

WESTERN RECORDER

Faith, Hope and Love, these three.

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BALLINGTON BOOTH has published the constitution for his Volunteers, the rival organization to the Salvation Army. Both men and women are to administer both ordinances. This makes the Volunteers a church, and a church with an absolute head. The "General" is to be elected for five years only, it is true, but during that five years he has as absolute power as has the General of the Jesuits.

There is much feeling among the Episcopalians in London because Canon Freemantle and Archbishop Wilson advocate the evolution theory. A largely attended meeting was held at St. James Hall, which passed resolutions calling on the Lambeth Synod to condemn such teaching.

There is nothing which will help us more in temptation than the thought, "Thou God seest me." There is nothing more sorely needed in the world to-day than what was once called "a realizing sense of God's presence." This will make the world with all its interests take its proper place of insignificance as compared with eternity.

WELHAUSEN is the father of the higher criticism of this day, though he is only a follower of Astruc and Voltaire. That the worst of this attack upon the Bible is over seems to be indicated by the fact that Welhausen now lectures in the University of Göttingen, where there are 1,000 students, to empty benches. Dr. Clark heard him one morning in January, and there were less than a dozen present.

THE *Congregationalist*, of Boston, gives the religious statistics of that city. It says: "The Baptist churches have made the largest positive gain in membership. And this gain has been the most marked in the last ten years. They have gained more rapidly than the population, which is true of no other large body in the latter decade." What makes the difference between Boston and New York City in this matter of Baptist growth?

WHEN a preacher says that Genesis is the infallible word of God, some one who has never learned that a sneer is not argument declares loftily that preachers know nothing of "science." But a leading scientist, Sir J. W. Dawson, says: "To my mind the first chapter of Genesis in the way in which it has anticipated discovery, and still holds the ground as something that cannot be cavilled at, is itself a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it, or willfully misrepresent it."

A CHICAGO paper says that evolution is taught as accepted truth in all the public schools. Evolution is a discredited guess. The greatest scientists, headed by Virchow, whose little finger is far thicker than Darwin's loins, have never accepted the theory. When they do will be time enough to endeavor to find some way to reconcile it with Genesis. But Genesis is true, though every scientist on earth followed Darwin.

DR. WHITSITT'S "QUESTION."

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

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Dr. Featley makes it very clear that the novelty to which he is addressing himself is the repudiation of any other form of baptism than immersion. He distinctly approves of "dipping, so far as it excludes not the other two" forms. He even repudiates, in a passage apparently overlooked by Dr. Whitsitt, the notion that immersion had in his day been abandoned in the Church of England. "In the manner of baptisms, as it is administered in the Church of England," he says, "there is a resemblance of the death and resurrection. For though the child be not always dipped in the water (as the rubric prescribeth, save only in the case of necessity) which would be dangerous in cold weather, especially if the child be weak and sickly, yet the minister dipeth his hand in the water and taketh it out again when he baptizeth the infant." This last suggestion is grotesque enough; but the whole passage may remind us that (as there was no presumption that the average English infant would be a weakling, but the contrary) the rubric was then understood normally to require dipping, and that dipping had not been wholly abandoned: for it would be disingenuous to say that the child was not "always dipped" if it never were. On the same page he alludes to the Anabaptists as "decrying down pedobaptism, and withholding Christ's lambs from being bathed in the sacred font," a charge incomprehensible if immersion were objected to by him, or unpracticed in his day.

Dr. Whitsitt indicates, as it seems to me, a dangerous tendency to confound things that differ, in his citation of some passages from the literature of the time, and the interpretation thereof. The case of the "two sorts of Anabaptists," the "Old Men or Aspers" and the "New Men or Immersers" in Chelmsford may serve to illustrate this. The writer from whom the extract is made is speaking of the "people" of a "towne" (not a church of any kind); a "third part" of whom "refuse to communicate in the Church Lyturgie," because of the influence of various "sectaries," including Anabaptists (who are divided as stated). Now there is nothing surprising in the fact that individuals emerging from a Pedobaptist community toward the Baptist position, should move with halting step, rejecting infant baptism only, at first, and sprinkling afterward; nor is it strange that they should be called Anabaptists at either stage. Every anti-Pedobaptist was so-called. Servetus, who held pantheistic notions, the Socinians, who denied the deity of Christ, and the Quakers, who set aside baptism altogether, were familiarly classed among Anabaptists. The question in hand is not whether all Anabaptists had been always alike, nor whether all persons, churches or communities, reckoned as anti-Pedobaptist immersionists, in whole or in part, after 1641, had always been such, but whether there were any individuals or churches that had practiced the immersion of believers in England before that time. Nothing but confusion can result from appealing to the history of Pedobaptist communities or churches in transition, as if these were typical, and indeed the only, Baptist churches. It is, of course, true that many of the mixed, and some of the distinct, Baptist churches of to-day did spring out of independent bodies; but it is by no means clear that all did so. It is a mistake even to assume that Independency itself preceded Anabaptism. The ablest Congregational writers acknowledge the indebtedness of Robert Browne to the Anabaptists of Norwich for his fundamental ideas. But while it may fairly be claimed

that Anabaptists and Anabaptist churches were the earlier, it is equally clear that large community of sentiment, as well as the circumstances of the time, brought the two bodies into early and close affiliation. They both insisted on congregational polity, and emphasized a regenerated membership, and, as dissenters, were alone the object of governmental hate. The existence of composite churches was, accordingly, not unnatural, but there is not sufficient evidence to show that all were such, nor that immersion was wholly abandoned even in them.

It is true, again, that we lack documentary evidence of historic continuity of anti-Pedobaptist immersion among the early Lollards, the later Dutch, and the still later English Baptists. But those who remember the paucity of recorded testimony to establish the continuity of early Christian history will not be wholly discomfited by this circumstance. Anabaptism, like the early faith, was, in England, as well as on the continent, a *religio illicita*: it had, like that, to run under ground. It was obliged to conceal itself, as uniformly stated by the writers of the day, in "gardens," in "forests," and in "cellars." The effort to placard itself to posterity by written records would have furnished fatal weapons against itself for the use of the authorities, who were only too eager to secure them.

The emphasis laid upon the fact that "nobody has anywhere brought forward one instance" of clearly demonstrated immersion among the early Baptists, and the intimation that the holders of the new theory need "give themselves no concern" until this is done, indicates a curious misapprehension as to the burden of proof. The prosecutor does not usually insist that the accused shall at the outset prove himself not guilty. But the assailant of an established opinion is a prosecutor, and it is for him to make his case. To make good his charge, as formulated at the beginning, Dr. Whitsitt is bound to show, either by affirmative demonstration of the exclusive practice of sprinkling, or pouring, or otherwise, that, up to the date mentioned, immersion had never been practiced among the Baptist churches of England. Individual instances of sprinkling among continental Anabaptists have been adduced, but I do not recall any such in English history. The holders of the current opinion may, therefore, well retort that, until one instance of early sprinkling among Baptists is clearly demonstrated, to say nothing of meeting the larger theorem, they certainly "need give themselves no concern." It might be mentioned, in passing that Edwards, the author of "Gangreens," a virulent assault upon the Baptists, is quoted by Ivey as affirming that "on the 12th of Nov. last. (1640) there met a matter of 80 Anabaptists (many of them belonging to the church of one Barber) in a great house in Bishopsgate Street, and had a love feast, where five new members lately dipped were present &c." But this need not be pressed. The question is not to be settled by fragmentary or incidental phrases.

I reserve for a final paper the brief consideration of a far more interesting and profitable topic, into the fuller investigation of which it is reasonably to be hoped, and much to be desired, that this controversy may broaden out. I refer to the antecedent history of the continental Anabaptists, and its relation to the English.

THERE is no surer nor shorter road to nowhere and to nothing than to go it blind.

A MAN who allows himself to be sixty years old instead of sixty years young is either lazy or going to seed.

You cannot cheat justice when God is both judge and executive.

THE SOURCE OF POWER IN THE PULPIT.

Among the factors in our church life none is more constant through all the ages than the preaching of the Word. It is the regal force making for the upbuilding of the church, never more needed than to-day.

And to-day is this the case just in proportion to its loyalty to the one great message which the Christian pulpit has been ordained to promulgate, the Gospel of our Lord and Savior Jesus Christ. And by the Gospel, we mean that large truth which the Bible contains, not the plan of salvation wrought out by the theologian, nor the sibboleth of a creed, but the truth that includes in its domain Sinai and Calvary, Tabor and Olivet, that has within its boundaries the rivers that watered Eden and the stream on whose banks grows the tree of life, and yet with all its vast reach of thought does not neglect the least detail of every-day life, which the beams from Calvary can and do make glorious.

The thought in our mind is that for a number of years past in many quarters there has been undue emphasis upon minor matters, the major truth being relegated to an inferior position. The claims of applied Christianity have in some cases superseded Christianity itself. Such preachers have for a period seemed to ignore the fact that the Gospel is all that gives vitality to the innumerable issues which have sprung from it.

This Gospel which we are to emphasize will make the pulpit mighty in its presentation of three factors—God, sin and salvation—the three angles in the great triangle that bounds heaven, earth and hell, God in the light of all that is true in the Bible, in history and in science, Sin in its malignity, its perversity and its ruin, Salvation in its largest promise of a redeemed, glorified humanity.

We do well to bear in mind the oft-told experience of Dr. Chalmers. No man in his day, no man in our day, could more ably, more persuasively present the ethics of our religion; and men went farther and farther from God as he preached the law given by Moses, the law given by Jesus. It was not until he had learned that by grace we are saved, that a new birth alone can make a new life possible, that Calvary infinitely o'ertops Sinai, that new lives began to be lived under his preaching.

Higher and grander than Paul is the example of our Lord. The sermon on the Mount he preached, with its incomparable ethics, but not until after he had laid the foundation for it in the theme of his first sermon, "Repent! repent!" and in the teaching to Nicodemus, "Ye must be born anew," and all through his ministry the strain is never absent, "I came to seek and to save the lost."

The ethics, the philanthropies, the reforms of our religion have no advocates more genuine, more successful than such men as Chalmers, such apostles as Paul, for they have caught the spirit of the Master, who uttered the unique truth of Christianity, "I, if I be lifted up, will draw all men unto me."

Let us, then, brethren make as mighty as God may enable us to do the ethics of our religion, but only as they spring from their only source of life, the Gospel, a Gospel containing in itself the potency of a true life.

A pulpit emphasizing these cardinal truths will possess a might in renovating society, in inducing noble living, that can never be found in an undue presentation of ethical, philanthropic expedients.—Zion's Advocate.

The hind legs of a mule are often hung on a hair-trigger; so is the tongue of a slanderer. Avoid both.

A SUCCORER OF MANY.

BY REV. E. T. HISCOX, D.D.

First in a considerable list of personal items with which Paul closes his epistle to the Romans, there is mention of a Christian woman, Phebe, by name, of whom though little is said, much is implied. And that much is of peculiar interest. Phebe was a Greek and member of a church at Cencrea, a place a few miles from the city of Corinth, and one of the two ports of that city. It would appear that this epistle was written by the apostle at Corinth and sent to the brethren at Rome by the hand of this sister Phebe, she being about to visit the imperial city on some business of her own. She evidently held a high place in the esteem and confidence of Paul himself, and no less so in the confidence and esteem of the church in which she occupied a position of acknowledged importance. She was "a servant of the church" (16:1, 2), a deaconess in it; for that is the meaning of the word *diakonos*, rendered servant. He introduces and commends her to the church at Rome. This commendation was based on four facts. She was "a sister" in Christ, which of itself was a sufficient reason why the Roman Christians should be interested in her and give her their sympathy at a time when all Christians were subjected to suspicion and persecution. Then she was "a servant of the church," of which she was a member, holding an official or semi official position in it, showing the confidence the whole church reposed in her. And that official position was one of service and not of emolument. And again, "she had been a succorer of many," giving aid and cheer to many of the tired and needy, and probably persecuted disciple. Few things could open the hearts of the Roman disciples more readily to a stranger visiting them in their distresses than to be assured by one whose testimony they could so confidently trust, that this sister from another land had acquired the reputation of succoring the saints, not in a few instances only, but in many cases. And finally he mentions that she had exercised this beneficent ministry even on himself; "and myself also." He whom they revered as their leader, teacher and father in the Gospel, had himself been the recipient of the gentle and tender ministry of that Christian woman's help and care. In what way and on what occasion he does not say, and we cannot determine, but may well guess, knowing through how many scenes of dire distress he had been called to pass.

This record has immortalized the sister of Cencrea, that she was a succorer of many; and as Jesus said of another woman, wherever this Gospel shall be preached shall this that she hath done be told for a memorial of her. Be told to the honor of her memory, and as an inspiration to the imitation of her example. Her position in the church is mentioned for information, but the emphasis is laid on the fact that she was "a succorer of many." Though prominent in the church, it was not that she might have the pre-eminence. It was the prominence of "a servant." She had purchased a good degree by serving the church. We need more of that kind of pre-eminent members. And the succor she rendered was not to Paul alone, nor chiefly as it is mentioned last, and incidentally. Probably many would be willing to succor the prominent well-known and distinguished ones, such as Paul the apostle, known and honored everywhere; invite them to their homes and make great parade over them, who would be utterly indifferent to the poor, the neglected and the unknown. Phebe was of another sort. Of her, beyond these brief facts, and a few reasonable surmises, we know nothing. She may have been wealthy and possessed of abundant means wherewith to succor others. If so it is not mentioned; and we much doubt of such being her estate. It is only occasionally that such helpers are found among the rich. The sincerest friends of the needy and the suffering are usually found among the needy and the suffering. She may in social life have been one of the "honorable women" of Cencrea, who like those of Antioch and Berea, "not a few who were Greeks," accepted the Gospel from Paul's preaching. She may have been a merchant woman like Lydia, having "business" in Rome by her trade. To

this business Paul alludes whatever it may have been, and desires the brethren to aid her in it if they can. Some have concluded that because the term used by the apostle is a legal one, that she had some suit at law, either to prosecute or defend, before a Roman tribunal, which called her to the imperial city. To us this is not important. But it is important that such an example has come down to us from the distant days of the infant cause of Christ, out of the midst of Greek voluptuousness and idolatry, of help rendered to the needy by one of the earliest converts, and that a woman. And that so commonly as to become a publicly recognized habit of succoring those in need.

It would be useless for us to inquire as to the respect in which Phebe had succored many. Doubtless in many respects and in different ways as occasion called for, or opportunity offered. The word rendered "succorer" (*prostatas*) means one who stands before, in front of, for defense, protection, guidance or aid; standing between one and a threatening danger. She illustrated one of the too rare, but most admirable traits of genuine Christian character. A trait which could it be universally illustrated among the disciples would convince the world that they had been with Jesus and had learned of him. If Paul or others were sick she would minister unto them, if in prison she would visit them. If they were hungry would feed them, if thirsty give them drink; remembering the words of the Lord, "Inasmuch as ye have done it to the least of these my brethren ye have done it unto me." At Corinth and Cencrea the disciples were not subjected to the immediate terror of Nero as were those at Rome. But they were constantly evil entreated by the Jews, and sometimes subjected to the savage animosity of the heathen urged on by Jewish hatred. In Antioch of Pisidia even "the devout and honorable women, and the chief men of the city," were stirred up to persecution by the Jews, and Paul and Barnabas were expelled from the midst. Even in Corinth, but a few miles from Cencrea, where Paul preached for a year and a half, he found much trouble, and had constant need for succorers, and Phebe doubtless was not the only one he found. Did she go to Rome again when he was in prison and seek him under the death shadows that she might cheer him? We do not know. Onesiphorus did, and was not ashamed of his chain. At his first answer all forsook him and fled, and like his Master he was left to tread the wine-press alone, save as to divine succor. It might not have been possible for Phebe to reach him in his prison had she so desired. May the Lord increase a thousand fold in these days, those who shall succor the suffering cause of Christ and the needy people of God. There are some, but more are needed.

THIS ONE THING.

BY THEODORE L. CUYLER, D.D.

The men who have achieved the greatest results in this world have been those who were actuated by some master passion. Their souls were occupied by some "one thing" which subordinated everything else to itself. They were in a certain sense, men of one idea. For though their minds may have contained many ideas, yet a single purpose directed and animated them all. The master passion with Sir Isaac Newton was science. His days and nights were given to his diagrams, his mathematical tables and his telescopes. He often stopped, when half dressed in the morning, to solve some problem that was agitating his mind, and his servant was obliged to rouse him from his reverie in order to induce him to partake of his meals. An American vessel once halted on the coast of California to lay in a supply of hides, and when the first mate landed he found one of his countrymen roaming about along on the sea beach. It was a Harvard University naturalist, who was there searching for rare shells to adorn his cabinet. With Jay Gould the master-passion was to make money; with Lloyd Garrison to secure freedom for the slave; with Theobald Matthew and John B. Gough to rescue their fellow-men from the dominion of strong drink.

Now in the very place where Newton put his love of science, and Jay Gould his love of money, and Garrison, Gough, Shaftes-

bury and other philanthropists put their love for their fellow-creatures, Paul put his love for his crucified Master. "This one thing I do," he exclaims "I press toward the goal for the prize of the high calling of God in Christ Jesus." He made the service of Jesus Christ to be the sovereign purpose of his soul. "Go a little deeper," said one of Napoleon's soldiers to the surgeon who was probing his left side for the bullet, "and you will find the Emperor." So Paul might have said, go deeper, go to the very core of my heart and there you will find my Saviour. Other affections lie on the surface, but this one possesses me. For me to live is Christ!

There is a prodigious power in this singleness of heart, this enthroning of one ruling affection in the regenerated soul. Even a man or woman of ordinary talents and endowments becomes a leading character when Jesus Christ owns and controls him. Here is the secret of the power of that heroic old missionary, John G. Paton. He is a man of one idea; but it is an idea large enough to make a king out of a poor Scotch peasant boy. We often see in our churches a plain man of moderate education and social rank who attains to a commanding influence. It is not brain-power. The man follows Jesus Christ so thoroughly and so projectively that he carries other people with him by the sheer momentum of his godliness. So it comes about that godliness often outstrips genius in the pulpit, and the minister whose sole purpose is to glorify his Master and to save souls, achieves a success that is denied to another man of higher culture and intellectual ability. Thoroughgoing, uncompromising, whole-souled piety is really the highest requisite in the pulpit, in the Sunday-school, and in every official position of the church; having that "one thing needful," then every increment of talent, money, culture, etc., is a positive addition to that person's usefulness.

But what was the "one thing" which Paul set before himself? He tells us that, "forgetting the things which are before," he pressed on toward the shining goal. The "things behind," his past experiences since the day of his conversion, did not satisfy him. He was not willing to sit down contented with his present attainments, as so many professed Christians do in our days. Upward and onward was his motto. Every achievement was only a stimulus to further progress. Paul was no "perfectionist"; that is very clear; but he had a holy ambition to reach the very highest mark possible this side of Heaven.

