collapse suddenly.

Count Murviel has been appointed Russian Minister of Foreign Affairs. He is an amiable man and a great lover of Germany. It is said he owns his appointment to this fact, because the Czar's mother hates Germany with true Danish resentment, and it was through her influence he was appointed. So far as we know he has not a tinge of the great Lobosoff's abilities. Unless he develops wonderfully, Russia will not more such great and bloodless victories as she won under the rule of the dead statesman.

Egypt has become exposed to the danger of the black plague, and officers have been sent to the various Red Sea ports to see that effective measures are taken to guard against it.

Mr. James Hankin says that ducks are the most efficient enemy of the army worm. He had a field of corn in which the army worms had entirely destroyed, so thoroughly not an sprig of green was seen on it. He turned in his ducks and in less than an hour they had ducks and turkeys can bid defiance to army worms and grasshoppers.

Of the number of different rays discovered by means of the Crookes tube there seems to be no end. Prof. Frederick of Ebling, has notified the Vienna Academy that he has discovered a new kind of Housgen rays which will infallibly determine in a subject whether it is death or catalepsy.

Some time ago we reported that an expedition had gone to South America for the purpose of ascending Mount Aconcagua, the Andes, the highest mountain on this continent. They secured the celebrated Swiss mountain guide Zurbriggen to go with them. A despatch has come saying that he reached the summit on Jan. 14th. The mountain is 16,000 feet high and has never before been ascended. What discoveries have been made are not known. Information in regard to them will be received by mail.

Dr. Nobel, the Swedish scientist, who invented dynamite, has died, leaving a fortune of \$10,000,000. He has left this to trustees, the interest to be given yearly in five prizes. One is the most important discovery of the year in physics, the second to the most important chemical discovery or improvement, the third to the most important discovery in medicine, and the fifth to the one who best promotes the interests of peace.

The Japanese are making arrangements to establish a line of steamers from Japan to a Southern part of California. This is chiefly intended for the transportation of cotton as they are arranging to manufacture cotton goods extensively, they hope to supply all the Eastern market.

On the occasion of the Czar's visit to England the English detectives discovered a great dynamite plot which was intended to blow up the Czar and almost everything else in sight. There were great stories told, and one man was arrested as the outcome of the great plot. Now that Henry or Bill, a New York policeman-keeper, has been tried and released by the court. Verily it was a mare's nest and not a worldwide plot the sagacious detectives discovered.

The Nicaragua Canal has been a pet scheme of the Jingoos, especially of those who have bonds of it issue. The Minister of Nicaragua having been a Jingo which showed the rottenness of the whole thing. The Jingoism is blustering that the United States ought to take possession of a portion of Nicaragua's territory and build the canal and hold it, regardless of the rights and the will of that weak country. Not being yet a nation of freebooters.

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words, free of charge. For a word for all over 100 words, invariably in advance. Count the words and you know as exactly what charge will be. Be sure the money accompanies the notice, it will be brought down to 100 words.

**MOORE.**  
 Mrs. Mattie Bayle Moore, born Feb. 8, 1845, was married to James T. Moore May 30, 1865, United with the Baptist church at Christiansburg, being married and baptized the same year by Rev. T. M. Daniel. She died at the home of her son-in-law, Mr. Allen Thayer, in Parkland, Ky., Jan. 9, 1897. She has been a quiet and at times a great sufferer, but never a murmur from her lips, feeling that He to whom she had entrusted herself "doeth all things well." She leaves a devoted Christian husband and two married daughters and three interesting little grandchildren, aged five and three years and three months. They were devoted to grandma, indeed she was like a mother, caring for and training their hearts and guiding the little feet in the path that leads to heaven, thereby assisting the dear parents in their life-long training for their God. She often expressed her gratification that the parents were walking in the ways of God. The daughters are professors of religion. Little Mattie would sometimes retire without having repeated her prayers, but she would quickly remember and get up, always remembering to ask God to bless grandma and grandpa with others of the family. O how they all miss her loving gentle words and ministrations. None knew her but to love. She also leaves an aged father who doubtless will soon follow her to the land of rest, two sons, one a professor of Christianity, four brothers, one of whom is a professor. May God grant that soon her prayers may be answered in bringing them into the fold of Christ. The salvation of their souls was the burden of her prayers at our society meetings, together with the earnest prayer of the husband, the mother, the sisters, the brothers and often spoke of her anxiety for them. She had learned that earth could not give the peace and happiness for which the heart craves, and she wanted them to realize it. Earth is poorer for her being taken away, but heaven has richer charms for the loved ones. Her last hours were peaceful and happy. Sent us word she was happy on the afternoon of our meeting previous to her death next morning and wanted to know the amount of her dues; she was paid in full. She loved her church and society and always wanted to be there, but often was unable to go. We miss her lovely face, but let us

"Weep not that her wills are over.  
 Weep not that her work is done;  
 God grant that we may rest as calmly,  
 When like her, our work is done."  
 The following resolutions were sent to Bro. Moore:  
 LOUISVILLE, KY., JAN. 10, 1897.  
 MR. THOS. MOORE AND DAUGHTERS:  
 Dear Friends: Conscious of our little circle moved a form so full of gentle dignity, so sweet, so fully consecrated to God's service that around it circled a halo of brightness reflected from the influence of God's Spirit on the hearts of true women.

