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Faith, Hope and Love, these three.

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A writer in the *Advance* tells of a talk he had at detective headquarters. The detective officers declared that without doubt crime is on the increase in this country. One of the chief reasons for this sad state of affairs is the publication of the details of murder and suicide, and another is the yellow-back novel of the sensational class.

The Bishop of Liverpool gave the ritualists of his sect some wise words of warning in a speech the other day. He said that if the voters once got it into their heads all the Episcopal clergymen were narrow-minded sacerdotalists, and wish to Romanize the Church of England, disestablishment will come. The people will not vote to maintain a Semi-Romish establishment.

DR. DRAKE, in Stockholm, Sweden, a Baptist preacher, asked a Pedobaptist minister from the United States: "Why do you in America pla your faith to foggy German speculations? We used to do so in Sweden, but we have got over that, and the pendulum is swinging strongly in the evangelical direction." Fortunately for Baptists in this country, their faith has never been of the swinging nature of a pendulum, but has been founded on a rock.

The *Interior* says forcibly to those who have been trying to "eliminate the supernatural": "When we have gotten so far that it is a solocism and a scientific impertinence for God to obtrude himself into the affairs of the world, we may reasonably conclude that as we can get along without him, he will get along without us; and as he made and owns the world, there is only one way to sever the relation, and that is for us to get out of it. Just where we will go may be left to the imagination."

The *Congregationalist* says: "Negotiations have been for some time in progress looking to a closer union between Congregationalists and the churches who have taken the name 'Christian.' During the present month a resolution was offered in the Christian church at Marion, Ind., to secure a Congregational pastor as a step toward union with our denomination." We hope the *Christian Standard* will tell us all the facts in regard to these negotiations. Do the Disciples propose to surrender immersion, or do the Congregationalists propose to adopt it?

If the Nonconformists of England occasionally speak sharply of the established church it is not strange. Mr. George Shadford, a well known resident of Horn-castle, died, and his friends wished him buried in the graveyard at Belchford. The curate said that as deceased was not a parishioner, he could not be buried there unless the curate himself conducted the services. The friends agreed, but when the curate finished and had left, the Methodist minister who was to have conducted the services gave out a hymn. When the singing began the curate came back and ordered them to stop, and threatened them with legal proceedings if they persisted. And this at the grave!

DR. WHITSITT'S "QUESTION."

BY JESSE B. THOMAS, D.D., LL.D.,
Professor of Church History in Newton Theological Seminary.

VII.

In introducing his theme, Dr. Whitsitt frankly recognizes the necessity of reversing the conclusions of all Baptist historians from Crosby in 1738 to Evans in 1862. He might have added that all other historians, ecclesiastical or secular (with the possible exception of Ashton in 1851) must be equally discredited. He accounts for their erroneous notions and excuses them from the implication of prejudice or stupidity, by the suggestion that "owing to circumstances over which they had no control, none of them had access to documents illustrating the movement under Smyth, Helwys and Murton, which are preserved in the Mennonite archives in Amsterdam, in Holland." Without this "new learning," "no decided progress in this investigation was possible." This "learning," however, when published by Evans in 1862, so completely "exploded and discredited" the "traditional view" that the "quiet composure" with which English scholars continued to "rest" in it "would be amusing if it were not lamentable."