Just what the great Apostle aimed at ought to be the aim of every Christian who reads these lines. It is a good time, at the close of an old year and the beginning of a new year, to take a long step in advance. God have mercy on the Christian who is satisfied with his present attainments! How little any of us know in regard to our Bibles or in regard to ourselves in comparison with what we might know! We are right by an exhaustless ocean, and too seldom put down our tiny vessels for a draft. How little we know of the wants and the woes of a dying world! There are thousands of Christians who spend more time over the paltry gossip of the town in which they dwell than they spend in studying their Bibles, or in watching for opportunities for service of their Master or even in trying to save immortal souls. The red-hot zeal of Wall Street, and the Produce Exchange ought to shame our coldness. The accumulations that men are making in scientific knowledge, in art and in wealth ought to make us blush—that we are not striving to become richer in faith and good works.

The place for us to put in the probe is in the core of our own hearts. The wounded French soldier on the battlefield found his Emperor there; do we find our Lord and Master there? Are we giving him the central throne there, and on all doubtful questions giving to him the casting vote? Are we fighting resolutely with the sins that easily beset us? Are our lusts relaxing their hold, instead of binding us into a closer bondage? Do we grow more self-denying, more humble, more fearless for the truth, more patient under crosses, more humble, more fearless for the truth, more thoughtful of other people and less of our own comfort, and more ready to put self under our feet that we may exalt Jesus? Is our faith getting stronger, our hope becoming brighter, and our love becoming more pure, more ardent and more ready to

"bear the burdens of others and so fulfill the law of Christ?" Are we catching more of the spirit of Heaven as we draw nearer to it!

Such questions as these that are crucial tests to be applied to ourselves in order that we may know whether we are really advancing toward the shining goal before us. Oh, for the spirit of him who first rang out the clarion call to "press forward for that mark of the prize!" On our own responsibility must we push forward, but not in our own strength. They that wait on the Lord shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint. When we are weak in the humility of self-knowledge, then are we strong. When we fling off the incumbering weights we can skim the surface like the roe. Fix your eye, brother, on the beckoning Jesus and the flashing crown; and as you listen to the New Year bell resolve before God—"this one thing will I do: I will reach forth toward the prize of my high calling in Christ Jesus!"—Independent.

MANY pastors are lamenting the absence of young people from their evening congregations. They say that the young people's meeting immediately precedes the evening church service, and that the young folks go home after attending their own meeting. Some pastors say that they make it a practice to attend the young people's meeting themselves, and by dint of pleading get some of the attendants to stay to the evening service, but not all of them and if this pastoral oversight and appeal is intermitted for a few weeks, the attendance of the young folks at the church service at once declines. We do not believe that people—young or old—should be expected to attend two services in immediate succession. "It is asking too much, and it is not profitable. Either the six or half-past six young people's meeting on Sunday evening should be put on some other evening, or the second church should be given up. Of course we hold that the former alternative should be adopted. If the Young People's Society is working for Christ and the church" as it professes to do, it should be glad to subordinate itself to the interests of the church. Some pastors have said to us that they could maintain a strong Sunday evening service if the young people would hold their meeting on some other evening, but that the mere proposal of such a thing would create such opposition among the young folks that the harmony of the church would be seriously trespassed. We do not believe that. If young Christians are clearly shown that their meeting at this time is seriously to detract from the attendance at the church service, they will be found loyal enough to the church to transfer their meeting to some other evening.—Watchman.

UNDOUBTEDLY there is a wide-spread desire to-day on the part of the Christian people of the United States for a deep and genuine revival of religion. A man is blind, no matter what the statistics of church-membership or increase say, who does not see that the tone of public and private life needs to be lifted up, and that the influence of organized religion is not what we have a right to expect it to be. The news reaches us from many quarters that special meetings are being held, that evangelists are preaching, and that all the religious appliances are at work to secure the desired result. There is one note, however, that we miss. We do not hear so clearly as we could wish the note of prayer. The impression seems to be common that if we do this and that and the other we shall have a revival. But do we realize as strongly as the Scriptures warrant us in doing that after we have done all we could, the power to make the dry bones live comes directly from God, that He will have us realize our absolute dependence upon Him, and that He wills that we should pour out our hearts in earnest desire for the presence and blessing of the Holy Spirit!—Watchman.

Not by empty protestations against the pleasures of the world, and cynical denunciations of its enjoyments, but by our superiority to its perishing greatness, to its fading beauties, are we to express our redemption from its power.—Lorrimer.

THERE are people who would do great acts; but because they wait for great opportunities life passes, and the acts of love are not done at all.

QUESTIONS ANSWERED.

BY SENEX.

A sister writes me a pleasant letter in which she says that in answering her question I did not give all the circumstances. This is true. Some of the circumstances were such that if I had referred to them all, it would have been known, at least in that church, as to whom the question had reference. I try to avoid that, and I seem to succeed, for frequently letters come from two or three different states saying that their church was evidently the one in regard to which the question was asked. In view of all the circumstances in the case she mentions, probably the best thing was for the brother who thought the church had done wrong, to take his letter and join some sister church of the same faith and order, if any such was within reaching distance. For this was not a case where a pastor did wrong, it was the church itself. Yet even when the church does wrong a brother should be very patient and longsuffering.

A church is in the habit of calling the pastor annually. They have had a pastor some years. At the last annual election the balloting resulted in favor of a new pastor, who has not yet presented. But since that vote was taken a number of the members went to him and asked for his resignation, which he declined to give. He said his family would suffer if he left so abruptly. I am asked what ought to be done.

The custom of calling a pastor for only a year has its advantages and disadvantages. I strongly disapprove of it, but that is not now the question to be considered. When the church calls a man for a year, it has the privilege of declining to renew the call at the end of the year, and thus getting rid of a man whom the members do not wish to retain without any difficulty.

On the other hand, by calling a man for the definite time of a year, the church debars it from any effort to get rid of him during the contracted time. If he was called indefinitely, it would be the privilege of the church to ask him to resign when it seemed as if an end had been put to the church so long as they recognize that he is a good man, ought to act kindly and delicately. They ought to let some deacon or wise brother tell him privately the dissatisfaction is so great he ought to resign as soon as he can find another place. Better deal with an unpopular or dull preacher than to treat unkindly one whom God has called to preach.

If he is a bad man, then the church should act promptly and decisively, and not only demand his resignation, but bring him to trial. But there comes times when it is best for even a good man to change his lot. In that case the church should be made with the utmost regard for the brother's feelings and care not to injure his reputation, and thus interfere with his future usefulness.

But when a church has once extended an annual call to a man, he is bound from all sides to get rid of his office the year unless something comes up against him which was not known at the time of the call, and which, if known, would have prevented it. For example, if a pastor called for a year should get drunk any time in the course of the year, the church could be justified in rescinding the connection then and there. But unless something new has come up, the church is under obligations to keep him for the time agreed upon. And honor requires them to do nothing to make it unpleasant for him during that year. It is not honorable to use the annual call, and to try to undo its disadvantages. It is in his best, in the fear of God, to be a faithful preacher and pastor for the stipulated time. It is the duty of the church, in the fear of God, to give him a cordial support during that time. Let those who are dissatisfied with him, even if they are now the majority of the church, contain their tongues, and let him, kindly and privately, that the church will renew the call at the end of the year. This is the honorable course, and Christians should be the most honorable of men.

"I know you do not propose to answer historical questions, but as you have dipped into fashion once or twice, perhaps you will answer this. In the preface to the 'King of Great Britain, France and Ireland.' He was king of Great Britain, I know, because he was king of Scotland and united that kingdom to England. His mother was once queen consort of France, but what right did that give him to the French throne? And was he ever king of France?"

The claim of James was not made because of his mother, though the claim was almost as if that would have been. The kings of England had insisted they were the rightful kings of France for many years before James' day. Edward the Third made this claim, maintaining his right through his mother, Isabella, daughter of Philip IV. of France. When the sons of Philip, three of whom were on the throne, died, according to English law, Isabella was the heir. But in France the Salic law was in force which forbade any woman's being queen regent, and the crown descended to a cousin of Isabella's, Philip VI.

Of course French law governed France, but Edward insisted English law should, and he went to war to support his claim. The war continued many years after Edward's death, it is called "the hundred years' war." The English kings continued to use the title "king of France," till George III. had the good sense to drop it in 1801, nearly two hundred years after Edward had asserted his right. The right to the title was formally renounced in the treaty of Amiens between France and Britain. Only one king of France was ever brought to the point of admitting the claim of the English kings. Louis XIV. did it in a treaty with the Dutch, signed in 1678, in which he gave Charles II. the title of king of France recognized his right or paid any attention to his claim.

"Ought a Baptist who is living where there is

no Sunday-school but a Methodist one attend that, or send his children, or stay at home and keep them at home?" I would have a little Baptist Sunday-school of my own at home. I would get a catechism—Boycott's for the little ones and Spurgeon's for the older—A Bible or Testament for each, Pilgrim's Progress and Manly's Choice. Each child should have a Choice of its own. Because it is always a delight to children to be allowed to do something with older persons, father and mother should be understood to be a part of the class. When father hears the catechism, mother can recite with the others. When hymns are memorized in the Choice, let the children take turns in hearing all, including father and mother, recite them. And let Scripture be memorized by the older ones in the same way. The younger children can memorize hymns better than they can Scriptures, the rhymes helping their memories. And there is no trash in Manly's Choice to be avoided.

It would not be honorable to betray the trust of honorable Methodist parents who send their children to the Sunday-school by accepting a position as teacher, and teaching the Calvinistic doctrines of the Baptists, as, for example, the final perseverance of the saints. That would be to adopt the tactics of the Jesuits and betray trust. It is a very delicate situation. But if you are the parents whose children you taught that if you were teacher whenever any doctrinal point came up legitimately in the lesson you would teach the Baptist view and they acquiesced, there would be nothing wrong in teaching in the Sunday-school. But you must do nothing dishonorable nor must you shun to declare the whole counsel of God.

SHORT EXCERPTS.

Propped up on a lounge, I have been glancing over an old scrap-book, and will send some of the scraps.

"We do not sail in glory in the salt sea of our own tears, but in the red sea of our Redeemer's own blood."

"If there were nothing but showers, we should conclude the world would be drowned; if nothing but sunshine, we should fear the earth would be burned. Our worldly comforts would be a sea to drown us, if our crosses were not a plank to save us."

"To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, yet it is the nature of grace."

"He that hates reproof is brutish." He is brutish like an angry dog that snarls and bites while the fostering-thorn is being taken out of his foot; or like a vicious horse that strikes the groom while he is rubbing off the dirt."

In regard to self-seeking politicians. Secker says: "How many are there that have occupied public places with private spirits? While they pretend to undertake everything for the good of others, it has appeared that they undertook nothing but for the good of themselves. Such suckers at the roots have drawn away the sap and nourishment from the tree. They have set the mark of the devil on their foreheads, and their venom at the flames."

Speaking of hypocrites, he says: "The indigent are more indebted to their vanity than to their charity. They give alms, not so much for the poor to live upon as for the rich to look upon. This is employing the Master's coin for the servant's gain. Hypocrites are more zealous for the mark than for the deed. Sounding souls are seldom souls that are sound. They are like hens which no sooner drop their eggs than they begin to cackle."

Again: "Saints should resemble a spire steeples, smallness where it is highest; or those Orient stars which, the higher they are seated, the less they are viewed. Usually the greatest boasters are the smallest workers. The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise."

Again: "I have read of a painter who, being warmly reprehended by a cardinal for putting too much red in the faces of St. Paul and St. Peter, answered: 'I do not know how much they blush at the conduct of man, but I know how they blush at the conduct of man.' Were Abraham, the father of the faithful, now on earth, how would he disclaim relation to many calling themselves his offspring! Though there was less grace discovered to the saints of old, yet there was more grace discovered by them. They knew little, and did much; we know much, and do little."

Speaking of death, he says: "What though the flesh do return to dust, so the spirit returns to rest. What is the body of a man for the soul to live in, compared to the bosom of Abraham for the soul to lie in? Righteous Abel, the first sinner, was the first martyr; and the first sinner was the church triumphant. He offered up a sacrifice when the altar was sprinkled with his own blood. As his body was the first that ever took possession of the earth (in burial), so his soul was the first that ever had a translation to heaven."

He took upon a promise without a precept: he took upon a promise; to look upon a precept without a promise is the high road to desperation. One is like the cork in the net to preserve it from sinking, and the other is the lead to the net to keep it from floating."

"Those who would not fall into the river should beware how they approach near to its banks. He that crushes the egg need not fear the flight of the bird. He who would not drink of the wine of wrath, let him not touch the cup of pleasure. He who would not hear the passing bell of eternal death, should not finger the rope of sin. A person who carries gunpowder about him can never be safe, though he be as far from it as he can go. He who carries sin about him, will be compelled to go to gain. It swells like Elijah's cloud, from the size of a man's hand to such an expansion as to cover the whole sky."—RUPTICUS in Occident.

GENERATION OR REGENERATION?

It has become a critically vital question in religious circles, and that is in professing circles, and that is in professing circles, and that is in professing circles. It is the "children of God" in the highest sense necessary. Is the same spiritual constitution, by virtue of the common "Fatherhood of God" the spring of moral life in believer and unbeliever to whom Christ is preached, in "the pure in heart" as the wisest, in worshiper and blasphemer, in the Pauls and the Noras. Are righteousness and wickedness germs from seeds alike in essential quality, and do each grow on a good root to poisonous or balmy plant as environment may determine? Has "sonship to God" no element that will produce in the heart love rather than enmity toward God, and a will to obedience instead of rebellion? Do, or do not, men need a new spiritual birth?

Upon the decision depends the regard and representation we must give the Gospel. In the one case we must hold and declare it no more than an imperious elevating knowledge and impulse, and in the other know it to be a fresh creating power. Its being "born again" is simply an ennoblement of generation, if it only enable men to become better than they are; if it is regeneration it makes them other than they were. Which is it? This is the matter to be decided.

A very large and fast increasing portion of the preaching and literature that are claiming to unfold Christianity is based on a reversal of the view the church has almost universally held from its founding. Unless the church's view has been radically wrong an epidemic of misconception and a plague of deluding has come upon our times. The Gospel is being made to an astonishing extent merely "the divinity" of ethical systems our race has as yet gained. Its salvation is from incidental imperfection, not from constitutional depravity. All the capabilities and susceptibilities require are inherent and but wait education. Christ no more changes men's nature by a divine implanting than Buddha. It is not in him that they become partakers of the divine nature. They are born at first as they shall ever be, and any second birth is "traditional" in any way do they become "in Christ new creations."

This is the fundamental character of the "new theology." It breaks away from the old in rejecting the conception that we must receive Christ to have "power to become the sons of God" position that we have that relation whether we know anything about Christ or not, and whatever treatment we give him. It has no use for any part of the third chapter of John, but the first clause of the sixteenth verse. Paul it cannot endure because of his depravity dogma. It professes to accept Christ's teachings, but it would not say we should do to students. With growing boldness it assumes the right to construe Christ's words in all cases so that they shall harmonize with "advanced thought." It lays its foundation on "the nobleness of humanity," as Unitarianism does, and constructs thereon a Unitarianism content. The farther its work progresses the more Unitarian does it become and look. Its representatives and Unitarians are beginning to clasp hands, and mutually rejoice to find themselves agreeing so much more than they differ. When they agree in holding that men do not need regeneration, they will not see any disagree about Christ and the Scriptures. If the brotherhood between Christ and his people is in them only human reason will at length force the conclusion that it is no more in him. A Unitarian anthropology conducts to a Unitarian Christology. Not alone among Unitarians is coming to an avowedly Unitarian Christology, to be eligible for induction into denominational Christian pastorates. The scheme to Christianize heatnendom, not by preaching Christ the divine giver of eternal life to believing souls "dead in trespasses and sin," but by the amalgamation of his religion with heatnendom's, is no longer confined to avowedly Unitarian quarters. There is no reason why it should not be adopted by those who do not think men need to be regenerated for membership in "the household of God." Those who do so believe cannot adopt it.

—J. MALCOLM SMITH, in N. Y. Observer.

LITERARY.

New Books.

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

HOME OF THE BIBLE. A Woman's Vision of the Master's Land. Marion Harland. Illustrated. E. Holliger, Agent, 622 E. Madison street, Louisville, Ky. 146 pp.; morocco, cloth, \$3.50.

Whatever Marion Harland writes is sure to be interesting, and now that she has most delightful theme, she has given us a book of unusual interest. She describes in her bright, fascinating way a tour she took through Palestine. Having recently been over the same ground, we are in a position to judge of the accuracy of her descriptions. She has made good use of her eyes, and her wide reading as well, and the reader comes as near seeing Palestine as is possible short of a trip there. The illustrations, taken from photographs, are to the life and are well chosen. We are furnished, not only with vivid descriptions of the places visited, but with bright glimpses into the life and character of the present inhabitants of the land. There is a bright breeziness about the descriptions that is very pleasant. The attention is riveted and it is difficult to lay the book down when once one has begun to read it.

—MR. G. H. ANDERSON, of the Christian Herald, furnishes a graphic and true first of the Americans, and tells the sad story of their slaughter by the Turks. We cordially commend the book. It is interesting and instructive, and along the highest and best lines, too.

THE FIFTH GOSPEL. J. M. P. Otto, LL.D. Chicago: Fleming H. Revell Co. \$1.25.

This is the third edition of a well known book, and one that has been read by multitudes. It is a description of the salient features of Palestine, chosen with a view to illustrate the life of Christ. With a reverent, loving heart Dr. Otto tells of the land where Jesus lived and where He wrought His mighty works. There are incidental references to facts in Old Testament history, associated with the places described, as, for example, when the author speaks of Christ's interview at Jacob's well with the woman of Samaria. The book shows clear insight and wide study, and it is of solid value, and it abounds in helpful hints and suggestions. We do not wonder at its popularity.

MESSAGES OF TO-DAY TO THE MEN OF TOMORROW. George C. Lorimer, D.D., LL.D. Philadelphia, Pa.: American Baptist Publication Society. \$1.50.

We have heretofore congratulated Secretary Lowland on the character of the books being published by our Publication Society, and the volume before us gives occasion for further congratulations. The book is designed especially for young men, though it is helpful to all. They are the "men of to-morrow" to whom the "messages" are addressed. There are twelve of these messages, viz.: Knowing Their Own Fathers, Cherishing Ignoble Ambitions, Migrating to the City, Overcoming Timidity in Battle, Overvaluing Athletic Sports, Seeking Something for Nothing, Living Beyond their Means, Achieving Worldly Success, Keeping Bad Company, Dealing Honestly with Time, Cultivating a Love of Books and Receiving the Religion of Revelation.

These are earnest calls to young men to right living and high ideals. While not agreeing in all points with the chief author, we have found this book invigorating and refreshing.

FOR CHRIST'S CROWN and Other Sermons. David James Burrell, D.D. New York: Wilbur F. Ketcham. \$1.50.