When in the end she had selected passage from God's Word a happiness God gives to spread her countenance, her cup of blessing overflowed to such an extent that it filled our own souls and we felt drawn nearer to the feet of Jesus.

Do you wonder, then, our dear friends, that when the gentle form is laid to rest and the sweet spirit returned to God who gave it, that we as associates in your grief and sympathy with you all in your bereavement?

She was your own by the ties of blood. She was our own in the relationship we obtained through our Master. Your loss is our loss, and from our hearts we mourn with you.

When Christ was on the eve of parting with his disciples he said: "In my Father's house we have many mansions; one to prepare a place for you," and all through the years that sweet promise of our Savior echoes sweetly in the ears of his followers, and we as travelers journeying home each to his own mansion. When on our day of meeting we heard our dear co-worker was dangerously ill, in our feeble prayers we thought of you and your home. God's will, our dear one might be spared to her family and to us, but God had her mansion ready for her in the glory land, and to-day while we are left working, hoping, waiting and trusting she has entered into the glorious rest, into the glorious Christ-prepared mansion. We mourn because she is gone, but in our home circle, yet we rejoice to know where are radiant mansions awaiting us in the same bright land where in God's own time we shall join our loved ones.

Let us then look upward, press onward, be faithful, be submissive to God's will and thank us to heaven's mansions.

Loved spirit of our dear Sister Moore, enjoy your Christ-prepared mansion, drink the sweet measure and pure strains of heavenly music that roll in perfect harmony around you, for when death's angel releases our spirits and our lips are destined to heavenly melody we shall meet again and join again songs of praise to His great King, on an eternal home for us. Lean heavily on God's promises, may they comfort your bereaved hearts, be the earnest prayer of your friends and friends, MISSION WORKERS OF PARKLAND BAPTIST CHURCH.

**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 kind of training for children and teachers, apply for catalogue to  
**PATTY S. HILL, Supt.,**  
 Louisville Free Kindergarten Assoc'n,  
 240 E. Walnut St., Louisville, Ky.

**A NEW TRIUMPH.**

The Dreaded Consumption Can Be Cured.

T. A. Sloum, the Great Chemist and Scientist Will Send to Sufferers Three Free Bottles of His Newly Discovered Remedy to Cure Consumption and All Lung Troubles.

Nothing could be fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Sloum, M. C., of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general debility and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, will send three free bottles of his newly discovered remedy to those afflicted readers of the WESTERN RECORDER.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases. The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heartfelt testimonials of gratitude" from those benefited and cured in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Sloum, M. C., 95 Pine street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in the WESTERN RECORDER.

The Stewart Dry Goods Co. (INCORPORATED)  
**NEW YORK STORE**  
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**Emphatic Bargains**  
 IN  
**Knit Underwear.**

- 25c. Men's heavy Wool Shirts or Drawers, former price 50c.
- 25c. Men's heavy ribbed underwear Shirts or Drawers, former price 50c.
- 35c. Men's White Merino Shirts or Drawers, extra heavy, former price 50c.
- 35c. Men's heavy Flannel Shirts or Drawers, former price 60c.
- 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.
- 10c. Ladies' heavy Ribbed Vests, were 20c.
- 25c. Ladies' Ribbed Wool Pants, were 50c.
- 45c. Ladies' Ribbed Vests or Pants, were 75c.
- Children's Vests and Drawers, small sizes, were 35c.
- 25c. Children's Camel's Hair and Merino Vests and Pants, were 50c.
- 35c to 40c. Children's Union Suits, were 50c to 60c.
- 90c. Ladies' Ribbed Wool Union Suits, were \$1.75.

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**PATY S. HILL, Supt.,**  
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 240 E. Walnut St., Louisville, Ky.

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**St. Louis Air Line.**

Louisville, Evansville & St. Louis  
 Consolidated (Eastbound).  
 Train arrive and depart from Fourteenth & Main Street Station. City Ticket Office, S. W. corner Third and Main streets. Schedule in effect Nov. 1, 1896.

LOUISVILLE TO ST. LOUIS.	No. 1.	No. 2.
Leave Louisville	8:05 a. m.	9:35 p. m.
" New Albany	8:25 a. m.	9:55 p. m.
" Huntington	10:45 a. m.	11:50 p. m.
" Princeton	12:15 p. m.	11:54 p. m.
" Mt. Vernon	2:05 p. m.	2:50 a. m.
" Evansville	4:05 p. m.	7:30 a. m.
Arrive St. Louis	6:20 p. m.	7:30 a. m.