The prodigious significance of this "learning" may be inferred, when it is noticed that by its aid Dr. Whitsitt feels himself enabled confidently to affirm that "immersion was unknown among the Anabaptists of England, who had all come over from Holland in the sixteenth century; it was not practiced by the Mennonites, or by the followers of John Smyth, Thomas Helwys or John Murton" (p. 144); that "none of the Anabaptists of Holland or the adjacent parts of Germany were immersionists;" and that "few Anabaptists anywhere were immersionists" (p. 35). If it seems extraordinary that the effort to "move up the figures just eight years," in fixing the date of the reintroduction of believers' immersion into England, entails also the necessity of proving that such immersion had never been practiced there at all, and very rarely anywhere else, since the earliest centuries, it is still more odd to be assured, even by implication, that we are dependent solely upon the "Mennonite archives" and the "co-operation and assistance of Mennonite scholars" for the final solution of the larger as well as the smaller of these problems. It is the more disappointing, seeing the importance he attributes to them, that Dr. Whitsitt gives us nothing of any importance from these archives, but contents himself with a reference to the passages cited in Evans, with the appended opinions there given, of Drs. Muller and De Hoop Scheffer upon the subject. I have examined these passages as given by Evans in voluminous detail, but have utterly failed to discover the "inestimable treasure" of information alleged to lie hid in them. They are almost wholly occupied with utterly foreign themes, such as the proper frequency of the Lord's Supper, the taking of oaths, and the like; the only statement pertinent to the present issue being that cited by Dr. Whitsitt from Evans, in which the Mennonite ministers report that they have not "found that there was any difference at all neither in the one nor the other thing" (that is "as regards the doctrine of salvation and the government of the church" and "the foundation and form of their baptism") between Smyth's followers and themselves. This language is not understood by Dr. Muller (one of the Mennonite scholars to whose "assistance" we are referred and whose opinion is appealed to in this particular case) as justifying the inference that Smyth or his followers had not practiced immersion. His cautious statement is that "it appears to me that the persons

mentioned in the memorial who were *not* yet baptized, were admitted to the Water-landers by the baptism, not of immersion, but of sprinkling. This mode of baptism was from the days of Menno the only *usual* mode amongst us. The Waterlanders nor any other of the various parties of the Neth-land *Doopsgezinden* practiced at any time baptism by immersion." He adds the significant remark, "But they cared only for the *very nature* of the baptism (note—"as founded on *full age*"), and were therefore willing to admit those who were baptized by a *mode differing from theirs*, just as we are wonted to do nowadays" (italics mine). It will be seen that he expresses no opinion whatever as to the mode adopted by Smyth and those of his followers who had already been baptized; that immersion would not have been regarded as a material difference in "form and foundation;" that the "usual" practice of the Mennonites had been sprinkling (the whole sentence seeming to imply that immersion, although not ordinarily "practiced," was not wholly rejected); and that his observations are limited to the "Doopsgezinden," who comprised only a single section of the Nethland Anabaptists. There is nothing here, therefore, in conflict with the affirmation of Evans, persistently made in the face of the new learning, that "there were a portion of the Dutch Baptists who uniformly administered baptism by immersion" (at the time in question). Nor do Dr. Muller or the "archives," as interpreted by him, contradict the positive assertion of the Nonconformist historian, Price, that the practice of the Brownists, whom Smyth had joined in Amsterdam (who denied the validity of the ordination of the ministry of the Church of England but accepted their baptism) "occurred to the inquiring mind of Smyth as an inconsistency, and led him to a further investigation of the subject, which resulted in the rejection of infant baptism, and a firm conviction that immersion was the only Scriptural mode of its administration," acting upon which opinion he was excluded by them. It cannot be objected to Price, as to Masson, that he "had given no special attention to this department," and it is certainly more likely that accurate information should have been accessible in Brownist than in Mennonite archives as to matters occurring in a Brownist body.

We are referred, however, still more confidently to the "admirable industry and insight" of another Mennonite scholar, Prof. De Hoop Scheffer, whose versatility and activity in the reconstruction of Baptist history in England and elsewhere are represented to have been surprisingly great. It was he, it seems, who furnished to Evans in 1862 the "foundations of the new learning in Baptist history." It was he who, in 1871-6, instructed Barclay that "immersion had been introduced into England on the 12th of September, 1633." It was he who, when himself instructed from America that "immersion was first introduced into England in 1641," promptly produced "the first work that appeared in print giving distinct support to" that "thesis." One hardly knows whether to wonder most at the "industry and insight" which could enable a Dutch scholar, solely by help of Dutch archives, to correct all the English historians as to the date of an event which happened among themselves, or at the flexibility of his material which justified the fixing of two distinct dates with equal facility and conclusiveness. On the other hand, there can be no doubt of the justice of Dr. Whitsitt's severe arraignment of English Baptist historians for having "kept holiday in this department," since the publication of Evans' history (and the rebuke applies with equal justice to English historians of every class, and to all alike before as well as after the date named) if their ignorant persistence in affirming that John Smyth was im-