We have here thirty-four characteristic sermons from this sterling preacher, whose published discourses have met with great favor. There are a charming vivacity and a delightful freshness about these sermons. The subjects are timely, and the discussion clear and vigorous, while the standpoint is orthodox. Deep reverence and high spiritually breathe forth from all these sermons. There is not a dull or a dry paragraph in the book.

MEMOIR OF THE VOYAGES OF REBEL AND VICTORY. By H. A. B. King. Boston: James H. Earle. \$1.00.

Our author attempts to do by sea what John Bartram did by land. The ship Rebel is prepared in the yard of "Satan and Flesh," and visits various ports. Ports Sensuality and False Religion. Wrecked, the ship is reconstructed into Victory, and starts on its voyage. It is taken through gulle by the ship Earthliness, into the port of Worldliness. After a checked experience illustrating the various ups and downs of a Christian's life, the ship casts anchor "within the veil." It is a happy idea, wrought out in an interesting and helpful way.

ALWAYS UPWARD. Burdett Hart, D.D. Chicago: Fleming H. Revell Co. \$1.25. For sale by C. T. Dearing, Louisville.

Dr. Hart is a live preacher, and here he discusses "Life—Its Methods, Aims and Awards." Under this a broad head we have twenty-four bright and timely sermons. Eight are about life, three are about the soul, three on character, three on responsibility, one on prayer, one on surprises, two on influence, one on loyalty to Christ, one on future worlds, and one on "still upward." All of them are instructive and interesting.

A NOTE from the American Tract Society informs us that the beautiful story, "Me'n Bluff," was taken from "The House on the Bluff," by Mrs. Julia MacNair Wright, which is published by the Tract Society. We gave neither the author nor the Society credit for it. But the fault is not ours, as we published the story as we found it in a Philadelphia paper in which it was credited simply "Exchange," and no author's name was given. If all the stories in "The House on the Bluff" are as good as that one, few more interesting books have been written. It is published by the American Tract Society, 10 E. Twenty-third St., New York City.

Magazines.

THE February number of the American Queen opens with a feature of unusual general interest. For the first time portraits of our generations of D. D. Moody's (as the name is spelled) are given to the public. The story this month is from the pen of that charming writer, Clara Louise Burnham. Other telling features include delightfully illustrated articles upon such home subjects as handy cupboards and closets, new means of lighting the house, a host of advice for housekeepers, or bridging over the hard-cresting season of late winter, valuable suggestions concerning "The Rising Generation," and helps from "The Mirror of Venus." New York, '78 Walker Street.

BETTER to stem with heart and hand. The roaring life of life, than lie, Unmindful, on its flowery strand, Of God's occasion, and his hand, Better with naked nerve to bear The needles of this goading air. Than in the lap of sensual ease forego The godlike power to do, the godlike aim to know. —J. G. Whittier.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1897.

FIRST QUARTER.

SUNDAY, FEB. 21.

THE FIRST CHRISTIAN
MARTYR.

Acts 6:8-15; 7:54-60.

MOTTO TEXT:—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

"And Stephen full of faith and power."—Stephen was one of the seven deacons chosen by the church to look after the finances. The apostles could not leave their work "to serve tables," and these "tables" were like those of the money changers in the temple which the Lord overthrew, the reference being to the money which was received and not to food. Stephen was probably one of the Grecians, that is of the Jews from foreign lands who spoke Greek as their every day language. He who is full of faith will also be full of power with God and man. Miracle working was not confined to the apostles. Stephen's miracles are not specified, but they were great ones and attracted widespread attention.

"Then there arose certain of the synagogue, which is called the synagogue of the Libertines."—Pompey carried away many thousands of Jews who were made slaves in Rome. These and their children had been in large numbers freed by their Roman masters, many purchasing their freedom. Returning to Jerusalem, they were called "Libertines," that is freed men. There were very many synagogues in Jerusalem, more than 400 the Talmud said. Men from the same country built synagogues for themselves, and the frequenters of five of these disputed with Stephen. "Asia" means the province of that name in Asia Minor.

"Disputing with Stephen."—Whether in public debates or in private is not certain. Probably he reasoned with them in these synagogues. Stephen's arguments to prove that the Lord Jesus was the Messiah, backed as they were by the miracles which he worked in the Lord's name, were unanswerable.

"Then they suborned men."—Bribed them, and instructed them in advance as to what they should say. As they could not answer Stephen's arguments, they determined to silence him. "We have heard him speak blasphemous words against Moses and against God."—The old story of Jezebel and Naboth repeated. The blasphemy against Moses "consisted in contempt of him and his institutions and was a capital offense."—Schaff.

"And they stirred up the people."—How long these suborned witnesses worked, there is no way of knowing. The common people were loyal to Moses and his institutions. To attack these was to rouse their patriotism as well as their zeal for their religion. It was important to these conspirators to get the people on their side, else the Sanhedrim would be afraid to do anything. The elders and the scribes could be relied on to go to any length against the fearless deacon.

At last they seized him and carried him before the Sanhedrim for trial. The Greek verb indicates that they were very violent in their seizing. "And set up false witnesses"—as in the case of Stephen's Master. Perjury is no new sin. "This man ceaseth not to speak blasphemous words against this holy place and the law."—The

holy place was the temple. The Sanhedrim met in a room in the temple inclosure, though not in the temple itself.

"For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us."—It may be Stephen had said nothing which they perverted into this charge. But as they were suborned, false witnesses they probably had no foundation whatever for what they said.

"And all that sat in the council."—There were 71 in the Sanhedrim, including the high priest, if all were present. "Saw his face as it had been the face of an angel."—God has various ways of indicating his presence with, and his approval of his saints. Stephen was accused of blasphemy against Moses, and his face shone as Moses' had when he came down from the mountain after being alone with God for forty days.

The lesson skips the great speech, one of the noblest ever delivered which Stephen made. "When they heard these things they were cut to the heart."—It seems that they interrupted Stephen. They were so angry they would hear no more. Cut to the heart means they were greatly enraged. How different from the "pricked in the hearts" of those who heard Peter. They were so angry, these chief priests and elders sitting as judges, that they snarled like wild beasts.

"But he being full of the Holy Ghost."—What a contrast to the spirit which filled them! "Looked up steadfastly into heaven."—God granting him a glimpse into heaven as he stood there facing death for his Lord's sake. "Saw the glory of God."—Some manifestation of God's presence. "And Jews standing on the right hand of God."—As though he had risen to receive his servant, or to go to his aid to strengthen him. "The Lord in heaven was not un mindful of Stephen's sore strait on earth."

"Behold I see the heavens opened, and the Son of Man standing on the right hand of God."—Surely they would yield their opposition to the Lord when they knew he was at the right hand of God. But far from softening or awing them, this increaseth their fury.

"Then they cried out with a loud voice." Do not forget that this was not a street rabble, but the highest judges, the rulers of the nation, who thus acted in a way to disgrace the lowest and most ignorant. Grave elders and stately priests stopped their ears with their fingers and rushed like wolves upon the quiet figure with the shining face.

The Romans did not allow the Jews to sentence any man to death. But it is thought Judea had no governor at this time, and the Sanhedrim dared more than they did when Pilate was in the city. Besides this was not a judicial execution. It was murder by a mob if the mob was composed of the highest in the land.

"And cast him out of the city."—They were not so crazed with fury as to forget that the law forbade executions in the city (Lev. 24:14) and they would give a legal look to their action by carrying Stephen out of the city and inflicting the death which the law directed for those guilty of blasphemy.

"And the witnesses laid down their clothes."—The law required the witnesses to throw the first stones. They took off their outer garments, their mantles, in order to use their arms better in throwing the stones. "At a young man's feet whose name was Saul."—Probably about thirty years of age. He was active against

Stephen, and being known as an enemy to him, the witnesses entrusted him with the care of their mantles.

"And they stoned Stephen, calling upon God and saying, Lord Jesus receive my spirit."—Which shows that Luke the writer of this story considered God and the Lord one. Stephen did evidently, as is shown by his praying to the Lord. "And he kneeled and cried with a loud voice."—That his enemies might know he forgave them. "Lord, lay not this sin to their charge."—Nobler words were never spoken, save "Father, forgive them, they know not what they do." "And when he had said this, he fell asleep."—The calmness of sleep after his cruel sufferings.

BIBLE WORK.

What Baptist is not interested in Bible work? I feel sure the Baptists of the country are Bible Baptists and are desirous of circulating the Bible, sending it into every nook and corner of this great country. It is estimated that there are in this country alone fully eight millions without the Bible. We should supply these teeming millions with the Word of God. When we have sent the Bible to China and other foreign countries of the earth, we have made no mistake. But in getting Bibles for our own use and for free distribution, we cannot afford to patronize the American Bible Society of New York. That Society has discriminated against the Baptists time and again. The American Bible Society is compelled to do this, I suppose, because of its large Pedobaptist constituency. If it were to give us correct translations, Pedobaptists, no doubt, would withdraw their contributions and support. The Society is directly and indirectly doing what it can against Baptist principles. Baptist boards in doing Bible work, should not, to my mind, patronize and encourage such a Society. But where can we get Bibles? I am glad to say the American Baptist Publication Society can furnish the public with Bibles. It is the only Baptist Bible Society in the country. It is ours. It belongs to no section, but the Baptists of the whole country. Dr. J. B. Gambrell, in the *Baptist Standard*, of Waco, some months ago, said: "This is the grandest single Baptist institution in the whole world and ought to be cherished by every lover of the truth." Dr. J. B. Hawthorne, the worthy pastor of First church, Nashville, Tenn., in a speech delivered a year or two ago, said: "It is the one institution of which every Baptist in the wide world can afford to be proud. Into every nook and corner of this great country its books and periodicals have gone to enlighten and elevate and save the people. With its magnificent facilities, directed by many of the brainiest and best men of the nation, and with the moral and material support of nearly four millions of Baptists, it is destined to accomplish wonderful transformations in this and other countries." This Baptist Bible Society, the only one that we have in the country, has given away to the poor and destitute, in this country alone, over a half million Bibles, not taking into consideration the thousands and tens of thousands that have been given away on foreign lands. Every state and territory in the Union has been assisted; wherever Baptists do mission work, the Society has gone with Bibles and Testaments for free distribution. The Baptists of the whole country should support and stand by this, our only Bible So-

ciety. The Foreign Board at Richmond, Va., has received several thousand dollars for its Bible work on foreign lands. Over half million dollars have been given our own Southland, in the past thirty years. Money is greatly needed for our Bible work. Who will send us a contribution for this special work? Every cent raised will be sacredly used in Bible work and Bible work alone. The church at Calvert, Texas, sends us \$50, for the work; Midlothian, Texas, sends over \$30; Muscogee, Ind. Ter. over \$45; Atoka, Ind. Ter. \$25, and many other churches smaller amounts. Two good women send us \$10 each, four \$5 each, three brethren have recently sent us \$10 each, two who love the work send us \$25 each and the good work goes on. Many have responded with smaller amounts. You can give to no greater work than Bible work. In consideration of what has been done and what is now being done, can we afford as Baptists to turn our backs on the Bible work of this great Bible Society? I do not think we can. I do not believe the Baptists of the country will do it. Let us make this Bible Society a power for great good in this country. We can do it and will we not? I believe we will. Who will respond?

Yours for the Bible,
W. C. LUTHER,
Bible Secretary, American Baptist
Publication Society,
Dallas, Texas.

THREE GREAT NEEDS.

BY E. J. WILLINGHAM.

The Lord blesses the people who obey his command to give the Gospel to all nations. He is greatly blessing the work on the Foreign fields. For the advancement and strengthening of the work there are three great needs. Let us consider these.

1. EARNEST PRAYER.

We have not prayed for the coming of God's Kingdom as we should. Souls are dying and need the Gospel. We should pray for laborers to be sent, for those who have been sent. God's plan is for us to ask of Him, and for Him to give in answer to prayer. He is the same unchanging God who heard and answered Abraham and Jacob and Elijah. He will hear and answer us. Let us earnestly plead with Him for the work. He can and will open the hearts of His people. We have the means; the question is, Will we give for the salvation of lost men or use ourselves? Some are giving cheerfully and liberally for the work. Let us pray the Lord to open the hearts of many, very many, of our people to give the Gospel, and of the heathen to receive the glad tidings.

2. MISSIONARY PASTORS.

We need for more of our pastors to believe earnestly in missions, and to realize that they are God-appointed teachers and leaders. The church will give for missions where the pastor yearns for the salvation of a lost world, and does his full duty in teaching and leading his people. A live missionary pastor will make a missionary church. The pastors are God-appointed leaders. If they are indifferent or afraid, comparatively little will be done. If strong and earnest, much will be accomplished. To work up his church in missions, the pastor needs three things: 1. Convictions of God's truth; 2. Courage to speak the truth; 3. Consecration to lovingly, earnestly, patiently press the truth until he "brings things to pass."

There are over ten thousand preachers (not all pastors) in the

bounds of the Southern Baptist Convention. If they were all awake on Missions, our forces at the front would soon be greatly increased, and angels would rejoice over thousands saved in lands of darkness and sin. Let us pray for our pastors. May God's Spirit come upon them, moving them to do their full duty, leading out their people in this great work, fearing not, forbearing not.

3. GIVING SYSTEMATICALLY.

We put giving first, for many do not give at all for foreign missions. What would Christ say to such, if here in body to-day? His last command was foreign missions. When he appeared to Saul it was to call him to foreign mission work. He wants this work done. He calls on us to take part. We are entrusted with the work of giving the Gospel to a lost world. We should give time and effort and means, the best we have, for this work. In our churches we should arrange and plan for all to give regularly. Let it be taught that each one who loves God should help to advance His Kingdom. Before the set time for gathering the gifts of the people it is best to inform them of the work. Let all know of what is being done, and each and every one be called on to give. It is well to remember that no system or plan will work itself. There must be one or more earnest hearts back of any plan. We need a plan in every church, but we need more in each church one earnest heart. One person fully consecrated will make a plan.

God give us, both pastors and people, a yearning for the lost, so that constantly we will bow in prayer before Him for this work, and in His name faithfully do our duty in giving the world the Gospel.

NOTHING could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands. Mackay, of Uganda.

In the economy of God, no effort, however small, put forth for the right cause, fails of its effect. No voice, however feeble, lifted up for truth, ever dies amidst the confused voices of error.—The Scottish Reformers.

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PROF. HARRIS' MEMORIAL SERVICE AT THE SEMINARY.

INTRODUCTORY REMARKS OF DR. F. H. KERFOOT.

We meet to-day under the shadow of a great loss. Our beloved colleague, professor, friend, Prof. Harris is dead. The one thing that takes hold of my mind most of all just now is the sense of loss. There are of course many aspects in which this providence may be regarded. And others will speak from one or another of the different points of view. To me, however, the overwhelming sense is a sense of the great loss sustained.

When Dr. Broadus died, not quite two years ago, it was in some respects the darkest day in the history of the Seminary. For when Dr. Boyce was taken, Dr. Broadus was left. But when Broadus was taken, Boyce and Broadus were both gone. It was a dark day. A great chasm was formed. The loss of such a teacher as Dr. Broadus was irreparable. He had also the hearts of the denomination, and was a recognized leader. The Board of Trustees felt that at that time nothing less would do than to put into the Seminary the best teacher that could be found, and he must be a man who also had the hearts of the people, and was a denominational leader. That man of all others in the South very clearly was Prof. Harris. His name as teacher was only second to that of Dr. Broadus. His influence in the Southern Baptist Convention was hardly second to that of any one. He was not always conspicuous in shaping the affairs of the convention; he rarely made a speech before the body; yet his connection with the Foreign Mission Board gave him naturally great influence. And he was so wise and judicious in the work of the Convention that for years he was appointed chairman of the committee that really shaped the whole of its work. There was hardly any other man whose election to our faculty could have carried so much of confidence and repose to the people as did the election of Prof. Harris. He was not elected to fill Dr. Broadus' place. But he was elected to give reassurance after the loss of Dr. Broadus. Many friends of the Seminary breathed easier when they knew that Dr. Harris had been elected as a member of the faculty. They felt that if a great teacher had been taken, a great teacher had also been gained. They felt that, if consummate ability and tact and skill had been lost, marvellous ability, and wisdom, and prudence, and tact had also been put where they were in a position in great measure to counterbalance the loss. And so we picked ourselves up from the stunning blow, and started on our way with hope greatly strengthened.

Alas! We have now lost Prof. Harris too. And what a loss! We did not feel ready for the loss of Dr. Broadus. We felt just as little ready for the loss of Dr. Harris. He seemed so necessary. He was in a position to render such peculiar service. He had the confidence of everybody. He was known to be so wise, and discreet, and cautious, and safe. How much of hope goes out with such a life!

But though cast down, we are not in despair. While Prof. Harris did not live to do all for the Seminary that we had hoped, he yet did the important work for which he was appointed. The chasm that called for him was bridged. The Seminary was lifted

over a very dangerous and difficult place. And the God who took care of us then can take care of us now. Sadly yet trustingly we say, "They will do more."

I should be only too glad to give expression today to my own feelings at this time. I should be glad also to give my own estimate of the noble character and qualities of my dead friend. One of the cherished memories of my life was a remark from his own lips that "We had been intimate friends for twenty years." Until then I had rather looked up to him. It was pleasant to hear him put it that way. I should be glad to bear my tribute to the worth of Prof. Harris, but others are to speak, and I must not detain you. A few brethren will be asked to speak upon special points; then we shall have, I trust, informal remarks from those who wish to pay a tribute to his worth.

UNION EVANGELISTIC MEETINGS.

New words, and new use of words, is no longer a new thing. The word "evangelist" used to mean a preacher of the Gospel, but it has come to mean a special preacher.

The Christian world is very much divided on the subject of, what is commonly known as, union evangelistic meetings.

How to reach the masses with the Gospel, has long been a perplexing question with pastors and all thoughtful Christian workers. Whatever may be said of the environments of any local organization of professed Christians, of its numerical and financial strength; its chief aim is, or should be, the salvation of souls. But the mere desire for this does not suffice, nor does trained effort always succeed. The danger is that machinery will be depended on too much. Machinery is a good thing in its place, and in reasonable quantities. The best religious machinery will need oiling frequently, and copiously, with the oil of God's grace; and the only power that can make any sort of religious machinery move effectually, is the power of the Holy Spirit. As it was in the days of the Apostles so it is to-day; whatever is done must be accomplished *animus et fide*. Mr. Moody is a man of great courage and faith, but after many years of experience he says there is danger of trusting to machinery more than to God. It is fair, however to look at this subject from both sides, and we will proceed to do so in the light of some personal experience as well as that of others.

I. SOME ADVANTAGES OF UNION MEETINGS.

Many of the churches in all denominations are occupying exalted positions which are too high for the masses. This is more apparent in the cities where the masses, for the most part, are located. A union effort sometimes serves to bring these self-exalted churches down to a useful position. Pipe organs and brasses carpets do not draw the masses.