ST. LOUIS TO LOUISVILLE.

LOUISVILLE TO EVANSVILLE.	No. 3.	No. 4.
Leave St. Louis	7:40 a. m.	8:25 p. m.
" Centralia	9:50 a. m.	11:00 p. m.
" Mt. Vernon	10:50 a. m.	11:54 p. m.
" Princeton	1:15 p. m.	2:45 a. m.
" Huntington	2:35 p. m.	4:00 a. m.
Arrive Louisville	5:25 p. m.	7:30 a. m.

LOUISVILLE TO EVANSVILLE.  
 No. 1. No. 2. No. 3. No. 21.  
 Lv Louisville 8:05 a. m. 8:05 p. m. 9:35 p. m.  
 Lv Evansville 10:45 a. m. 8:05 p. m. 12:00 p. m. 7:30 a. m. 10:10 a. m.

EVANSVILLE TO LOUISVILLE.  
 No. 2. No. 4. No. 5. No. 24.  
 Lv Evansville 8:25 p. m. 4:05 a. m. 8:50 a. m. 9:05 p. m.  
 Lv Louisville 8:25 p. m. 7:00 a. m. 11:50 a. m. 7:30 p. m.  
 No. 1 and 2. Solid trains between Louisville and St. Louis, with parlor and dining cars.  
 No. 3 and 4. Solid trains between Evansville and St. Louis, with Pullman Drawing Room Sleepers.  
 Nos. 5 and 6. Solid trains between Louisville and Evansville.  
 Nos. 8, 9, 21 and 24. except Sunday. Others daily.

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

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

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

LEAVE	No. 29	No. 16	No. 18
Louisville	12:00 p. m.	8:25 a. m.	5:25 p. m.
Ar. Cincinnati	6:40 a. m.	11:50 a. m.	4:45 p. m.
Columbus	11:15 a. m.	5:55 p. m.	11:05 p. m.
Washington	5:50 a. m.	11:50 a. m.	7:00 p. m.
Baltimore	7:00 a. m.	1:30 p. m.	7:00 p. m.
New York	10:15 a. m.	12:30 p. m.	9:55 p. m.
Boston	12:30 p. m.	3:00 p. m.	9:55 p. m.

No. 10. Solid train between Louisville and St. Louis, with Pullman drawing-room and dining cars. Cincinnati to New York without change. Train No. 29 has sleeper to Cincinnati open at 9 p. m. to receive passengers.

ST. LOUIS, SPRINGFIELD AND THE WEST.  
 LEAVE No. 30 No. 16 No. 44  
 Louisville 12:00 p. m. 8:25 a. m. 5:25 p. m.  
 Ar. Springfield 6:40 a. m. 11:50 a. m. 4:45 p. m.  
 Ar. Springfield 6:40 a. m. 11:50 a. m. 4:45 p. m.

North Vernon accommodation leaves 7:10 a. m. daily. North V. accommodation leaves 5:45 p. m. except Sunday.  
 Trains No. 16, 29 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis.

TRAINS ARRIVE.  
 From East 7:00 a. m. 12:00 p. m. 6:00 p. m. 10:00 p. m.  
 From West 7:00 a. m. 12:00 p. m. 6:00 p. m. 10:00 p. m.  
 R. S. BROWN, D. P. A.

**CANCER**  
 WANTED—By a lady of ten years' experience, position as governess, or teacher of private school. Best references. Write to B. C. LaGrange Ky.

AGENTS WANTED. Free samples. One earned P. O. 1971, New York.

Items of Interest.

The arbitration idea is a most noble one, whether this special arbitration treaty is a good thing is rightly open to question.

We are great admirers of the fairness of the Watchman. In a recent editorial, though published in Boston, it drew this contrast: "Three of the foremost states—New York, Pennsylvania and Illinois—elect Senators for the next Congress."

The black death at Bombay has not abated. Four hundred and fifty thousand people have fled from the city, and all burials and burrying the dead is practically suspended.

There has been a disgraceful row in the Lower Austrian Diet. One member insulted another, and a general scuffle followed.

Sir Edgar Vincent has been examining the financial condition of Turkey. He reports to the Sultan that the taxation is not excessive, but the people in the country are taxed too heavily.

There has been a fresh outbreak in Brazil, but it has not yet spread. Troops were sent into the Campoo district to look after the peace at an election.

It seems we have been living in the midst of all sorts of rays of which we knew nothing. By the means of the Crookes tube these have already been discovered: The Kathode rays, Lenard's rays, Roentgen's rays, also called the X rays, rays of uranium, and another kind discovered by Mr. Thompson.