mersed has grown out of the fact that not one of them, during two hundred years of familiar intercourse with their neighbors across the channel had been enterprising enough to discover, or had wit enough to draw the inevitable inference from the palpable circumstance that the Mennonites had never immersed. But we owe a still larger debt of gratitude to this notable savant. Observing the "obscurity that rested upon the history of immersion," making it "easy to lose the way, and fall into confusion of thought," he has courageously undertaken to "remedy that defect" by an authoritative "Survey of the History of Baptism by Immersion." The smiling self-complacency with which he thus proposes to offer, merely as incidental to the settlement of a questioned date in English history, a final solution of problems of continental breadth and of the most complex and obscure character, with which some of the ablest scholars of our century have long been, and still are, timidly, and as yet unsuccessfully, struggling, is far better fitted to awaken surprise than confidence. And the performance itself, if the passages cited fairly indicate its character, fully justifies such preliminary distrust. Only a writer unduly athletic in fancy and correspondingly paralytic in vision of historic fact, could have ventured the affirmation that "the example of Uolman (in immersion) was followed by no other person"; or that the adoption of immersion by the Anabaptists in Poland and adjacent lands was due wholly to local influences or the neighborhood of the Greek church. It is singular that having recognized the intellectual strabismus too manifest to be ignored when brought to the test in single instances, Dr. Whitsitt should be content to accept with unquestioning enthusiasm the report given by the same eyes measuring a larger and more difficult field.

A MINISTRY OF EXPOSITION.

I have tried to make my ministry a ministry of exposition of Scripture. I know it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles; he is the same Christ. I believe that the one thing the world needs is redemption, the power of the Gospel on the individual soul; and that men know they need it. Dr. Johnson once said in his wise way, "Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and him crucified, the Savior of mankind." And I have tried to preach Christ as if I believed in him, not as if I had hesitations and peradventures and limitations. And I have tried to preach him as if I lived on him; and at the bottom of it all, that we shall ourselves feed on the truth that we proclaim to others.—Dr. Maclaren.

In accomplishing your day's work, you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged.—Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrows anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. When the morrow comes grace will come with it sufficient for its tasks or for its troubles.—Theodore L. Cuyler.

EDITORIAL COURTESY.

BY REV. J. W. LOVING.

The idea in mind is courtesy between editors, courteous treatment of one editor by another or others; and the scope of the following remarks will be confined to editors of religious papers.

The writer feels sure that he is not unduly biased in favor of editors, and he certainly would not condone their faults; but a very short and unpretentious experience has given him a profound regard for them along with a sympathy for them under the many provocations arising in their work. These honored but hardworking brothers, too often too poorly appreciated, surely have great possibilities, and right nobly do some of them measure up. However, they are human, not perfect, and some fail in that they do not show that measure of courtesy to their fellow editors that the world naturally and justly expects from men in such work.

I said they have great possibilities. Just as it is true that many men take their political views and carry out in conduct certain political creeds just because they almost blindly follow the leadership of some chosen but partisan paper, so it is true that many Christian people are very largely controlled and established in their views by the religious journal which they read. This is a well known fact. Some church members feel safe if they can quote their favorite religious paper in confirmation of any expressed position. Now let us see how this principle works.

In their work religious editors, or editors of religious papers, have occasion to treat a great variety of topics. Some of these at once awaken a very great interest. There will naturally be differences of views, different ideas as to the expression of views, etc., between these editors. Some will take a position on one side of some questions, some on the opposite side. All may be equally sincere and equally competent to take position. Such editors are justly expected to take their position on such topics as come within the range of their discussions. Their position will largely influence and determine the position of many readers of their views. Now one editor will take his position. Another will differ with him, but can't be so courteously, and without impugning the motives of the other! We poor mortals don't see why he can't, but yet if we are to judge from some things we've seen it would seem that the opinion has fostered itself on the minds of some editors that the way to deal with one differing with him is to attribute ugly motives, impugn character, etc.