Then there are many who make excuses for not becoming Christians; such as those who say they are bewildered on account of the existence of so many denominations, and do not know which is right. This class of unconverted persons may be more likely to be reached by the Gospel in union meetings.

Then, again, there is said to be strength in union. A greater number of Christian workers are thrown together in a special effort to lead souls to Christ, and each of these receiving encouragement from the others. Besides this, a greater number of the unconverted are brought under the influence of

the Gospel. Such union efforts are calculated to arouse a general interest among the people of any community, and especially among the unconverted class.

A revival of religion in the hearts of the Christian people of any community is essential to the awakening and conversion of souls in their midst, so far as human instrumentality goes.

II. SOME DISADVANTAGES OF UNION MEETINGS.

One of the most conspicuous disadvantages is that so many churches wait for the special union meetings for converts and ingatherings. This is hurtful to any church and often results in throwing out a hurtful effect over the community where such a church is located. It also leads to a dependence on the preaching of a pure Gospel and the Holy Spirit.

Another disadvantage is that a large number of persons will be brought into the fellowship of the church under excitement and undue methods without conversion. Most of the evangelists at the present time seem to think that their reputation and success depends on numbers. This leads to all sorts of unscriptural efforts to count conversions or rather professions.

The signing of a card may mean much, or little, but it is feared that it frequently means nothing, so far as the accomplishing of good, or being benefited, is concerned. If there is any good to result from the signing of a card, it will depend on the wording of the card, and the spirit in which it is signed. The filling of newspapers with loud sounding reports of conversions in special evangelistic meetings often has a reflex influence which is calculated to make sceptics. Why is this true? For the reason that the so-called results do not last and the so-called converts do not hold out. It requires thought, honesty and prayer to keep out of hurtful methods in special evangelistic meetings, whether union, or otherwise. Mr. Moody has recently expressed his views on this very point, after years of experience. He says a revival of religion to be effectual, and lasting in its results, must begin in the local church. This is coming back to the Apostolic example. The greatest revival of religion during the days of the Apostles was on the first Pentecost after the ascension of our Lord, and that started in the local church.

Then another disadvantage, is found in the fact that the pastor seldom, if ever, succeeds in getting and keeping an influence over those brought into the church as the result of union meetings, that he would have if the meeting were conducted in his own meeting house, and with his own congregation. He will, also, have greater difficulty in training such converts, and probably greater need of discipline, or worse still allow the church to suffer from the presence of unconverted or unruly material in the church. Even where a pastor is assisted in a series of revival meetings in his own church, by a brother pastor, many of the new converts, if not all of them, and often a respectable number of the older members allow their heart to go home with the assisting pastor, never to return till he returns to become their pastor, which position he holds with much popularity, till he, in turn, suffers the same fate with his predecessor.

Sometimes that which purports to be a union meeting fails to be such only in name. Usually the denomination of which the evangelist is a member, is the prime mover in the effort, and not infrequently is it the case that, questionable methods are used for the sake of getting a greater share of the results. Not

only so, but the temptation to preach the doctrines of one's own denomination, is as great with the evangelist, if he be conscientious, as with any other preacher. This would make the enterprise unadvised, and therefore, become objectionable, and leave a bad influence. This same trouble sometimes arises where all the local pastors, representing different denominations, engage in a series of union meetings preaching in turn. It is hard to keep denominational tenets, and denominational lines, from becoming conspicuous in such meetings.

Again: It is getting to be fashionable, with some evangelists, to take advantage of the occasion, to set forth heretical doctrines. Their method is to pose as preachers whose great ambition is to see souls brought to a saving knowledge of Christ, and after having gotten the ear of the people, they proceed to unload themselves, little by little, thus poisoning the minds of unsuspecting persons and thereby, forcing pastors and churches to become *particeps criminis* in the heresy thus set forth, or else rise up and condemn it. The latter is often neglected, for the sake of peace, and the good that may have been done independent of the heresy, or for the lack of backbone on the part of those who object to the heresy taught.

The great difficulty in the matter of revivals is, that many are disposed to depend too much on men and machinery, and too little, on the preaching of a pure gospel coupled with a consecrated effort and earnest prayer for the Holy Spirit's presence and influence.

"Not by might nor by power, but by my spirit saith the Lord of hosts."

WM. J. HOLTZCLAW.
Fairmont, W. Va.

THE TREASURY OF RELIGIOUS THOUGHT for February 1897, opens with a timely illustrated selection appropriate to Washington's Birthday, which is also noticed in the editorial. The leading sermon is "Grace without Measure," by Rev. W. B. Waller, which is followed by one of Dr. W. E. Barton's able sermons on Faith, and by outlines and selections from sermons by Mr. Moody, Dr. J. L. Scudler, Bishop Mallison, Pres. M. W. Stryker and others. Applied Christianity is represented in selected articles by President Tucker of Dartmouth, and Professor Graham Taylor of Chicago. There is an interesting illustrated article on Travel in Palestine; an able review of Theological Thought in Germany, by Professor G. H. Scholde of Columbus. E. B. Treat, Publisher, 5 Cooper Union, New York.

MARRIED.

At the home of the bride's parents, Mr. and Mrs. Ship Parke, Madison county, Ky., Dec. the 10th, Mr. Frank Burgin and Miss Elizabeth Parke. Rev. A. P. Turner officiating.

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Dear Dr. Christian:
Many thanks for your book. It is a really able piece of reasoning. The "case" of your opponent is fully and fairly stated. The evidence is sifted and re-sifted. The utmost care is taken in facing the whole facts. Contrary witnesses are called into court, examined and cross-examined, but the verdict is complete and crushing. Dr. Whittitt's theory is dissipated into thinnest mist.

With many thanks,
I am sincerely yours,
J. CLIFFORD.

CROZER THEOLOGICAL SEMINARY,
CHESTER, PA., DEPARTMENT
OF CHURCH HISTORY.

Rev. J. T. CHRISTIAN, D.D.
My Dear Bro:—I have to acknowledge your courtesy in sending me a copy of your "Did They Dip?" which came a few days after my last letter. I have read it carefully, and thank you for your diligence in bringing together the fullest collection of testimonies yet collected on the subject. You knew, of course that I did not agree with your view, and I cannot honestly say that after reading the book we are any nearer agreement. But you give the evidence with sufficient fulness and accuracy to enable every reader to form his own judgment, and that I think no small merit in any book. If I were to add a criticism—I cannot enter into any real discussion—it would be that, in my judgment, you do not sufficiently discriminate between the value of contemporary testimony—the sources, as historical scholars call them—and opinions of modern writers, many of whom, it must be added, however great their authority in some things, are comparatively valueless on this point because their attention has not been directed to it and they have made no real investigation of the subject. Very truly yours,
HENRY C. VEDDER.

BAD food makes bad blood; so bad company, books or people make bad morals.

ONLY.

Only a seed; but it chanced to fall In a little cleft of a city wall. And, taking root, grew bravely up Till a slay blossom crowned its top.

OUR PULPIT.

"TWO IMMUTABLE THINGS."

BY C. H. SPURGEON.

Yes, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.—Ezekiel 16:8.

During this last summer, I took a little journey into the country, as I had an opportunity of preaching and visiting in the region where I lived as a little child, and where I afterwards spent some of my school-boy days.

Biographies are generally interesting if they are biographies; that is to say, if the events of the person's life are truly told; but I think that the most interesting biography to any man is his own life.

Here, then, is our text: "Yes, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." My remarks upon it will be, first, that it was a covenant freely made; secondly, it was a covenant entirely of love; thirdly, it was a most sure covenant; and in closing, I will try to show you that this covenant involves very gracious consequences.

Beloved, the time of our conversion, the time when we joyously realized that we were saved, was a covenanting time. The covenant itself, as to God's part in it, was made with Christ on our behalf or over the earth; it is older than the hills, it is as ancient as God himself.

comes into practical, experimental connection with ourselves when we believe in the Lord Jesus, rely upon his atoning sacrifice, and depend upon his promises of grace. I repeat that converting times are covenanting times. We made a covenant with God then; we said,—

"Thy done! the great transaction's done; I am my Lord's, and he is mine: He drew me, and I follow'd on, Charm'd to confess the voice divine. High heaven, that heard the solemn vow, That vow renew'd shall daily hear: Till in life's latest hour I bow, And bless in death a bond so dear?"

The covenant was also on God's part, for he has promised to save all those who trust him; and that promise became ours when we trusted his dear Son. All the promises of the covenant of grace became promises made particularly to ourselves when we received the seal of the covenant by believing in the Lord Jesus Christ.

It is a somewhat singular thing that, in this chapter, God does not say anything about Israel's part of the covenant; he seems to pass that over as though it were never worth mentioning. The nation had so entirely forgotten it, and had been so altogether untrue to it, that the whole stress of the chapter seems to lie on what God did, how God kept the covenant. Though the sin of the people is brought to their remembrance, yet the Lord does not say to them, "Ye entered into covenant with me," but he says, "I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine."

Yes, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." My remarks upon it will be, first, that it was a covenant freely made; secondly, it was a covenant entirely of love; thirdly, it was a most sure covenant; and in closing, I will try to show you that this covenant involves very gracious consequences.

In the first place, it was a covenant freely made. The context tells us that this child, with whom God entered into covenant, was one who could not have had any claim upon him. It was a covenant which he made at his own suggestion, out of the greatness of his own love, for the nation of Israel, of which he speaks, had nothing in its pedigree to suggest it.

There are some who do not believe in the depravity of human nature. I must believe in it if I am myself a fair specimen of human nature; and every man who has watched his own heart, and has any idea of the sin which dwells

within him, will know that his origin is tainted, that from the very first there is a tendency to evil, and only evil; and, therefore, that there is nothing in him as to his birth that can command or deserve the favor of God. If God enters into covenant with unfallen man, man is so significant a creature that it must be an act of gracious condescension on the Lord's part; but if God enters into covenant with sinful man, he is then so offensive a creature that it must be, on God's part, an act of pure, free, rich, sovereign grace. When the Lord entered into covenant with me, I am sure that it was all of grace, nothing else but grace; and I think that all of you who know what that covenant means, and can claim an interest in it, will say, "In my case, at any rate, it was of grace, and of grace alone."

There was also nothing in our condition to commend it. This poor child had never been washed or clothed, it was left in all its filthiness to die; there was nothing about it to commend it to the attention of the passer-by. And what were we by nature? Oh, dear friends, let us think, with shame and confusion of face, of what we used to be before we knew the Lord.

"Backward with humble shame we look On our original; How is our nature dash'd and broke In our first father's fall!"

We were not all of us open, profigate sinners; some were, however. If I speak of drunkards, and swearers, and fornicators, and the like, I may add with the apostles, "And such were some of you; but ye are washed." And others of us, who were not suffered to run in these evil ways, yet with our hearts, with our thoughts, with our tempers, and with our spirit, we sinned grievously in the sight of God. When I remember what a den of unclean beasts and birds my heart was, and how strong was my unrenewed will, how obstinate and rebellious against the sovereignty of the divine rule, I always feel inclined to take the lowest room in my father's house; and when I enter heaven, it will be to go among the less than the least of all saints, and with the chief of sinners.

Yes, dear friends, it is only too true there was nothing in our condition to commend us to God, or to induce him to enter into covenant with us. It was just because he would do it, because he will have mercy on whom he will have mercy; because, when he is showing the greatness of his mercy, he feels that he may as well show it where it is most needed; so he looks out, not for merit, but for misery; not for deservings, but for undeservings. According to the riches of his grace, he abounds in mercy towards the very worst of us, pardoning our sin, passing by our transgression, and blotting out our iniquity.

It was, then, a covenant freely made because there was nothing in our beauty to warrant it. Indeed, there was a total absence from us of everything that might be reckoned comely and beautiful. Are you now penitent? Yet, then, your heart was harder than adamant stone. Are you now believing? Then, you were an unbeliever. Are you now zealous for God? Then, you were rather zealous against him, or if not, you were quite indifferent to divine things. Is there any virtue, is there any praise, is there anything of good repute in you? It was not there when God entered into a covenant with you. If there was any beauty in the wife who is

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mentioned in this parable, it was after the marriage; but before, she was cast out, she was not grown. Whatever was there, was undeveloped, and worse still, unclean. And in that day when Jesus took us to himself, and we took him to be our Saviour, there was nothing as yet apparent of that which his grace has now wrought in us; it was totally absent then. Oh, brothers and sisters, let us praise and magnify that free grace that ever entered into covenant with you and with me!

That is the first point, it was a covenant most freely made.

II. But we cannot linger long on any one part of our glorious subject; so we notice, in the next place, that it was a covenant entirely of love.

Taking our text in its connection, we learn that this covenant was a marriage covenant. It was a very wonderful thing that God should enter into a marriage covenant with his people; but he has done so. The Lord Jesus Christ has taken upon himself our nature, and has become bone of our bone and flesh of our flesh; so that, when Paul is speaking of marriage, he says, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." And then he adds, "This is a great mystery; but I speak concerning Christ and the church," which means that Christ has joined himself to his people, and become one in nature with his chosen henceforth and for ever. The Lord Jesus Christ hath taken his people to be henceforth as joined unto him as the wife is joined unto her husband. They become one; and so does Christ make his people one with himself. This is a very easy thing to say, but it is an almost impossible thing to compass and understand. Can it be really so, my soul, that thou art wedded to the Son of God? Is it really so that he says, "Yes, I swore unto thee, and entered into a covenant with thee," and that covenant is a covenant of marriage by which he has joined with him all his people unto his own heart, world without end? Catch that thought if you can, and enjoy all the comfort of it; but give God the glory for such wonderful condescension.

"On such love, my soul, still ponder, Love so great, so rich, so free: Say, whilst lost in holy wonder, Why, Hallelujah, such love to me? Grace shall reign eternally."

That it was a covenant which was meant to be entirely of love, is proved by the way in which it was carried out. See how it is said, "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head;" and so on. This is a covenant all of love, for these are all love-tokens, love-gifts to the beloved one. And, dear friends, I would not

have you forget that it must be a covenant all of love which God has made with such creatures as we are, because it could bring the Lord no profit. What benefit could he get from us? He may well say, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." What glory can we bring to Omnipotence! What tribute can we render to him who is Possessor of heaven and earth?

"Could my zeal no respite know, Could my tears for ever flow?"

of what use would they be to him? No; if the Lord enters into covenant with us, it cannot be for any gain to himself; it must be only out of a desire to benefit us. Wherefore, let us bow in reverent adoration of the unselfish, self-created love of God to us, which we have known since that dear hour which brought us to his foot, and he entered into covenant with us, and we became his own. Surely I have said enough upon this topic to suggest many a grateful thought within the minds of God's people.

III. But now I want to carry you with me to another point; that is, thirdly, it was a most sure covenant: "I swore unto thee, and entered into a covenant with thee."

The covenant which God makes with believers is intended to remain for ever. It is not something which may be broken in a few hours, like a child's toys; it is an everlasting covenant. Read that 60th verse: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." How I love to get among the everlasting things! You know in Canada, they build palaces of ice in the winter time, and very beautiful things they are; but then when spring comes, where are those palaces? And in summer, the very foundation upon which they were built has melted back into the St. Lawrence. God does not make with his believing people covenants like those ice palaces; his covenant stands secure though earth's old columns bow. If God has promised to save thee—as he has done if thou believest in Jesus—he will save thee in the teeth of death and hell. Rest thou sure of this, and say with David, "He hath made me an everlasting covenant, ordered in all things and sure." Here is something to rest upon: "I swore unto thee, and entered into a covenant with thee." He intended it to remain.

And in proof that he intended it to remain, he ratified it by an oath. Even among men, where there is an oath, there should be an end of all question; and if Jehovah lifts his hand to heaven, and swears, who shall, after that, dare to suggest that a question is possible? In the day in which we believed in the Lord Jesus Christ, he did, as it were, swear unto us: "Surely, blessing, I will bless thee." "He that believeth and is baptized shall be saved." We needed nothing more than the promises of Jehovah to rest upon; but, "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in

which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." My soul, be thou full of comfort, for the God who entered into covenant with thee has ratified that covenant by an oath.

"His oath, his covenant and his blood, Support me in the sinking flood; When all around my soul gives way, He then is all my hope and stay: On Christ the solid rock I stand, All other ground is sinking sand."

To make a covenant even surer than by an oath, men were accustomed to seal it by a sacrifice. They struck hands, and then they said, "Let us kill a bullock, let us slay a lamb, and the blood shall be the token that this covenant is made between us." Now, beloved, you who believe have the precious blood of the Lord Jesus Christ, as of a lamb without blemish and without spot, to confirm the covenant of grace. God cannot break it; if thou believest in Jesus, he must save thee, by the pledges of his own Son's life and death. If thou truly believest that Jesus is the Christ, thou art born of God. If thou believest that God raised him from the dead, thou shalt be saved. If thou art trusting alone in him, he cannot, he will not cast thee away, for the sacrifice of his Son makes the eternal covenant sure. Is not the blood of Jesus called "the blood of the everlasting covenant?" And herein we see the covenant most surely established.

I would have you notice, in our text, that the covenant is remembered by God. It is he who says, "I swear unto thee, and entered into a covenant with thee." He does not forget it; he does not want to forget it; he does not intend to forget it. He says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." The Lord remembers what he did when he swore that he would save his people, and when he gave Christ to make the covenant sure.

Yet once more, this covenant will be remembered by him forever. I will read again that sixtieth verse: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." And then the sixty-second verse: "And I will establish my covenant with thee; and thou shalt know that I am the Lord." He made a covenant with Noah that he would not again destroy the earth with a flood, and he promised to hang his bow in the cloud as a token of that covenant; and he has done so to this day. He has not destroyed the earth with a flood, and his covenant, which he has made with the greater Noah, who is our true Rest, stands fast, and shall still stand fast when heaven and earth have passed away.

I want you to think with deepest gratitude of this wondrous condescension, that God should ever have entered into such a covenant with you and with me. Why, if I believed what some preach about the temporary, trumpety salvation, which only lasts for a time, I would scarcely be at all grateful for it; but when I know that those whom God saves he saves with an everlasting salvation, when I know that he gives them an everlasting righteousness, when I know that he settles them on an everlasting foundation of everlasting love, and that he will bring them to his everlasting kingdom, oh, then do I wonder, and I am astonished! Such a blessing

as this to be given to you, and given to me!

"Pause, my soul! adore, and wonder! Ask, 'Oh, why such love to me?'"

Sit still and meditate till your hearts burn within you because of this amazing love.

IV. I finish by noticing that this covenant involves very gracious consequences. Let me read the text again: "Yes, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Read those last three words again: "Thou becamest mine."