The Russian government has a new gunpowder which is called pyrocollodion and is the invention of the distinguished chemist, Prof. Mendeleeff.

The first batch of prisoners released by King Menelik of Abyssinia have reached Zetia. There were 8 officers and 215 men. They were in fine condition, and not one of them had been sick during their fifteen days' march.

A strong effort will be made to combine the thirty-five Western counties of Kansas into four large counties. These comprising more than one-third the area of the state are really in the Great American Desert, and ought to be given up, it is thought, to cattle-grazing.

Sir John Woodburn in a meeting of the Council in Calcutta said the timely rains in December had saved India from the most terrible of all her famines. The suffering is great and will be until April, but is nothing in comparison to what they feared it would be.

The last French census has just been published this month. It shows no increase in the birthrate. The total increase in population since 1861 has been only 17,027.

There has been much talk about the advantage of the United States deepening the channels which connect the great lakes. The advantages of this have been greatly exploited by printer's ink, though invisible to ordinary vision since the St. Lawrence is not in the Atlantic seaboard.

USE ROSEFORD'S ACID PHOSPHATE. Dr. J. H. McClellan, Murfreesboro, Tenn., says: "I find it a first-class remedy in dyspepsia."

ROYAL is the only baking powder made on scientific principles. Trained chemists in every department. All ingredients must test to standard strength and absolute purity. If you care for your health, or if you study plain, simple, every-day economy, it is imperative that you see to it that no baking powder but the ROYAL enters your kitchen. The low-grade, cheap powders contain alum and lime and injuriously affect the stomach and kidneys.

ROYAL BAKING POWDER CO., NEW-YORK.

BAPTIST HISTORY OR MIS-SIONS!

In view of the condition of our missionary work, the need of money to carry on the work where the labors of the missionaries have lately been more successful than ever before, it is much to be regretted that many of those called to work in the harvest of the Lord have given so much time and talent to a question of history of 250 years ago; thus, in great measure, overlooking the crying needs of present-day Christianity.

It has been emphasized by a number of brethren that the Bible is the only source from which Baptists must derive their principles and practices, and if there is the least ground for believing that "our fathers trod" in unscriptural paths, there ought to be no desire to follow them.

It is gratifying that the "controversy" seems to be nearing its end. Now let us have as vigorous a campaign for missions as we have had in the interest of Baptist history. Let the brethren who have had so great a desire to establish their views in regard to this disputed historical question

now turn their zeal and arguments in the direction of filling the more than empty treasuries of our Mission Boards. If these brethren, editors and others can exert as great an influence in the next four months for missions as they have exerted in the past four months in another direction, our Foreign and Home Mission Boards will not have to report a debt at the next session of the Southern Baptist Convention.

Undoubtedly there has been a waste of ammunition both for and against Dr. Waitt. Let all sides now change the point of attack and enter heartily the battle of the Lord against the destructive forces in our own land and the darkness of ignorance and superstition in other lands with redoubled energy to carry out our Master's last order: "Go, . . . preach the Gospel to every creature."

[Our observation has been that the brethren who care most for the truth of Baptist history are the ones who care most for missions and for all denominational interests. If a man does not care for the past of the Baptists, he is not likely to care much for their future.—Ed.]

"SING, sweet nightingale," said a shepherd to the silent song-stress, on a lovely evening in spring. "Ah," replied the nightingale, "the frogs make such a noise that I have lost all pleasure in singing; dost thou not hear them?" "I hear them, indeed," returned the shepherd; "but thy silence is the cause of my hearing them." What a lesson to Christians! Their silence too, often allows the words of the unbeliever to be heard.—Exchange.

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General Banking & Savings Bank INTEREST PAID ON TIME DEPOSITS. P. VIGLINI, President.

THE MARKETS.

Report for the Week Ending Saturday, Jan. 30, 1897. Cattle—The receipts of cattle to-day were fair and of poor quality. The trading was very light. The market was steady at Friday's prices. Calves—The market was active, choice calves selling at \$5 and inferior grades at \$2.50. Hogs—The receipts of hogs to-day were about 1,300 head. The market was steady to strong on all grades except light pigs, which ruled dull. Hogs weighing from 100 to 180 lb. sold at \$1.00 to \$1.25. Sheep and Lambs—The market was slow at quotations. CATTLE Extra shipping cattle, 1,400 to 1,600 lbs. 4 00/25 Light shipping, 1,200 to 1,400 lbs. 3 00/25 Best butchers, 1,000 to 1,200 3 00/25 Fair to good butchers, 8 00/25 Common to medium butchers, 7 75/25 Thin, rough steers, poor cows and cullings, 2 25/27 Good to extra cow, 1,400 to 1,700 lbs. 4 00/25 Common to medium, 1,200 3 00/25 Best butchers, 2 00/25 Fair to good butchers, 1 75/25 Veal calves, 2 25/30