Let us note how this is practically done in many cases. One editor publishes his views on a given topic. Another differs. This latter makes selections, takes a few paragraphs or disconnected sentences, and puts his own construction on these garbled extracts, a construction that the fully expressed views could not warrant. Now it is not in itself wrong for one editor to make editorial comment on the position of another. But it is wrong to misrepresent or to seek to discredit another in a disingenuous way. And the greatest mischief comes in when one editor whom his readers credit as a leader, makes these garbled extracts from another, puts his own construction on them, and sends them out to a constituency, many of whom will never see or know the real position of the other thus criticised. Now is this fair play? Is not this a great evil under the sun? This is no imaginary supposition of an alarmist, it is an all too real and too common an occurrence. Surely any one ought to be very careful not to misrepresent one to another before whom the one has no hearing. Any one needs to watch himself with special care when attempting to state the position of another with whom he differs, lest he make a biased statement.

Such conduct is reprehensible and tends to do a great deal of harm to the person thus treated, and also to weaken his personal influence as well as that of his paper for good. Somebody will believe what is written, somebody will inevitably be led to discredit the sincerity or ability of one whom he has not seen or correctly read. And on the other hand such comments will fall into the hands of some who see the position of both editors fully stated, and in this case the evil will react against the perpetrator,

he will do harm to his own influence for good. In some homes a single religious weekly is the only literature to be found except a few books. Gross responsibility attaches to the work of such an editor. It is high time that all editors of religious papers practiced more rigidly the golden rule, certainly more rigidly than some of them have been wont to do. More care, more Christian charity, more heart searching, more prayer, will help. Then it is sadly true that sometimes one editor will charge upon another responsibility for every contributed and duly signed article, even in spite of an expressed disclaimer of any such responsibility. Yes this has even been done by editors who would most bitterly renounce responsibility for some things appearing in the same way in their own papers. O what a difference it makes even in such men, as to whose ox it is that is being goaded. Back, brethren, to the golden rule!

Slightly different from the above cases, but embodying the same principle is the case of a correspondent for a paper, who puts his biased construction on the position or motives of another and sends his biased views to be published in some journal which the one thus represented, or misrepresented, will never see. He may thus misrepresent an editor, and the editor may see himself thus misrepresented, but many of this editor's readers will never see it, while many who do see will have only this from which to form their opinion of one thus falsely set forth. Is this only an imaginary evil, or only a possible affair? Allow me to say that not a great while ago I saw in one religious weekly a letter from a correspondent in quite a distant part of the country. This correspondent took occasion to comment on the position of another editor on a question that was being widely discussed. Now I happened to be a reader of both journals, and I do say that the correspondent referred to showed either a positive unwillingness to fairly represent the editor whom he had under discussion, or a criminal ignorance of the said editor's position, that wholly unfitted the correspondent for writing. This letter was published in a journal with a large constituency, a comparatively small part of which probably ever saw the assailed editor's position fairly stated. Brethren, these things ought not so to be.

For our religious editors I have the highest respect. Nearly all of them are noble workers. By all means ought such set themselves against the evil above discussed. Again let us say: "Back to the golden rule."

Campbellsville, Ky., Jan. 27.

MUSIC IN WORSHIP.

All symbolism in the service of the house of God ought to be worship. Worship should be conducted by consecrated vessels, through which the fire of the Spirit speaks.

Music in divine worship, whether from singer or instrument, must be consecrated by the power of the Spirit. We are exhorted to sing, as well as to pray. The one is as consecrated as the other. It is the religious sentiment that stamps the church music of the world as sacred.

We call music an art; so it is, but in worship something more is required than faultless art. Its expression must have uniform power without which it is hollow and empty. In the Old Testament we find that blood and oil are symbols of redemption and purification. Just as the blood of Jesus cleanses us from all sin the Holy Spirit comes to cleanse and sanctify us in the dispensation of grace. We have first the blood of Jesus, then the baptism of the Spirit.