Beloved, if God has entered into covenant with us, we have become the Lord's. Whose were you before? The world's? Your own? The devil's? Well, we will not dispute with the many claimants; but now you can say, "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

"Thou becamest mine." Do you recollect the spot,—perhaps it was your own little room,—where, as a youth you sat, after having long prayed and wept? And at last you felt that Jesus was yours; and you sat still, and you said to yourself, "Yes, I am his, every bit of me. He has bought me with his blood, I am his." Do you remember those first few days in which you felt half afraid to do anything lest you should grieve that dear Lover of your soul? Then you wanted to do everything that you might please him whose servant you had become. I remember a verse of Scripture, which, as a young believer, I used often to repeat: for it was very dear to me. I dare say you love it too; it is this: "Bind the sacrifice with cords, even unto the horns of the altar." We did feel then that we were wholly Christ's; do we feel it as much now? "Thou becamest mine." To come back to the marriage covenant of which the Lord speaks,—when the husband put the ring upon his bride's finger, he said to her, "Thou hast become mine." Do you remember when you felt upon your finger the ring of infinite, everlasting, covenant love that Christ put there? "Thou becamest mine." Oh, it was a joyful day, a blessed day! Happy day, happy day, when his choice was known to me, and fixed my choice on him!

Now, beloved, we ought to be the Lord's more and more. Ever since we became his, we have been the objects of his love and mercy. He has done everything for us. I cannot tell you what he has done, nor can I tell you what he has not done; for everything that could be desired and wished for, Christ has done for you and for me. This long list which he gives here of how his spouse was clothed, and shod, and adorned, and crowned, reminds me of that verse in the 103rd Psalm where the list of benefits reaches its climax: "Who crowneth thee with lovingkindness and tender mercies." Well now, after having experienced the blessings of this covenant, we ought to love our Lord Jesus Christ better than ever, and we ought to feel that we are more and more completely his than ever we were in our lives.

If that be our feeling, it will lead us practically to renew the bond of the covenant. "Thou becamest mine." After all that the Lord has done for us, let us become his again; let us come and yield ourselves up to him once more. If any of you have backslidden, or grown cold towards your Lord, come and renew your vows unto the Most High. Say, with me, "My Savior, I repent not of having yielded myself to thee; but I do repent that I have not more fully carried out my resolve

to be wholly thine. If I had never trusted and loved thee before, I would desire to begin to trust thee and love thee now, for thou art unutterably lovely, thou art unspcakably worthy of the confidence of every redeemed man and woman." Let us each come, and lay our hand once more on that dear head which was bowed with the burden of our sins, and look up into that dear face which has brightened our life so often with its loveliances; and let us now surrender ourselves fully, perfectly, joyfully, over again unto him whose we are, and whom we serve. God help you to do it!

And you who have never done so, may you come to Jesus this very moment! Your only hope lies in him. God says by the mouth of his servant Isaiah, "Behold, I have given him for a witness to the people, a leader and commander to the people." There is no covenant between God and man except in Jesus Christ. Come, then, and take Christ as your Savior; and God has sworn to thee, and entered into a covenant with thee, that he will never cast thee away, but thou shalt be his in that day when he makes up his jewels. God grant it, for his name's sake! Amen.

NEVER during the past century has the Church of Christ had such an opportunity for the spread of the Gospel as now presents itself. Never has the world manifested a greater interest in religious teaching. All substitutes for Christianity have proved a failure, and the nation is seeking once more for the old paths, the good old way: Let the church arise and make ready for the work.—Moody.

Just as long as we busy ourselves with this twaddle of a new creed, just so long will the evil one rejoice; he is taking us away from the main issue. Let any preacher rise up and strike sin, strike it with all the force of an apostle; and then show the only remedy for sin; not a readjusted social condition; not a creed, revamped to suit some constitutional interrogation point; but the blood of Jesus Christ which cleanses from all sin;—let him do that, and he will do the world a vast deal more good than try to smooth the edges of the book which calls sin sin, and makes no apologies to the reader. The delightful shutting down on idle discussion with free thinkers, in the recent correspondence of Mr. Moody with some folks in New York, should be an example to us all.—Geistweit.

Do not so desire to follow Christ in the Garden of Gethsemane as to refuse following him to the carpenter's shop, if providence now calls you to it.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, FEBRUARY 11, 1897.

DR. H. H. HARRIS DEAD!

The announcement of the death of Dr. H. H. Harris sent a thrill of sorrow throughout the land. The deepest anxiety had been felt for weeks lest his serious illness should terminate fatally. He was so good, so strong, so wise, so loved, and so needed that it is hard to realize that he is gone, just at the height of his usefulness—like a summer-dried fountain, when our need was the sorest.

He had all his life been frail, yet he was abundant in labors and efficient in service to an astonishing extent. A recent attack of grip aggravated and developed an old trouble, and he sank under it. He kept up his work in the Seminary until after the intermediate examinations, when he sought rest and recreation at the home of his son, H. H. Harris, Jr., in Lynchburg, where he entered into the "rest that remaineth." He entered his 60th year on the 17th of last December. Solon said 60 was the best age to die, and as the Greeks lived that may have been true; but with us the twenty most effective years of a man's life are between the ages of fifty and seventy, and there are cases where the highest usefulness is reached after seventy.

Dr. Harris was an old-style Virginia gentleman by birth and training. He became Master of Arts of the University of Virginia, making a brilliant record, and adding post graduate and other studies. He gave his life to Christian and denominational education, for the most part in connection with Richmond College, which became what it is largely by his labor and influence. More and more he impressed himself in his quiet modest way upon the minds and hearts of his brethren, and more and more they came to love and honor him. His clear head, his warm heart, his balanced judgment, his keen insight, his great learning, his thorough scholarship, his unflinching courage, his sound faith, his unselfish devotion, and his profound reverence for the Bible, made him a leader among his people, who, though often tried, was never found wanting. We served with him on three important standing committees of the Southern Baptist Convention, viz., the committee to revise the constitution, the centennial committee, and the committee to arrange with our Northern brethren in regard to co-operation in work among the colored people. At the repeated and continued sessions of these committees Dr. Harris was a powerful factor, and the results reached were largely due to his wisdom.

He was more like Dr. Broadus than any other man in our ranks. When Dr. Broadus died the eyes of all were turned to Dr. Harris, to make good, so far as it could be done, the great loss to the Seminary, and he did this. Yet so soon he, too, is taken! Taken at a time when it seems we need him most. Did we ever need him more than now? Can we afford to lose such a leader! There is not a man among us whose death would involve a greater loss to the denomination. Our people never needed wise leadership more than now. But God knows best—the work is His, and we have His promises.

There were memorial exercises at the Seminary Saturday morning, in which Drs. Kerfoot, Robertson, Dargan, Jones, Warder, and Hemphill, and the Rev. J. H.

Franklin and the editor of the Recorder took part. On Sunday at Walnut-street church, of which Dr. Harris was a member, at Broadway church and at McFerrin Memorial church, there were special memorial services. The funeral was in Richmond, Va., in the Tabernacle, Drs. Hatcher, Willingham, McConnell, Whitsett and others taking part, and the body of our illustrious dead was laid away in Hollywood Cemetery.

Shakespeare said of Brutus: "His life was gentle and the elements So mixed in him that nature might stand up And say to all the world—This was a man."

In Henry Herbert Harris justice, mercy and truth; faith, hope and love so mixed and mingled that the churches might stand up and say to all the world—"This was a Christian."

WE have been favored with the first volume of the English translation of the Babylonian Talmud (New Amsterdam Book Company, New York), by Michael L. Rodkinson, revised and corrected by the Rev. Isaac M. Wise, of Cincinnati. This is a gigantic undertaking, and the gentlemen who have it in hand are worthy of great praise. To have the Talmud in English will be a great convenience to students, and to have the translation endorsed by Dr. Wise, will give the public great confidence in its accuracy and reliability. There will be more than a dozen volumes, for the Talmud is a library, and the work will be sold by subscription. The terms to subscribers are \$5.00 down and \$1.50 on the delivery of each volume. This is not an unreasonable charge. Such an undertaking is a credit to American scholarship, and it is to be hoped that it will receive proper encouragement. We take it that all university, college, seminary and city libraries will secure copies, and that all Biblical scholars will get copies also unless they have convenient access to such libraries.

The volume before us is on the Sabbath, and is full of curious interest. It is astonishing into what infinitesimal details the Jewish rabbis have gone. Let us take a few examples at random. On p. 25 we read: "The school of Shammai said: Ink, dye material, or fodder (for animals) shall not be put into water (on Friday) unless there is still time for them to soak through while it is day." Because if they did any soaking after sunset, that would be working on the Sabbath, which began Friday at sundown.

On page 46 we find: "If one extinguishes a lamp (on the Sabbath) because he is afraid of idolaters, or of robbers, or of an evil spirit, or in order that a sick person may be able to sleep, he is not held culpable. If he does this, however, to prevent damage to the lamp, or to save the oil or the wick, he is."

On pp. 16, 17 is discussed the question whether if a man has taken off his girdle it is necessary for him to put it on again before saying his prayers. We read on this point the rabbis differ. On this point p. 19: "Furthermore, he said, rather any sickness than sickness of the bowels; rather any disorder than a disorder in the head; rather any pain than pain of the heart; rather any evil than a bad wife." The rule for determining day from night is that if only one star be visible it is day; if two, it is twilight; if three, it is night.

The book abounds in odd conceits, e.g., "Four men only died in consequence of original sin. They are: Benjamin, the son of Jacob;

Amram, the father of Moses; Jesse, the father of David; and Kilab, the son of David" (p. 105). "An evidence of sin is droopy; an evidence of hate without cause is jaundice; an evidence of pride is poverty; an evidence of calumny (spreading evil reports about others) is a croup" (p. 57). A woman on the Sabbath was permitted "to go out with a hood and head ornament in her yard," but she must not wear a woolen band because it "causes intervention, while a hair band does not, so she might wear the latter."

These are samples taken at random. The whole book will repay a careful study. We await with interest the appearance of other volumes.

In asking the question, "Would you live your life over again?" Dr. Henry M. Field speaks thus of his own life: "Thinking it all over, I do not mourn inconceivably that I have made so many mistakes, but am grateful to the Power that has watched over me that I have made so few. How many dangers have I escaped! If I were to go back and begin my life again, I might not do as well. So that, on the whole, I had rather accept the life that is nearly finished than try the experiment over again. Though I have passed the line of three score and ten, I would not be a day younger, but devoutly thank God for a life that has been thus prolonged, and for the goodness that has followed me all my days."

We are apt to think that if we could but live our lives over again we would do vastly better. We might, but then, too, we might not. If we could begin at 10 with the experience of 40, we would be able to avoid many mistakes we made, to be sure, but unless we make good use of the experiences we have gained, what right have we to believe we would make good use of it if we started with it at ten years of age? If, as the case stands with us, we do not profit by the lessons of experience, is there any reason to believe we would thus profit if we could start life again with that experience!

Then if we could begin life over again, very likely we might avoid many mistakes we made; but might we not make many others we did not make as we passed along the path of life? We ran into some dangers, but if the experiment were repeated, might we not run into other and perhaps greater ones!

The only thing is to exercise "repentance toward our Lord Jesus Christ" while clinging to the hope that is "an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."

The percentage of illiteracy in the Southern States is distressingly large even among the white people. For example, we give the percentage of whites 10 years old and over who cannot read and write in the states named, as follows: Alabama, 18.3; Arkansas, 18.3; Florida, 11.8; Georgia, 16.8; Kentucky, 15.8; Louisiana, 9.0; Mississippi, 11.9; Missouri, 7.01; North Carolina, 2.9; South Carolina, 17.9; Tennessee, 17.8; Texas, 10.8; Virginia, 13.9, and West Virginia, 13. These, let it be remembered, are the white people of these states. Let our zeal for education be increased. These figures are less than they used to be, so there is progress, but the present need is great and urgent. Since education must come from the top downward, we need to strengthen our colleges.

NO MAN'S life is a dead level; it is upward or downward, just as he makes it.

THE Tennessee Centennial and International Exposition opens in Nashville, May 1st and closes October 31st. Extraordinary preparations are being made, and great results are expected. The buildings are capacious and beautiful, that for the fine arts being a model of the Parthenon at Athens. To stand in front of this building is a statue of Pallas Athens 43 feet high, being made in Paris. There will also be an imitation of the pyramids of Egypt, and of the Rialto bridge at Venice.

The exhibits will be extensive and elaborate, and will illustrate progress along all lines, mechanical, aesthetic, social, educational and religious. It will be the completest exposition ever held. Tennessee is the first state to celebrate thus elaborately her centennial, and she is to be congratulated. One great reason why this exposition is to be so fine, is that President John W. Thomas, of the N. C. and St. L. R.R., is at the head of it.

Tennessee's first century is almost coincident with the nineteenth century, and so this exposition is really that of this century. It will illustrate the progress along all lines made during this last and greatest of all the centuries. Tennessee was born at the right time.

We rejoice that it has been definitely decided that this great exposition is to be closed on Sundays, though this is just what we expected. At the close of this busy century let special emphasis be laid upon the Sabbath as a civil institution, and let proper respect be shown to the consciences of Christian people.

The railroads, of course, will offer reduced rates, and the location of Nashville renders it easily accessible from all parts of our land. Negotiations are on foot for special arrangements for the messengers and friends who go to the Southern Baptist Convention to visit this exposition without extra charge for railroad fare. Nashville is directly in the line for many of them, and is but little out of the way for many more. We hope these arrangements will be effected.

The late President Martin B. Anderson, of Rochester, said to President Morrill E. Gates, of Amherst: "Every ounce of power in me responds to the call of duty." This is well said. Why should it not be true of everybody? What is power for but to do duty? What are people in the world for? What is the meaning of life? Why are these days given us, but that we may "work the work of Him that sent us"? What are our eyes for, but to see the path of duty? What are our ears for, but to hear the call of duty? What are our powers for, but to do our duty? General Lee said "duty is the grandest word in any language." It took a grand man to feel that and to say it. President Anderson's greatness stands confessed in the utterance, "Every ounce of power in me responds to the call of duty." A man's character can be measured by his sense of obligation to do his duty.

THE Commonwealth speaks very highly of a paper read before the Philadelphia Ministers' Conference by Garrett Pendleton, Esq., on "Christianity and the Law of the Land." Mr. Pendleton is the only living son of the late Dr. J. M. Pendleton, so greatly loved and honored, and is a prominent lawyer in Philadelphia. We are delighted to get such good reports of him.

GEORGETOWN COLLEGE reports about 30 new pupils at the beginning of the 2nd term, which puts the number of matriculates for this year beyond 350.

Editorial Varities.

The St. Louis Presbyterian has been sold to the Christian Observer of this city. This has been a hard year on religious papers.

A recent Japanese visitor to the United States said that nothing so astonished him as to see so few Christians in a Christian land.

Moody and Sankey, and Sam Jones and Murphy are all in Boston engaged in evangelistic work. We hope their work will result in great good.

Dr. Hoyd Carpenter, of England, said in a recent address: "My brethren, I beg you to take hold of your own heart and look it straight in the face."

We congratulate all concerned that there is to be no wine or other intoxicating liquor used at the Inauguration Hall in Washington. The temperance sentiment is growing.

We deeply sympathize with Dr. and Mrs. O. P. Gregory, of Baltimore, in their bereavement. Their only child, Mr. O. P. Gregory, died on the 1st inst., in the 30th year of his age.

A man thus describes an optimist and a pessimist: "The optimist is a man who is happy when he is miserable, and a pessimist is a man who is miserable when he is happy."

The recent council of Dunkards at Covington, Ohio, decided that it was not advisable to own or use a bicycle and that tin foil rather than gold should be used for filling teeth.

A bill was introduced in the Minnesota Senate requiring saloon doors to bear the word "Dangerous" in large letters. Twenty-five senators voted for the bill, but it did not pass.

A leading minister who has been traveling a great deal lately writes: "I find that the Western Recorder is the most widely read Baptist paper in the South. The people are with you."

We began to read in an Eastern paper recently about "the Rev. Samuel Jones" and we read on some time when we recognized our old friend "Sam Jones" in the man. Sam Jones we know, but who is the Rev. Samuel Jones in Boston?

The Christian Index has adopted the sixteen-page form and, in that respect at least, now resembles the Western Recorder. "Those antiquated sheets of the Religious Herald and the Baptist Courier still hold on to the follies of a century ago, despite the 'great progress of the age.'"

We are sorry to hear of the death of the Rev. Dr. George E. Horr, Sr., of New Jersey. His gifted son, the Rev. Dr. George E. Horr, Jr., of the Watchmen, was at his father's bedside for several days before his death. The father was worthy of the son and the son is worthy of the father.

Dr. Lorimer, referring to certain recent critics, speaks of "their complacent disregard of evidence." This is characteristic of many critics in these days where the evidence does not suit their theories, and where the evidence cannot well be twisted into a shape to support those theories.

During the last year there were 1,140,751,716 gallons of intoxicating liquors consumed in the United States. The retail price was \$662,198,688, or \$13.79 for every man, woman and child in the land. The wretchedness and ruin caused are beyond computation. Why is it the public generally care so little for the fearful havoc intoxication is wreaking among our people every hour of every year?

Dr. T. P. Bell, of the Christian Index, paid us a pleasant visit last week. He addressed the missionary meeting at the Seminary on Wednesday, on the history and work of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention. The address was well received and deep interest.

Dr. Field tells us that Lord Kelvin, once-considered the leading scientific man in Great Britain, said to him "there is no getting away from the argument from design, as wrought out" (in his own words) "in that excellent old book 'Paley's Natural Theology.'" Yet there are those who regard Paley's book as "antiquated." The fact is a really strong book never becomes antiquated.

Dr. Lorimer has announced to his congregation that, owing to the religious awakening in Boston, he will give up his contemplated tour to Egypt and Palestine. Dr. Blackall's party will go, however. They will sail March 27th and will be out 97 days from New York. We have received a number of copies of the Illustrated Army of this world, which we will give to any who may think of going and will write to us.

We cannot persuade our neighbor, the Christian Observer, to answer our question, viz.: Suppose a lodge of a benevolent order composed of Christian men should set up a claim to be a church, ought it to be recognized as a church? We have no desire to embarrass the Observer, but we would really like to know its position. If it says yes, it will be consistent with other things it has said, but will take a strange position. If it says no, it can make no objection to the Baptists as "unchurching" those whom we do not regard as having the consciousness of the New Testament.

We deeply sympathize with Dr. G. W. Gardner, of Fort Valley, Ga., in his sore bereavement. Mrs. Gardner had recovered from an attack of grip, but this was followed by pneumonia which proved fatal. We have received a tenderly sad letter from Bro. Gardner in which he speaks of his great loss. "No man," says he, "ever had a nobler, truer wife." He carried the remains to Charlotte, N. C., for burial and was accompanied by the pastor of the Revs. J. I. and B. G. Kendrick. May God comfort and bless the bereaved hearts.

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DEAR RECORDER—To Sewing Machine you sent me was just what I needed. I am well pleased with it. Think it as good as any machine that sells for \$20 cash. Every one that sees it thinks it nice.

DEAR RECORDER—The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it.