God gave to Moses directions for making an holy ointment after the art of the apothecary. It was not merely a perfume, but a holy compound. Its use was for the anointing oil of the sacred priesthood. It was hedged about, and its purpose carefully prescribed. And for the purpose before us, let us mark the prohibitions regarding this holy ointment. There were three. First, it was not to be imitated for secular purpose; second, it was not to be put on man's flesh; and third, it was not to be put upon any stranger. "Whosoever compoundeth anything like it shall be cut off from his people."

What was said of this sacred anointing oil applies in detail to the service of music in the church of God. The church is not made by man's device. It does not lie in

symbolism, or in the multiplication of the ecclesiastical millinery of spectacular worship, or ritualistic performance. What is the church? It is a spiritual organism. That which gives it its meaning cannot be counterfeited. It was the Holy Spirit that made the church; and when people are added unto the church, they are added unto the Lord. So when we come to the church, we come to meet him who is the host in that Divine presence, and we are His guests.

When we gather for Divine worship, what do we come to meet? Not the minister; not the choir; not our friends; but we come as guests at the invitation of the Holy Spirit. It is his anointing oil that makes worship. You cannot put anything in the place of this holy anointing, no matter how sweet the perfume. He cannot be imitated. He cannot be poured out by human hands upon flesh; nor can he be given through any carnal power to a stranger to the covenant of grace.

So are we not right in saying all the service of God's house must be by consecrated vessels? Especially ought this to be true in that part of worship in which music ministers. And it is not the interpretation of art, but the baptism, consecration and fire of the Spirit we must have in the service of God's house. The very hymns of the church, cherished and named immortal, are not simply the specimens of the art of poetry. How little meaning much of the Divine song has in the ear of the stranger to the covenant of grace. They speak a language not understood. Let me recall four hymns to illustrate this truth. Take that dear old hymn,

"My faith looks up to thee,
Thou Lamb of Calvary,
Savior Divine."

It is not simply the outcome of somebody wanting to write a bit of religious poetry. It expresses the temptation, trials and struggles of a great soul passing through the shadow, but confident of the dawn. There is another hymn now dear to the church all the world over:

"Abide with me, fast falls the eventide,
The darkness deepens, Lord, abide with me;
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me."

This hymn was written by an obscure country parson in a little parish in England. He had great sorrows and trials. It was he who wrote also,

"Jesus, I my cross have taken,
All to leave and follow Thee,"

a hymn that has inspired so many Christians in their abnegation of the world, and to fortify in temptation and sorrow.

Thus the sweetness of the perfume and quality of the incense of praise must come from uttering His Divine thought. Only the consecrated and converted can sing these songs with the power and demonstration of the Spirit. No imitation called art can take the place of spiritual power. True worship must be of God; but have not our Protestant churches too often attempted to make the holy ointment of the Spirit that flesh can neither imitate nor use? We have gone to the theatre for the myth, to the opera for the aloes. The music on Sunday morning is the mixture which seems to be relished, and fills the house with its strange perfume. But those who are spiritual do not like the fragrance.

Now, singing in church is just as much a religious exercise as prayer. Both must flow from the heart spontaneously. All worship must be the willing offering of praise and prayer to God. Now how can the unconverted join in such praise? What is such an attempt but the making in imitation of the apothecary's compound, of which it is said, "Thou shalt not make any other like it."

Simon Magus offered money to buy the Holy Ghost. Shall a beautiful voice fail to do that which we know money will not do? Naturally, we expect the minister to be spiritually minded, to be converted, and understand the meaning of holy things. Now supposing, as a minister of a neighboring church goes into his pulpit one morning, he finds another minister there. He is a man who makes no pretention to religious culture. He is not converted, he says, and has not any call to the ministry. But he has a beautiful voice, and is finely trained for eloquent effect. His rhetoric scintillates flashes from intellectual brilliancy. He announces that he has been called to assist the minister, and will do whatever he may ask him to do, and perhaps throw a few touches

of his fine art without the asking. Would that be preaching? Do a beautiful voice, artistic effects and rhetoric limit the idea of pulpit ministrations? Would these things carry out the thought of the great Founder of Christianity?

When Peter was asked how he came to preach such a great discourse at Pentecost, he said it was the Spirit of God. Whatever else we have, the sentiment of worship must be there. If the association of the music is of the world and worldly, the object will be frustrated. An air from Faust, the extravaganzas of the opera comique, or burlesques flippant and hollow, would destroy, for purposes of worship, the most sacred poem, or the most tuneful voice. We will all agree there is such a thing as sacred music; and they who lead in the songs of God's house must as truly receive the Divine indwelling of the Holy Spirit, before they can become fit vehicles for Divine ministry; as did prophet, priest or apostle of old.

The music must also express the sentiment one seeks to utter. It is not enough to have the thought in worship a mere adjunct of the music. The apostle commands us to be filled with the Spirit, and then to praise God in psalms and hymns, "making melody in your hearts to the Lord." And this ought ever to be the place of sacred music in the hour of Divine worship.—FRANCIS E. MARSTEN in New York Observer.

THE RELIGION WE NEED.

Our religion is poor and useless unless it enters into the smallest details of private life, and reminds us of our plain duty in our daily intercourse with the world. What we need, above all else, is moral courage and manly self-respect—courage to be rather than to seem, courage to resist the temptation to fraud and sham, and not pretend to be any richer or finer or wiser or better than we really are. What we need are men so high-minded and conscientious that they can preserve their own integrity against the vain seductions of society and the foolish solicitations of friends. And we need women who are so pure, modest, and self-possessed that the fashionable world has no bribe to offer them—women who have no appearances to keep up, except the simple desire to be true to themselves, and cultivate the gifts of a Christian character; women who would rather practice the closest economy than, by their waste and extravagance, run their husbands into debt; women whose native dignity and sweetness make them the real queens of society, or, what is better still, the guardian angels and noble, presiding geniuses of their own homes; women who have nothing to conceal, and so can look the world bravely in the face and say: "My income is so much a year, and I don't care who knows it: it will not allow me to live beyond a certain rate, nor to dress beyond a certain style, nor to entertain except in a modest way. My first duty is to my home, to those whom God has placed with me there, and to such means of self-culture as are there within my reach. Beyond this I do not aspire; and if the gay, proud, luxurious world chooses to look in upon us, it must take us just as we are, without any pretenses of any kind." Yes, women are needed—pure-minded, noble, gracious, dignified women—more than men, to effect this reformation.—REV. GEO. W. CUTLER.

A BACKWOODS preacher, who knew little of books of theology, but who had what was a vast deal better, a practical knowledge of salvation through Christ, was before a conference once for examination. "Brother," said one of his wise examiners, "will you please name some of the evidences of the divinity of our Lord Jesus Christ?" The brother's face wore an expression of puzzled bewilderment, and he was silent. The examiner repeated his question: "What makes you think Christ is divine?" With his eyes full of tears he started to his feet, and stretching out his arms and hands he exclaimed: "How do I know he's divine? Why, bless you, he saved my soul, and I love him for it."

Nothing is so completely beyond the power of death as a noble love. Parting can shatter only its outward shell. Under that strange touch, love in its inmost recesses kindles and glows with a divine fire.—George S. Merriam.

THE GOSPEL OF THE KINGDOM.

BY HENRY F. COLBY, D.D., OF DAYTON, OHIO.

Every careful reader of the New Testament must be struck by the frequent recurrence of the phrases "the Kingdom of God" and "the Kingdom of Heaven." For the lives of Christ we have also "My Kingdom" and "the Kingdom of my Father." They all seem to point substantially to the same thing. Not only did John the Baptist cry, "Repent ye, for the Kingdom of Heaven is at hand," but we read that "after John was put in prison Jesus came into Galilee preaching the Gospel of the Kingdom of God." "The law and the prophets," he said, "were until John; since that time the Kingdom of God is preached, and every man is pressing into it." In the first chapter of the Acts we read that Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." He had also taught them to pray "Thy Kingdom come." He declared that "this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." After the Day of Pentecost his followers "therefore took up the same theme and proclaimed it and expounded it. At Samaria the people "believed Philip preaching the things concerning the Kingdom of God." At Corinth Paul went into the synagogue and spoke boldly for the space of three months "disputing and persuading the people to turn unto the Kingdom of God." In his farewell address to the elders of Ephesus he said, "Now behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more." And when he was a prisoner at Rome "there came many to him, and on an appointed day whom he expounded and testified to the Kingdom of God."