WESTERN RECORDER.

APPLES OF GOLD.

BY KATE UPSON CLARK.

A young girl was passing her aged great-aunt one day when she suddenly stopped, laid her hand gently on the white head beside her and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!" The simple words brought a quick flash of pleasure to the wrinkled face...

"It was astonishing to find what an interesting person that old lady is who lives at Mrs. D.'s," remarked one lady to another. "She seems to be an aunt or a great-aunt of Mr. D.'s, but she has always sat back in a corner when I have been there, and I never supposed that she knew anything in particular. Yesterday Mrs. D. appeared to her several times. It seemed to draw her out. She is remarkably intelligent and has had wonderful experiences of life."

"I never expect to eat any cookies so good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had no thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

"Few of us aged ones realize," she said, "how much we ought to exert ourselves as we grow older to make ourselves agreeable. We all know that as the years go on we become more and more burdensome usually, and we would all wish to make as little trouble as possible. Our vivacity is largely spent, our minds often fail to respond to the talk of others and we feel neglected. But we can, and we can usually, unless really ill, manage to bathe and dress and even decorate ourselves carefully each day. We should feel that it is necessary to be far more particular in such matters than when we were younger. The time is generally ours only must be our own, and we must take an interest in making ourselves presentable and agreeable."

"I CAN AND I WILL!" I know a boy who was preparing to enter the June session of the New York University. He was studying trigonometry and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him: "Shall I help you?" "No, sir, I can and I will do it if you give me time." "I said: "I will give you all the time you wish."

"Certainly, you shall have all the time you desire." I always like those boys who are determined to do their own work, for they make our best scholars and men, too. The third morning you should have seen Simon enter my room. I was sitting at my desk and he told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of hard work. Not only had he solved the problem, but, what was of much greater importance to him, he had begun to develop mathematical power which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—Exchange.

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

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

GENTLEMEN— I have been troubled with kidney and bladder diseases for so long years I tried all I could get without relief. Two and a half years ago I was taken down with a severe attack of Gravel, which turned to pyelitis. At that time my Liver, Kidneys, Heart and Urinary organs all combined to make me seem that my last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left me was death. Life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest in a short time I was as sound as a baby which had not done in sixteen years before. What a relief! I had to use Alkavis and firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours, (Rev.) A. C. DARLING.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Noel, Va., twenty years a sufferer; Mrs. Sarah Vink, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis 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. To prove its wonderful curative powers, it is sent to you entirely free.

An amusing story is told of a rebuke administered to a hard bargainer, who sent the following advertisement to a paper: "A lady in delicate health wishes to meet with a useful companion. She must be domestic, musical, an early riser, amiable, of good appearance, and have some experience in nursing. A total abstainer preferred. Comfortable home. No salary." A few days afterward the advertiser received a reply by express a basket, labeled: "This side up, with care; perishable." On opening it, she found a tabby cat with a letter tied to its tail. It ran thus: "Madam, in response to your advertisement, I am happy to furnish you with a very useful companion, which you will find exactly to your requirements. She is domestic, a good vocalist, an early riser, possesses an amiable disposition, and is considered handsome. She has had great experience as a nurse, having brought up a large family of children, and she is a total abstainer. As salary is no object to her, she will serve you faithfully in return for a comfortable home."—EX.

THE INAUGURATION OF PRESIDENT WILL attract many prominent individuals to Washington. You can attend very cheaply and enjoy a most satisfactory trip by going via the A. O. & W. R. R. Tickets go out on March 2, 4, and 6, and good returns including March 4 special low rates for this occasion, with a splendid train service. Make up your parties, and for further information consult the agent, G. W. C. R. R. Write for Guide to Washington to J. M. Chubb, Gen'l. Pass. Agent, Cincinnati, Ohio.

\$500 IN GOLD GIVEN AWAY!

We have had a number of word contests in the past and prizes have been awarded fairly. The contest of every winning list has received prizes, and all listed to the square dealing of Mr. Plummer. In announcing this contest you are sure of getting the money to which your list entitles you. We first address these word contests this season. We have given away gold since we began these word contests to 24 persons, and would like to publish the names and addresses of all the winners, but it would take too much space. We do, however, publish the names and addresses of the winners of the first prize in each of our preceding contests. Here they are: \$500—Dr. E. H. Smith, 100 West 11th St., New York City; \$200—Mrs. M. E. Plummer, 100 West 11th St., New York City; \$100—Mrs. C. H. Cook, 100 West 11th St., New York City; \$50—Mrs. E. M. Kelly, West Winfield, N. Y. This is our largest and best contest. We give

\$500 IN GOLD FREE

61 Prizes, aggregating \$500; a Genuine Non-Fide Offer. We give nothing for nothing. No trash. Here it is for but cash for prizes. The first prize is \$500. You can form the greatest number of words from the letters in the word INSTRUCTION. You can make twenty or more words, we feel sure, and if you do you will receive a gold reward. Do not use any letter more times than it appears in the word. Use no language except English. Words spelled alike, but with different meanings, can be used but once. Use any dictionary. Plurals, pronouns, nouns, verbs, adjectives, adverbs, prepositions, allowed. Anything that is a legitimate word will be allowed. Work it out in this manner: INSTRUCTION: In, Tin, Ton, Sin, Son, Bin, Ben, Bun, Un. The publisher of Women's World and the West Winfield, N. Y. will pay \$100.00 in gold to the person able to make the largest list of words from the letters in the word INSTRUCTION: \$50.00 for each of the next three largest lists; \$20.00 to each of the next three; \$10.00 to each of the next three; \$5.00 to each of the next three; \$2.50 to each of the next three; \$1.25 to each of the next three; \$0.62 to each of the next three. Don't you think you could be one of these winners? You will enjoy the making of the list. Why not try for the first \$500.00? The above rewards are given free and without consideration for the purpose of attracting attention to our handsome woman's magazine, thirty-two to thirty-six pages, each issue containing four long columns, amply illustrated, and all original matter, long and short stories by the best authors; prices \$1.00 per year. It is necessary for you to enter the contest to send 25 cents (money order, silver or stamps) for a three months' trial subscription with your list of words, and every person sending the 25 cents and a list of twenty words of more is guaranteed an extra word from our list in addition to the magazine, of a 100-page book, "HOW TO WIN THE BONNIE BRIDE BUNNY" by the famous "Mac" MacLean. This book has attracted more attention in the United States than any book of recent years. We give a complete unaltered edition, handsomely bound in cloth, and not later than April 15. The names and addresses of successful contestants will be printed in May issue, published April 25. Our publications have a circulation of over 100,000. We refer you to any newspaper the agency for our standing. Make your list now. Address JAMES H. PLUMMER, Publisher, 225-227 Temple Court Building, New York City.



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IN 3 VOLUMES. Substantial Cloth Binding. GOOD TYPE. REV. THEO. L. CUYLER:—To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the porèd-over and prayed-over copy of his "Matthew Henry." WHITFIELD:—When asked where he studied theology, he replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times. THE SUNDAY-SCHOOL TIMES:—There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text. DR. ARCHIBALD ALEXANDER:—Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language. DODDREDGE:—He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

If you want a set of this wonderful Commentary just send us SIX NEW SUBSCRIBERS to the WESTERN RECORDER and \$12 cash and we will ship you a set to any address you may direct. You don't get offers like this every year, so hope many will take advantage of it. N. B.—The original price of our edition was \$15.00. We purchased the plates and reduced the price to \$10, and now offer it as a premium for six new subscribers and \$12 cash, or send \$6.00 cash for a set.

BAPTIST BOOK CONCERN, 307 W. Jefferson St., LOUISVILLE, KY.

Advertisement for Baptist Book Concern, featuring the text "The Best and Cheapest of" and "BAPTIST BOOK CONCERN" with a logo.

OWENSBORO LIQUOR FIGHT.

For more than three years the fight has been waging here hotter and hotter against the saloon. We have at last come to close quarters. The order has been given to charge with the bayonets, and we are now closing in for a life and death struggle. I venture the assertion that never in the history of old Kentucky, has there ever been so unequal a division of fighting forces, nor so hotly contested a battle as the one now being fought to a finish in Owensboro, and Daviess county. This is the stronghold of King Alcohol in the state. The influence of the large number of wholesale liquor houses and distilleries has made it almost impossible to arouse public sentiment to the point of making an attempt to close the saloons.

Sam Jones started the ball and a few earnest, aggressive temperance workers have kept it rolling. It has been uphill work, many a time we have been almost ready to give up in hopeless despair. The secular press, early in the action, taking the side of the saloon, almost crushed the life out of the movement. I never knew before what a "boycott" by the liquor power meant. Hundreds of business men declined to sign the petition calling for an election, so great was the pressure of the liquor power.

We succeeded, after long and laborious work, in getting a petition filed with our county judge, last October, with 25 per cent of the votes from each of the thirty-one precincts in the county. At the November term of the court, there was a desperate legal battle, lasting a week, in which the liquor side was victorious. Our petition was dismissed on the grounds of a legal technicality. Somewhat disfigured, but still in the ring, we faced our foe for the second round, and at the December court, after the hardest fight I ever witnessed, we filed our petition a second time. Another week's legal contest, at the January term of the county court, resulted in a complete victory for us—the judge ordering the election, as petitioned, to take place February 19th. But before the order could be copied into his order book, the whiskey Court, then in session, a writ of prohibition, restraining the judge from proceeding further in the matter.

Another hot legal contest, in the superior court, before a special judge, resulted in our favor, but the case was immediately appealed to the court of appeals, into which we promptly follow the lawyers for the liquor side, and are going to settle some questions for temperance workers in the state that need to be settled.

In the meantime, we are not delayed in our campaign, and election. When the restraining order was dissolved by the Circuit Court, the county judge entered his order for the election, instructing the sheriff to post the legal notices, and hold the election—which will take place on Friday the 19th. of this month.

Now comes the tug of war, both sides are perfectly organized, and every inch of ground will be contested. If the liquor people lose Daviess county, it will give their cause a black eye throughout the state, and so no means is being spared to defeat us at the polls. On the other hand, if Owensboro, and Daviess county, can be changed to the dry column, it will mean much to the temperance cause. None of the remaining forty-five of the one hundred and nineteen counties in Kentucky need hesitate to tackle John Barleycorn, if we can get a majority of the votes here, against such great odds.

We start off with John G.

Woolley for two days—six speeches—in the city, and will follow him up with other speakers for the county precincts.

We pray and work in hope, and we desire to be remembered at a throne of grace by sympathetic hearts all over the state.

FRED D. HALE, Owensboro, Ky., February 1st, 1897.

WHY THEY DID NOT GIVE.

I will also ask you one question, and tell me, and I will also tell you. In our study of the great mission question we are constantly asking why people do not give. Some have assigned one reason, and some another. I have a notion that a very important part of the reason is to be found in this quarter.

But here is the question: Did you ever see an audience of Baptists to whom was presented in an intelligent way any object that was worthy and a contribution asked for that nothing at all was given? I have had some opportunity to study this question, having been a pastor for several years, and holding several official relations in our denominational work. I have never seen a congregation, large or small, asked for a contribution to any object that something was not given. I have asked a number of our more prominent and experienced brethren concerning this thing, and have not yet found anybody that ever saw a total failure in the matter of a collection.

I now ask that the WESTERN RECORDER allow any one who reads this to tell if he ever saw an audience of Baptists asked for a contribution to any worthy object that never gave anything at all. Now here is the meaning of all this. In the financial table of the minutes of almost any association there are from five to twenty churches not credited with any contribution to Foreign Missions, for instance. That means in ninety-nine cases out of every hundred that they were not asked to give anything to Foreign Missions. The same rule is just as applicable to any other subject.

Now if that church has a pastor, it follows that such a pastor has not asked that church to contribute to this object. I do not regard this as reasoning from a narrow induction. Let the pastor whose church is not properly credited see to it hereafter that such credit is properly given.

There is a related question that rather affirms the above conclusion. I have noticed that those churches that do regular work are always ready to have the work reported. And contrarywise those churches that have not done much are generally opposed to making reports of their work. They plead the Scripture, "Let not your right hand know what your left hand doeth." The left hand has sufficient reason for such a plea, no doubt.

In my own thinking I have concluded that the pastor is always at fault when there is no contribution from his church. I now wish to mention one extenuating feature. The pastor sometimes has not had opportunity to be informed on some important matters, and therefore is not ready to lead the people. Time and opportunity must be allowed for such preparation. Fellow pastors, it rests largely on us to see that the work is supported. Let us in the fear and love of God lead the people whom we serve.

O. L. HAILEY.

BETHEL'S YELL.

An editorial in your issue of January 21st provoked this article. Your concise, learned, observant, cosmopolitan editor in his remarks

on "college yells," having noticed that the name of several colleges were not on the list, had this to say concerning Bethel: "But how about Bethel? We do not find her name on the list. Can it be possible that our great college at Russellville is destitute of a yell? If not, the compiler of the list before us has strangely slighted her. Is she willing to be left behind? How can a college hope to keep up with the procession in this age of progress without a yell?" We are very much obliged to your editor, Dear RECORDER, for his words; but we have a profound pity for the compiler of the list to which he alludes. To enlighten, convince, and convict your readers on such an important matter we, therefore, now, give the following prima facie evidence that Bethel has a yell:

Hippy-Hip, Ker-zip, Ker-zip, Hippy-Hip, Ker-zip, Ker-zip, Hoo-Rah, Hoo-Rah, Bethel, Bethel, Rab, Rab, Rab.

(There should be at least a hundred exclamation marks after each full word.) By the by Bethel has glided over the troublous sea of discontent, tritely termed "hard times," with but a slight loss of students. And the prognostications for the year 1897-8, seem to indicate that her course will be changed and that ports will be entered she has never touched before.

C. HODGE.

JESUS CHRIST A BAPTIST.

Some years ago in one of the inland villages of New York state, the pastors of the different churches of the denominations represented engaged in a series of protracted meetings and were rewarded by seeing many array themselves on the side of Christ.

When the meetings had been brought to a close, much anxiety was felt with reference to where the "new converts" would find a home, and the pastors of the different church organizations, moved as it would seem of a common impulse, determined to preach on baptism and invite the people of the place to be present.

By common consent, these sermons were delivered on different Sunday evenings to large and attentive congregations.

In the village there lived a little boy, some eight years of age, who in intellect was far beyond his years. This little fellow was the son of Presbyterian parents who, as parents, strove to be faithful to the trust given them, required of their son whose name was Frederick, but commonly called Freddy, that he attend church with them, which he did, although his grandmother was a devoted Baptist and attended upon the services of that church.

A few doors from Freddy's home was the manse of the Presbyterian church, the occupant of which was a genial-hearted man, whose love for children made his study a favorite resort for Freddy. One afternoon Freddy was in the pastor's study, and being somewhat thoughtful, was asked what he was thinking of. Without hesitation he told the pastor, upon whose knee he was sitting, that he was thinking of the sermons the different ministers had preached upon baptism.

"Why," said the Presbyterian minister, "did you hear the sermons?"

Freddy said that he did.

"Well," said the minister, "what do you think of it? Whose sermon did you like best?"

"I'll tell you," said Freddy. "Mr. Sweet, you know, is a Methodist, and Mr. Shank and my grandmother are Baptists, and you and I are Presbyterians; that is, you are a Presbyterian minister and I attend the Presbyterian

So delightful to inhale. So simple to use.

These are important points in the Australian "Dry-Air" treatment. No burning of vile-smelling powders; no smudges through the house; no complicated apparatus.



Booth's "Hyomei"

cures Asthma, Catarrh, Bronchitis and Colds by inhalation (nature's way), with air charged with the pleasant balsamic properties of the inhalant from a POCKET INHALER. It can be used in public.

PENNSYLVANIA COMPANY—WESTERN DIVISION, Office of the Superintendent, C. D. LAW, Supr.

DR. WATSON, IND. Nov. 4, 1895. I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased a outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m. the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured bronchial colds, and I have no hesitancy in recommending it. Very truly yours, C. D. LAW.

Guarantee. I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed) R. T. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, \$1. (For foreign countries add \$1.00 postage); outfit consists of pocket inhaler, a bottle of Hyomei, a dropper and directions for using. If you are still skeptical, send your address; my pamphlet will prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or in druggists, 50 cents. Hyomei Balm for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.

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BAPTIST - BOOK - CONCERN,

(INCORPORATED)

307 W. Jeff. St., Louisville, Ky.

Sunday-school. Now, this is the conclusion I have come to: that while Mr. Sweet is a Methodist and you and I are Presbyterians, my grandmother and Jesus Christ are Baptists."

Who dare say with the New Testament open before them, and the principles and practices of the Baptist church in mind, together with the example of Christ when "he went down into the water," and submitted to be baptized in the river Jordan by John, that Freddy was not right?

Strange it is that men try so hard to wrest the Scriptures from the doctrines and principles so plainly set forth by the Holy Spirit for our observance.

How one can understand the Word of God to teach for baptism anything but a complete burial in water of a believer in the name of the Triune God, with so much Scripture bearing upon this important but much abused subject, is a question hard to answer.

Freddy was but a boy, yet he saw what many theologians, with all their knowledge of the teaching of God's Word, seem not to see or understand.

FARLEY D. ROOT,

1897-1847 Golden Jubilee Anniversary of Peter Henderson & Co. Catalogue of "EVERYTHING FOR THE GARDEN" featuring 500 beautiful illustrations of Seeds and Plants, work of our own artists. Also six full-size colored plates which in artistic beauty have probably never been equalled, certainly never surpassed. A "JUBILEE SURPRISE SOUVENIR" will also be sent without charge to all applicants for the Catalogue who will state where they saw this advertisement. PETER HENDERSON & CO., 26 & 27 GOULD ST., NEW YORK.

SOME NOTES FROM GEORGETOWN.

Some meetings I have been in, a little off my usual line, I want to speak of. At Burgin I assisted pastor Strickler in a meeting for a week.

The brethren complained that we did not continue longer, but my engagements would not allow me to stay longer. Good congregations attended and the church greatly revived. Burgin is a growing town at the junction of the Q & C and Southern R. R. The Baptist church is a strong body if they only believed so. Brother Strickler preaches for them twice a month. He is a Virginian, but he is very modest about it. He is a good preacher, a wise, discreet and earnest pastor. He has a good church which is growing in influence and numbers under his wise leadership.

Harrodsburg is so well known to most of your readers it is hardly necessary for me to speak of its age or location. I find it is one of the oldest and most cultivated towns in the state. The Baptists are not as strong as some of the other denominations; they are a band of choice spirits.

The church has had the services of some of the strongest preachers in the state. Its present pastor, Brother Williams, graduate of Georgetown and the Seminary, is not behind in scholarship or preaching ability the best it has ever had. Our Brother Harvey of the RECORDER, so well-known and universally loved all over the South, was once pastor and found his wife here. He hardly knows now whether he is a citizen of Harrodsburg or Louisville. Beaumont College, owned and controlled by the scholarly Col. Th. Smith, with its fine faculty and large attendance of handsome girls, is the pride of the town. The president and most of the faculty are Baptists. If the Baptists of Harrodsburg are wise and seize upon the present opportunity to secure the beautiful lot which is offered them on Main street, and erect them a handsome house of worship, they will ere long be the leading church of the town. They can do it with united effort. It is a big undertaking and cannot be accomplished in a few weeks; but it can be done. The church will grow stronger from the moment they determine to build. The pastor has already written of the meeting in which I aided him, beginning Dec. 27th, and continuing two weeks.

Williamsburg is the county-seat of Whitley county, in the extreme southeastern part of the state. I spent a Sunday with pastor Prestridge and his people. By the way; he is an Alabama boy. About Selma everybody knew him as John Prestridge, one of the best-young men of the town and a fine book-keeper.

I attended the Ministers' Institute at Jellico, Tenn. Pastor

McGarity knows how to manage a thing like this. Twenty-five preachers assembled each morning at the church, Bible in hand, to study together the Word of God. Four days and nights, six or eight hours each day, were given to this delightful exercise. Quite a number of members of the church availed themselves of the opportunity to study the Bible, with us. In my opinion nothing can exceed in usefulness to our denomination meetings of this character.

The coal! the coal! It does not grow on trees, but it is almost as convenient as if it did. The poor miners were lamenting the warm winter—they had but little demand for their coal. Since then the blizzard has made them happy, I suppose. As poor as the miners are, they find means to spend at the saloons. These synagogues of Satan have their seats where the laboring man is found. The life of laboring people, so hard at the best, is made harder still by this infamous traffic.

A part of Jellico is in Kentucky. The good people who want to put down the saloons find it much more difficult because the laws of the two States are so different. How long, oh Lord, how long will thy servants permit the saloons to carry on their work of destruction? It looks to me, it would make the heart of a demon relent to see the destruction caused by this diabolical traffic among the poor laboring people.

Let me say in conclusion, the value of the work of the State Mission Board at Jellico, Williamsburg and all these towns in this rapidly developing section of the State cannot be estimated. If the churches are faithful to the Board and its work, no power on this earth can ever wrest these mountain people from the Baptists.

W. B. CRUMPTON, Georgetown College.

A STUDY IN BAPTIST HISTORY AFTER EDWARD BELLAMY.

BY J. L. D. HILLYER.

I was reading the secular papers about the time of Easter, when my eye fell on a very conspicuous heading to an article about the Easter services in the several churches. Among other things mentioned was the fact that "at the First Baptist church the floral decorations were very elaborate and beautiful. The chorister had arranged a most beautiful programme and the pastor had preached a sermon on the Resurrection, in which he was at his best," etc. I did not read the article. I began to think is this a Baptist church? Where is the old simplicity of form, and freedom from unscriptural display? My meditation grew deeper. Reverently I walked over to the public library and sat down in a comfortable chair, surrounded by great piles of books, magazines and pamphlets. Presently I noticed a group of serious-looking men in an alcove devoted to old-bound volumes of newspapers. I glanced at the back of one and saw "1895." The gentleman reading it, said: "Well, here is a discovery; I had thought that our Baptist ancestors were all opposed to the observance of the Romish festivals."

"So they have been, I understand," said an earnest-looking, scholarly man who reminded me of Dr. Broadus.

"But," said the other, "look at this. Here is an article published in a paper 100 years ago, giving an account of the Easter celebration at the First Baptist church while the well-known and beloved Dr. Blank was pastor. We all

know that that church was at that time one of the most prominent Baptist churches in the world. It occupied a position of influence second to none and it was in the heart of a state where Baptist principles have always found the most earnest and able advocates. Surely we have been mistaken about the history of our denomination in regard to its views on Romish festivals."

I wondered what all this could mean. How are these men talking of 100 years ago. (Why, I can recollect when it was a mere village.) I glanced up at a calendar on the wall, and saw "1896." I examined the style of furniture and clothing and found little that was familiar either in material or design. Surely I had fallen upon the end of the 20th century. I ventured to ask the gentlemen what the calendar meant; the reply confirmed my conjectures; I had stepped 100 years, and was now "looking backward". I said that the secular paper was hardly good authority on Baptist history. I suggested reference to contemporaneous Baptist papers and a possible card in the paper from Dr. Blank denying the insinuation that his church was making a religious festival of Easter. No such card was found. The files of the Baptist paper for months covering the period were searched in vain for any light on the question. Contemporaneous histories said nothing about it. All these facts were brought out in the discussion between my new-found friends. We began to look deeper in a pile of old manuscripts belonging to the Baptist paper's collection, and marked "Rejected MSS." we found one article signed by Diakonos, and dated a few weeks before the Easter season in 1896. That article warmly opposed the celebration of Easter.

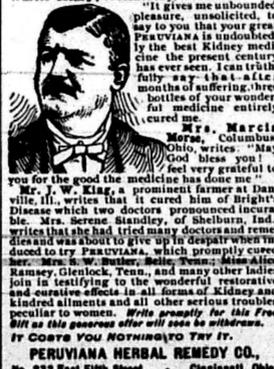
Both the gentlemen agreed that the evidence was conclusive, the positive, concrete statement of the journal denied and the silence of the authorities. I told my friends that when they went to the bottom of the Easter question, they would find that the First church and the secular paper could not make the Baptist history out that question.

PRICELESS HEALTH Merit Supported by Indisputable Proof Justifies Us in Making this Generous Offer. THE GREATEST BOTANICAL DISCOVERY OF THE CENTURY. PERUVIANA Absolutely essential in the successful treatment of Bright's Liver, and Urinary Affections, Rheumatism, Gout, Female Irregularities, and all diseases caused by neglected Kidney, Bladder and Urinary Affections.

It has cured case after case of ten to thirty years standing, that had been given up by doctors as hopeless. This wonderful extract is founded on nature and supported by common sense. Sidney Higgins, of Liberty, Wisconsin, a prominent Justice of the Peace, described his sufferings as though knives were being thrust in his kidneys. PERUVIANA cured him, and he asks for pamphlets that he may refer to them. Below we publish the portrait of the Hon. Walter Cleary, of Kentucky, who writes:

"It gives me unbounded pleasure, un solicited, to state that I cured my case of Bright's Disease by the use of PERUVIANA. I am now perfectly well, and I feel very grateful to you for the good the medicine has done me." Mr. J. W. King, a prominent farmer at Danville, Ill., writes that it cured him of Bright's Disease which two doctors pronounced incurable. Mr. S. B. Standley, of Southport, N. C., writes that he had tried many doctors and remedies and was about to give up in despair when he tried PERUVIANA. He promptly cured her. Mrs. S. W. Suther, Belle, Tenn.; Miss Alice Ramsey, Glenloch, Tenn., and many other ladies are testifying to the wonderful restorative and curative effects in all forms of Kidney and kindred ailments and all other serious troubles peculiar to women. It is a most valuable and free gift as this generous offer will soon be withdrawn.

IT COSTS YOU NOTHING TO TRY IT. PERUVIANA HERBAL REMEDY CO., No. 232 East Fifth Street, Cincinnati, Ohio.



St. Vitus Vanquished. What Cured Little Stanley Nichol of Chorea.

From the Republican-Journal, Ogdenburg, N. Y.

A letter was lately received at the office of the Republican-Journal from Hammond to the effect that the cure of an extraordinary severe case of St. Vitus' dance had been effected on the person of little Stanley Nichol, the eight-year-old son of Mrs. Charles Nichol of this village.

A reporter was accordingly dispatched in that direction who, after some inquiry, found Mrs. Nichol's residence about a mile outside the village. Mrs. Nichol said:

"A little over a year ago my boy, Stanley Nichol, who is now only eight years old, alarmed me one day by being taken with a strange gurgling in his throat. After the first attack became quite frequent. Stanley did not complain of any pain, but said that he could not help making the noise. At that time there was a New York doctor stopping in the village who was a specialist on throat and nasal diseases. I took my son to him and after a careful examination he said there was nothing the matter with the boy's throat. The gurgling in his opinion was caused by a nervous contraction of the muscles of the throat. He asked who our family physician was and said that he would consult with him before he prescribed.

"Stanley rapidly grew worse. He was always a sickly boy. One day I noticed that he was jerking his arm up in a very peculiar manner. A few days later he seemed to lose control of his legs, first one and then the other would be pulled up and then straightened out again. He was a perfect bundle of nerves and was rapidly losing all control of himself. When eating at the table or drinking, his arms would often twitch so as to spill what he was drinking. One day he scared me terribly by throwing back his head and rolling his eyes up so that only the white parts showed. I took him to our family physician who prepared some medicine for him. He took it and commenced to improve. The dose, however, had to be increased and Stanley rebelled against taking it. It was very disagreeable medicine and I don't blame the boy for not wishing to take it. Our physician went to New-York city on business and while he was away the medicine became exhausted and we could get no more. Stanley was still very bad. About that time I read about a little girl who had been cured of St. Vitus' dance by taking Dr. Williams' Pink Pills. I thought I would try them and procured a box. I followed the directions that came with pills, and gave only half a pill at a dose. I did not see much improvement and increased the dose to a whole pill. The effect was noticed in a day. Stanley immediately commenced to get better and did not object to taking the pills as he had the other medicine. He took seven boxes of the pills and to-day appears to be perfectly well. He discontinued taking them some time ago. He weighs nearly fifteen pounds more than he did and is strong and hearty. A year ago we took him out of school but he is so much better now that he is going to begin again this fall."

Dr. Williams' Pink Pills for Pale People 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 suppersions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork 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.

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Please Note Our specials for this week are Yard Sash, Washins and Nets in French Styles, and Bathing Suits.

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

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Or any others you may want. Send us your orders and they will be promptly filled.

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Let us send you the Index. There is no other way to enjoy your lamp and avoid expense.

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art as well as music part of the church service? By the aid of one of our Magic Lanterns you can illustrate your sermon with some of the world's masterpieces in art.

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Go to Texas in Comfort. There's no use in making the trip a hard one.

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If You are Going to Move. to Arkansas or Texas, write for our descriptive pamphlets.

W. E. FOWLER, G. W. LAMAR, E. W. FARRIS & T. H. AG.

The Farm

R-C. Dodd, of Jessamine, sold over 300 horses and mules in Charlotte, N. C. at \$30 to \$100.

The Bowling Green Courier says 50 or 60 mules were sold there Court day at \$45 to \$130.

Capt. McKee, of Boyle county, sold two car loads of mules at Atlanta at \$71.50 and \$80 per head.

W. F. Lillard, of Anderson county, sold to C. S. Searcy thirty 125-pound hogs at \$2.75 per hundred.

Collins Bros., of Woodford county, bought upward of 50 fat hogs at 3 cents, two of which weighed 1,178 pounds.

Russel, Coleman & Co., of Mercer county, shipped a car-load of fat hogs to Cincinnati. They paid three cents per pound for them.

The farms of J. H. Hawkins in Scott were sold, 180 acres to his widow at \$51 and the other of 219 acres to Geo. Graves at \$50.

At Cynthiana on Court day only a few bunches of cattle on the market and all sold, at low prices, according to quality; for yearling steers 3 to 2 1/2 cents.

Thomas Metcalf, of Jessamine county, shipped a car load of hogs to Cincinnati, weighing 210 pounds, which netted him 3c after freight and expense.

R. G. Whitehouse, of Woodford county, bought at public sale in Anderson county 30 head of high-grade sheep at an average of \$5.25 per head.

Sam McDowell, of Jessamine owns a sow that beats the record. She is only 24 years old, yet she has given birth to six litters of pigs, divided as follows: 11, 12, 15, 12, 11 and 10 in each litter, making a grand total of 71.

At Winchester on Court day, 300 cattle on the market. The demand was fair and nearly all were sold. Some smooth 1,000 pound steers brought 3 1/2 cents. Two lots of 950-pounds sold for \$3 60 and \$3 65.

John Bright, Jr., sold at Faulconer's sale to C. R. Harris, of Lexington, his combined brown mare for \$165. Anderson Carr refused \$315 for his pair of blacks and T. T. Lackey sold a horse for \$78.

A NEW MEAT SUPPLY. It may be considered a wild idea to advise farmers to raise rabbits. At first thought it might well be considered a small business, but it will bear investigation.

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poesure of the Blood, General Debility and Wasting Diseases.

GRAND NATIONAL PRIZE OF 16,600 FRANCS. Paris: at Rue Droite. E. FOUQUERA & CO.

CLEANING PLACK GOODS.

Every one has or wants a black gown nowadays, and such goods as serge, chevrot, cashmere, Henrietta, etc., are easily cleaned. First remove the grease spots with naphtha, and remember that this fluid is very explosive when exposed to light or fire.

Wash alpaca in the same manner as cashmere, adding a little gum-arabic to the rinsing water. If the black goods are of a rusty color, restore them by sponging with ammonia and alcohol.

Wash a colored woolen fabric, as cashmere or serge, in warm water, putting a tablespoonful each of beef's gall and ammonia to a pailful of water. Have the rinsing water ready, with an equal portion of beef's gall in that, and wash and rinse quickly; dry in the shade and iron on the wrong side with a warm, not hot, iron.

Strawberry fritters, that may be made from the preserved fruit as successfully as from the fresh, are an excellent luncheon dish or dinner sweet.

THE WEST CHESTER VILLAGE RECORD in an article calling attention to the great neglect of mushroom culture, remarks that different classes of mushrooms are favored in different states.

Rev. E. H. Walker, has discovered in a combination of vegetable medicines, the most wonderful agency for curing the above disease.

from four to six pounds, and well roasted are a dish for an epicure. They have none of the gamy flavor of the wild rabbit; the flesh is white, firm, fine grained, tender, and of delicious flavor.

One of the largest breeders, who has to buy everything his rabbits eat, says that the cost of feed was only one half a cent a day for each old rabbit. He has been several years in the business and has brought the feeding to a science, and probably the cost will average to most breeders more than this.

The hutchers must be well ventilated and not too warm, and if a warm sleeping place be provided they will stand considerable cold, much more than hens from which eggs are wanted in the winter.

Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it.

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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 those who 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, I have suffered for many years from Catarrh, Bronchitis and Deafness. I had almost abandoned hope of ever getting well, until your wonderful treatment was suggested by a friend. I began with some misgivings. After a treatment of only one month, I gained 15 pounds in weight. I can hear the ticking of the clock, the first time in years. I want all sufferers to know that the Sana-Cera Cure will do all you claim for it. Miss L. H. French, Indiana, was thought to be in the last stages of consumption. Read her grateful words: "Dear Doctor, I began the Sana-Cera Cure when I first began to cough. I am now happy to say to you and any one similarly afflicted, that after a course of treatment with Sana-Cera, I am now perfectly well. Send the proof of the Sana-Cera Cure broadcast."
In order to introduce this wonderful curative treatment in every community, I will send for a limited time, sufficient time for 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.



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

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OPIMUM and WHISKEY HABITS cured at home without pain.

CANCER

Items of Interest.

If Congress does not hurry with glass cases on land in which to keep the navy, there will be no new navy. Recently one of the mounted large vessels sunk while lying quietly in the dock. And now the new cruiser Brooklyn "the pride" of the navy came to grief in Delaware River: She is seriously damaged by being run aground a ledge of rocks which have been there in the same place all the year, therefore there was no excuse for the pilot's lack of knowledge of them.

There has been talk for years of draining the Zuider Zee in Holland. But as late as the Dutch government has adopted a plan and will begin work. Large dams will be built from Ewijk to Prinsland.

The price fighters have at last secured a battle ground in the United States, in which they cannot be legally stopped. Nevada has passed a law authorizing such contests, provided a license of \$1,000 be paid and two physicians testify to the physical health of the brutes. "Price fighters and their managers announce that the law is perfectly satisfactory to them.

The latest new "Trust" which has been set on foot is the "National Clothing Association" which has been organized by the clothing manufacturers to get up the price of ready made clothing. The firms interested have an annual output of \$300,000,000.

There is an unrest among the Mohammedans in India which bodes no good. Added to the plague and the famine is the knowledge of the difficulty between the Sultan and Europe which has now reached a point where the papers are saying the attack upon the Sultan is because he is the Caliph, the head of the religion. Other papers are more truthful and tell them the difficulty is a political one and the Powers have no intention of attacking their religion.

Some enterprising person some few years ago organized a winter hyacinth Florida think it would be a great acquisition there because the winters would not kill it. Now several rivers are choked by it, and there is much expense to keep them open for navigation.

The Chicago Tribune keeps a record of the crimes every year, and publishes a summary at the beginning of the next. The record of suicides shows a constant increase. There were 2,610 in 1890 and three times as many in 1896. Murders also show a steady increase, from 1,500 in 1890, and 10,651 in 1896. And there were only 12 capital punishments for all these murders: "No wonder they are on the increase."

Grant Bramble, station agent and telegraph operator in a little station in Minnesota has just received \$1,700,000 for a patent right to an invention he has made. It is a rotary engine in which steam is used as water is in a turbine. Why can't more of us be inventors?

Senator Peffer's whiskers will soon disappear from the Senate. His party declined to nominate him, and those instead William A. Harris. As their majority in the Legislature is a large one, the nomination is equivalent to an election. Mr. Harris was a Southern soldier, and a brigadier in Gen. B. H. Hill's corps. He went to Kansas after the war as a civil engineer.

In 1864 Mrs. Elijah Carson, an Irish lady of means, came to this country to see her brother. She was so delighted with the ocean she has spent much time in crossing it, having never missed a trip in the Lucania since it was launched. Two years ago her cabin was tried to get the courts to prevent her spending her money in that way, and it is needless to say failed. This so angered her that when she died a few days ago she left her daughter only \$3,000, willing \$25,000 each to her lawyer and business man, and the bulk of her estate to the officers and crew of the Lucania.

The papers in India have been declaring that more than half the British soldiers in that country were sick with a contagious disease of some shape or other. In London the Secretary of State for India, Lord George Hamilton, was asked what truth there is in the statement. He admitted that there were 821 hospital cases out of each thousand men, but added that a department committee was now inquiring into the subject, as though that was all that was needed.

Gen. A. P. Howe died on Monday in Cambridge, Mass. where he has lived quietly since he retired from the army in 1862. He was a brave soldier and an able officer, and distinguished himself in the Mexican War and in the late war.

One of the New York multi-millionaires had it extensively advertised in the papers that she proposed to give half to cost. Dr. Rainsford protested against this. It is like the conduct of the French nobility before the French revolution and of the rich Romans in Rome's last days. There are many suffering for bread in the city. Dr. Rainsford said. Wants to be seen.

The deadliness of the plague is shown by the final report of Kurram. There were 64 cases and 64 deaths. Three fugitives from Bombay have died of the plague in Goa, Portuguese India. An effort is being made to have the pilgrimages to Mecca from India stopped this year. But to interfere with a Mohammedan in his religion always causes trouble.

WHO'S SHELLABERGER?

DEATHS.

For equal authorship we insert an obituary notice of the words "Trust". We charge one word for all over 100 words, invariably in advance. Count the words, and we will advise you what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

LUCASD.
Died in San Antonio, Texas, Jan. 10, 1897. Mrs. Ida J. Lucasd, wife of Rev. R. P. Lucasd, Miss Ida J. Burress was married to Rev. R. P. Lucasd Oct. 18, 1866. She was the mother of two bright little girls, Norris and Lola, who are taken by their grandmother, Mrs. S. F. Burress, at the special request of both their parents, to be raised. She was baptized into the fellowship of Mt. Lebanon Baptist church, Tipton county, Texas, November 1883, in her 18th year. As a wife, no one could have been better or more faithful and devoted; as a mother, she was tender, but firm and consistent. Her last words were: "Ma Jesus will not let me struggle." Her spirit passed into eternity so softly, and gently as a whisper from the strain of a Solon's harp.
San Antonio, Texas. W. M. JORDAN.

RADFORD.
Olivet church has recently been called upon to mourn the loss of our esteemed brother, James H. Radford, who was born Oct. 10, 1840. He was married to Isabella W. Long March 12, 1866, who died July 15, 1874, leaving one son, who is the present clerk of Olivet church, and held in high esteem by it. He married Amelia E. Parks Oct. 11, 1881. Departed this life Dec. 21, 1896, leaving a daughter and son by his second wife to lament his death. He was a true and devoted husband, an affectionate father, a kind neighbor and charitable to a degree in all that the words "good" signify. His kindness spared him the lingering pains and agonies of a long illness, gently calling his spirit away almost without a pang in dying and his freed spirit passed sweetly up through the "gates ajar." W. H. V.

GIVENS.
Death visited the home of our long honored brother, Deacon J. B. Givens, Jan. 23, 1897, and took from us an efficient officer and faithful member of the church. He was born in Washington county Sept. 15, 1827. At eleven years and a half old he professed religion and joined Shelbyville church. Removed to Bullitt county and united with Mount Washington about 1846. Was married to Miss Phoebe Ann Tyler Dec. 18, 1842, with whom he lived and God blessed with eight children. Two of them God took to himself early in their life. Six of them survive and are following the example of their father, our brother. Tyler Givens, now located in South Carolina. Moved to McLean county in 1870, united with Oak Grove church. In 1885 he went into the organization of Glenview church, after which he was ordained a deacon. He died triumphantly in the faith as he had lived. Our loss is his gain. Funeral service conducted by his pastor, W. H. BELL.

EWING.
Matthew Ewing was born June 18, 1824, died Jan. 28, 1897. He was born and spent his entire life in Cumberland county, Ky. He joined Salem Baptist church in 1850, and has been an active member ever since. He has been a reader of the WESTERN RECORDER for forty years, and would be considered an "old guard," I suppose. Some of his last words spoken to me were about the RECORDER. He has been married twice and reared a family of seven children, all by his first wife. He has four children to mourn their loss. He expressed himself to me a day or two before his death as being ready for the summons, which he was sure was near at hand. There was not a struggle or quiver in the hour of death. It was simply a sleep.

RESOLUTIONS ON THE DEATH OF SISTER ANNIE A. NEWSON.

Sister Annie A. Newson, daughter of Ashely and Catherine Cawthon, was born in Taylor county, Ky., Dec. 28, 1821; was married to W. A. J. Newson Oct. 21, 1859; came to Louisiana in 1849; was baptized into full fellowship of the Ringgold church by Elder J. A. Harrell May 30, 1865. After spending more than 41 years faithfully in our Saviour's service, she fell asleep in Jesus at Arcadia, La., Nov. 8, 1896.
"Asleep in Jesus, blessed sleep!
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Resolved, that in the death of Sister Annie Newson the Arcadia Baptist church has lost a loving, zealous member, the community an exemplary Christian lady.

Resolved, that we assure our brother and sister Prior (her brother-in-law and sister) and all her sorrowing relatives of our profound sympathy with their sorrow and exhort them to follow her as she also followed the Lord Jesus Christ.

Resolved, that these resolutions be spread upon the records of our church.

W. M. THORNTON,
GEO. A. PATTERSON,
J. U. H. WEAVER,
J. A. DORRUM,
Committee.

Ten Days Stop at Washington.
Passengers purchasing tickets via Baltimore & Ohio Southern Railway to Washington, Philadelphia, New York and other eastern points will be granted 10 days stop over at Washington without extra expense.

CANCER

Its Scientific Treatment and Cure

Drs. McLeish & Weber, of Cincinnati, O., have made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of their success they cite the names of a few well-known persons who have been cured by them.

Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles, & Hardy Co., manufacturers of the famous "Hittly" Flows, was cured two years ago of cancer of the mouth. Had been operated upon three times before going to them.

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

Judge E. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. McLeish & Weber, John N., Cincinnati, O., will secure a 60-page treatise free.



Emphatic Bargains

—IN—
Knit Underwear.

- 50c. Men's heavy Wool Shirts or Drawers, former price 70c.
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- 50c. Men's heavy Flannel Shirts or Drawers, former price 60c.
- 50c. Men's Natural Wool Shirts or Drawers, former price 75c.
- 50c. Wright's Health Underwear, Shirts only, former price, 81c.
- 75c. Men's All-wool and Camel's Hair Suits or Drawers, former price \$1.15.
- 10c. Ladies' heavy Ribbed Vests, were 25c.
- 20c. Ladies' Ribbed Wool Pants, were 50c.
- 50c. Ladies' Ribbed Vests or Pants, were 75c.
- 10c. Children's Vests and Drawers, small sizes, were 25c.
- 25c. Children's Camel's Hair and Merino Vests and Pants, were 50c.
- 20c to 40c. Children's Union Suits, were 30c to 80c.
- 90c. Ladies' Ribbed Wool Union Suits, were \$1.75.



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The Great Through Car Line From St. Louis to Kansas City, St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and

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Choice of two through car lines to Denver and only one with through car service to Ogden, Salt Lake City, with only one change to California and Portland, Ore., points.

Free Reclining Chair Cars on all Trains

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Trains No. 18 and 19 have elegant Pullman parlor car to Cincinnati, and Pullman dining-room and dining cars Cincinnati to New York. Without change. Train No. 20 has sleeper to Cincinnati, open at 9 pm to receive passengers.
ST. LOUIS, SPRINGFIELD AND THE WEST
LEAVE: No. 30 10am 11:50am 1:50pm 3:50pm 5:50pm 7:50pm 9:50pm
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ROYAL

The absolutely pure
BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

Samuel Stone who wrote the words of that song all sang so many years ago, "Wait for the Wagon," died in Topeka, Kansas, aged 84. He had lived in the famous "Wagon" Martini club, died in Switzerland.

The steamship companies are fighting the Immigration Bill, and they have money in abundance. This bill is of the most timid description, shutting out only the most undesirable immigrants, but the companies make money by bringing them here.

Europe has come to another agreement in Turkey. Last week Lord Salisbury had won a great diplomatic triumph in getting Russia to agree to coercion, Germany, Austria and Italy having agreed long before, and something was going to be done this time sure. This week Count Goluchowski, of Austria, has won a great diplomatic victory. He has been to Berlin and persuaded Germany that the Sultan must be sustained, but cannot be unless he makes reforms, Germany therefore now agrees to coercion, and something will be done this time sure.

We are very glad to learn from the New York Evening Post that Major McKinley has requested that no wine nor liquors of any kind will be furnished at the inauguration Ball. This request will be complied with.

On Feb. 2 the fire broke out in the capitol of Pennsylvania at Harrisburg, beginning in the rooms of the Lieutenant-Governor. The fire is thought to have been caused by an electric wire. The House was in session at the time the fire was discovered. But it had gotten such a start that it was impossible to save the building which was entirely destroyed.

Dr. H. W. Richardson, the great physician, used to say that in sickness more depended on clean surroundings than on medicine. He emphasized the necessity of having the cellar the cleanest part of the house. The three greatest physicians and sanitarians are fresh air, pure water and sunshine.

An English paper gives a report of a meeting of the Blainford Farmers' Club, a flourishing body with a large membership. At a recent meeting the chairman made inquiries by a show of hands as to their drink. Tea or coffee were generally named, not a man among them drinking beer or whiskey. It is not necessary to tell us they are flourishing.

The Congressionalists have been investigating the "curse" of the baker. The one made such a stir in Denver last year. More than 20,000 people visited him and thousands proclaimed themselves "cured." Not ten percent is learned from Denver can be found who still think they were helped by him.

Poor Spain has had added to her other troubles great distress from the ruining of crops by too much rain. The province of Andalusia has suffered greatly. In Jaen the people are plundering the baker's shops, and in other towns the police have had to fight to protect the baker. The government has so far been powerless to aid the sufferers.

The London Times had a despatch saying the fighting has been renewed between the Greeks and Mussulmen in the island of Crete. Six villages have been burned. Three thousand of the Greeks burned the Turkish village of the island and attacked and destroyed a part of Crete. The Turkish troops behaved well, and the foreign warships gathered and together stopped the fighting. The trouble began with

an attack of the Mussulmen on the Greek town of Galata.

The plague in India is spreading. It is now reported in Delhi in the northern part of British India, and also in Bangalore five hundred miles southeast of Bombay. This shows a wide area which is infected. The Calcutta Council is moving to prevent its further spread.

Men Who Work Hard
NEED ROSSBORN'S ACID PHOSPHATE.
Taken at bed-time it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion too—takes a little after meals.

MARRIED.
On Feb. 2nd, 1897, at the residence of Mr. James Jones in Fairfield county S. C., Miss Lucy T. Gilbert, of Richmond, Ky., and Mr. William O. Chenuault, of White Hall, Ky. Rev. J. H. Yarborough officiating.

At the home of the bride's parents, Mr. and Mrs. John Miller, Portwood, Ky., Dec. the 16th. Mr. W. J. Pearson, of Estill county and Miss Lina Miller. Rev. A. P. Turner, officiating.

"Everything for the Garden."
Seems a broad term for any one to adopt, yet the widely known seed house of FERRIS BIRDSON & CO., 24 & 27 Cortlandt Street, New York, supply every want of the cultivator, both the grower and the gardener. In their 1897 (which by the way is their " jubilee" number, the house having this year attained its fiftieth year), will be found offered, not only "everything for the garden," but all things needed for the farm as well. Our readers will miss it if they fail to send for this gorgeous catalogue, which may be had of FERRIS BIRDSON & CO., this their fiftieth year. Free, on receipt of 10 cents (in stamps) to cover postage and mailing.

KENTUCKY'S COLLECTIONS FOR HOME MISSIONS.

From May 1st to February 1st, 1897, Kentucky has contributed in cash to Home Missions the sum of \$3,636.32, and for the same period the previous year \$4,130.88, showing a decrease in cash receipts of about \$500.00 for Home Missions as compared with same period of the last conventional year. The Board, for the same period this year, has paid to Kentucky through the State Mission Board the sum of \$1,634.88 on account of salaries of missionaries, church building and agency account which makes the net cash receipts from Kentucky about \$2,000.00. The Home Board began the year with a debt of about \$3,000.00, which has gradually increased since the total reduction in cash receipts from

many states exceed by several thousand dollars the sum of increased collections for Home Missions from other states to February 1st, 1897.

It is earnestly desired that each state shall increase its collections this conventional year at least 50 per cent. so that the Board may show a small balance cash on hand at the convention. If Kentucky does her part (towards) in the way of reaching this end, she will have to raise in cash for the whole year \$8,446.52 of which \$3,636.32 has been received and leaves a balance of \$4,810.20 to be collected in the next three months.

WALKER DUNSON,
Treas. Home Board.
Atlanta, Ga., Feb. 1, 1897.

In studying the word of God digest it under these two heads; either as removing some obstructions that keep God and thee asunder, or as applying some uniting power to bring God and thee together.—Cecil.

CHRIST had a just, true estimate of himself. What other man ever had?

NEURALGIA cured by Dr. Miles' PAIN EXPELLER. "One cent a dose." At all druggists.

EASTER MUSIC

"The Prince of Life," prepared by J. R. Murray in his beautiful service for Sunday Schools, containing Responsive Readings, interspersed with appropriate songs. Price, 5 cents per single copy.

A SPECIAL CIRCULAR

Containing a list of our large and varied stock of music for Easter will be sent free on application. The new music for 1897 is exceptionally fine, including in addition to the publication above named, splendid solos and duets, and fine anthems for the choir. Among the composers represented are G. W. Marston, E. Marro, C. A. Havens G. F. Root and others.

THE JOHN C. MURPHY COMPANY,
CINCINNATI, N. W. CORNER, CHICAGO.

Your Cough

May Terminate in Consumption—
Avoid this serious disease by immediately securing at your druggist a bottle of

Wilbor's Cod Liver Oil AND PHOSPHATES

It has proved for nearly fifty years a positive cure for Coughs, Colds, Bronchitis, Asthma, Phrenitis, Consumption and all other wasting diseases. Recommended by reliable physicians. Secure the genuine. Imitations do not contain the necessary curative properties. If your druggist does not keep it, send to A. B. WILBOR, Manufacturer, BOSTON, MASS.

THE MARKETS.

Report for the Week Ending Saturday, Feb. 6, 1897.

Cattle—The receipts of cattle to-day were light and the market firm at unchanged prices. The yards were well cleared.
Calves—The market was steady, the best calves selling at \$9.25 and common at \$7.50. The market was very slow for all weights, and prices were a shade lower than on Friday. The offerings numbered 1,265 head, of fair quality, and moved slightly at quotations. The demand was very backward.
Sheep and Lambs—None were on the market to-day. Prices remain steady at quotations.
CATTLE.
Extra shipping cattle, 1,400 to 1,600 lbs..... \$14 00 to 15 00
Light shipping, 1,200 to 1,400 lbs..... 12 00 to 13 00
Best butchers..... 12 00 to 13 00
Fair to good butchers..... 10 00 to 11 00
Common to medium weights..... 8 00 to 9 00
Thin, rough steers, 1,000 lbs and over..... 7 00 to 8 00
Good to extra cow, 1,000 to 1,200 lbs..... 6 00 to 7 00
Common to medium cows..... 5 00 to 6 00

Wind-Up at the Mammoth

This great store is going to quit business—for reasons already made public through the daily papers. Every dollar's worth of goods in the vast establishment is now being sold at a sacrifice price, such as was never before put on reputable merchandise—CLOTHING, SHOES, HATS and FURNISHINGS for men, women and children. Read our ads., with prices, in the daily papers. Make a special trip to Louisville to supply yourself. Send CASH mail orders, and you'll get the best in the house.

Kleinhaus & Simonson

424 to 434 West Market.

Lady Agents TEA SET Free of Charge

For the sale of only 24 one-pound packages of

TA-KONG TEA

or 24 one-pound packages of Cream Puff Baking Powder.

A Cream Pitcher or Spoon Holder or Sugar Bowl Given free with every pound. These Pitchers are Red, Blue and Yellow, with GOLD TRIMMING.

This 56-piece Tea or Dinner Set given to any lady who assists us in securing Four Agents. We want LADY AGENTS. Write to us AT ONCE. It will pay you to do so. Address, H. B. MARSHALL CHEMICAL COMPANY., Front and Pine Sts., Cincinnati, Ohio.

BURPEE'S FARM ANNUAL FOR 1897

Tells the plain truth about THE BEST SEEDS THAT GROW
Hundreds of illustrations and remarkable Novelties, obtained from nature. Known as "The Leading American Seed Catalogue." \$2 Mailed FREE to all.

W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

Feeders, 500 to 1,000 lbs.....	\$ 250 00	Common leaf, short.....	5 000 7 00	5 000 7 00
Stockers.....	2 000 50	Common leaf.....	7 000 9 00	7 000 9 00
	1 000 00	Medium leaf.....	5 000 11 00	5 000 11 00
	5 000 25	Good leaf.....	11 000 13 00	11 000 13 00
		Fine and selections.....	15 00	15 00
HOES.				
Choice packing and butchers, 225 to 300 lbs, strictly corn-fed.....	\$3 40	Trash, green mixed.....	\$1 000 1 25	
Fair to good packing, 180 to 200 lbs.....	3 40	Trash, sound.....	1 250 1 75	
Good to extra light, 150 to 180 lbs.....	3 40	Common lugs.....	1 750 2 50	
Fat shoats, 120 to 150 lbs.....	2 500 25	Medium lugs.....	2 250 2 75	
Fat shoats, 100 to 120 lbs.....	2 000 25	Good lugs.....	2 750 3 50	
Roughs, 150 to 400 lbs.....	2 500 25	Common leaf, short.....	2 500 3 25	
Stockers.....	2 500 25	Common leaf.....	3 250 4 00	
SHEEP AND LAMBS.				
Good to extra shipping sheep.....	\$2 750 25	Medium leaf.....	4 750 5 50	
Fair to good sheep.....	2 000 25	Good leaf.....	5 000 6 00	
Common to medium sheep.....	1 000 25	SALES, WITH COMPARISONS.		
Becks.....	1 500 25	Following were the sales for the week last year to Feb. 4, with comparisons:		
Extra shipping lambs.....	2 750 25	Year 1896.....	5,412	Week. Year.
Fair to good lamb.....	2 250 25	Year 1897.....	5,089	32,017

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Feb. 6, 1897.

BURLY—1896 CROP.		Color	
Trash, green mixed.....	\$1 000 2 00	Red.....	\$2 250 3 00
Trash, sound.....	2 000 4 00	Green.....	3 000 4 00
Common lugs.....	2 000 4 00	Yellow.....	4 000 5 00
Good lugs.....	3 000 5 00	Orange.....	5 000 6 00
Common leaf, short.....	4 000 5 00	Common leaf, short.....	5 000 6 00
Common leaf.....	5 000 6 00	Common leaf.....	6 000 7 00
Medium leaf.....	6 000 7 00	Medium leaf.....	7 000 8 00
Good leaf.....	7 000 8 00	Good leaf.....	8 000 9 00
Fine and selections.....	8 000 9 00	Fine and selections.....	9 000 10 00
BURLY—1896 CROP.			
Red.		Color.	
Trash, green mixed.....	\$1 000 1 50	Red.....	\$2 000 2 50
Trash, sound.....	1 500 2 00	Green.....	2 500 3 00
Common lugs.....	2 000 2 50	Yellow.....	3 000 3 50
Medium lugs.....	2 500 3 00	Orange.....	3 500 4 00
Good leaf.....	3 000 3 50	Common leaf, short.....	4 000 4 50
Common leaf.....	3 500 4 00	Common leaf.....	4 500 5 00
Medium leaf.....	4 000 4 50	Medium leaf.....	5 000 5 50
Good leaf.....	4 500 5 00	Good leaf.....	5 500 6 00
Fine and selections.....	5 000 5 50	Fine and selections.....	6 000 6 50

W. H. BAKER'S CHOCOLATE

BEST QUALITY BLUE LABEL