This, then, is evidently a profoundly significant and comprehensive phrase describing the great burden and aim of our Lord himself and of his apostles. What is the meaning of it? What is its practical and sublime import?

Let us begin with a definition. The Kingdom of God is the reign, the sway, the welcomed supremacy of God in the hearts and lives of men.

Notice, it is a reign. It is not a realm, not a kingdom in the sense of a locality. Nor in the sense of a vast outward organism. But it is an actual prevalence of the divine will in men's hearts and lives, in all their affairs. And it is this, not as something working upon men from without, not as an external force coming down upon them, as a foreign conqueror might come compelling them into submission. But it is something working from within, with a principle, a spirit, taking possession of men's consciences and affections and so becoming a controlling and transforming motive in all their conduct and relations. The Jews in Christ's day were looking for it to come as a magnificent outward demonstration of His glory to His disciples, and that, too, after His resurrection, seem to have been clinging to this idea when they asked, "Lord, wilt thou at this time restore the Kingdom to Israel?" But Jesus had positively taught them that he had come to plant the germs of God's Kingdom in the hearts of men, that it might work from within outward. In reply to the Pharisees he said, "The Kingdom of God cometh not with observation;" that is, not so this beginning in any place will necessarily attract the world's wonder, not with bugle and banner, not with resounding trumpets of glittering steel, not so that men cry out "Lo here!" and "Lo there!" It is rather a quiet, moral, spiritual movement, influencing the secret springs of character and so emerging to view.

Observe, now, how this definition, which we believe to be the Scriptural one, corrects certain wrong views of the Kingdom of God, or of Heaven, which are sometimes entertained.

First, it is evident that the Kingdom of Heaven is not Heaven. The phrase is probably not used in that sense in a single passage. It is not intended to turn our thoughts away from earth to the unseen abode of the blessed. The dwelling place of the Kingdom of God, or of Heaven, is the subject only as indicating what ought to be the state of things in this world. The Kingdom of heaven means a heavenly Kingdom established on the earth. Our Lord himself explains the phrase in the prayer which he taught his disciples. The petition, "Thy Kingdom come" is interpreted by the following one: "Thy will be done on earth as it is in heaven." That which is meant by the coming of the Kingdom. The righteous dead are gone to be with Christ. They, too, are pleased to do the will of God, and so belong to God's spiritual Kingdom in the broadest sense of the word. But we must remember that when Christ and the writers of the Gospels first mention speak of the Kingdom of God, or of the Kingdom of Heaven, they are speaking not of what exists there, over yonder; but of what is to be brought about here, more and more, in us and around us.

Nor do these terms mean merely something to be established in the more or less distant future. We are not to think of it as something not existing now but to be brought down from the skies and set up by a mighty revolution by and by. We are not to think of it, for example, as only the result of Christ's second coming. We regard that coming as introducing the final heavenly state of all believers, or a preliminary millennium of special divine triumphs on the earth. There, it is true, some passages which speak of the Kingdom of God, or of Heaven, as future. On one occasion Jesus said: "There are some standing here, who shall not taste death till they see the Son of Man coming in his Kingdom." He referred, perhaps, to the special stage in the establishment of that kingdom which was to be brought about at the Day of Pentecost or at the destruction of Jerusalem.

Again, he said: "Not every one who saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in heaven. Many will say unto me in

that day... Here there is, of course, a reference to a distinct time in the future. After the coming of a separation of the Kingdom, a shepherd divideth the sheep from the goats; he added: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." He drew before them dim and impressive outlines of great things to come in the future, saying, "When ye see these things come to pass, know ye that the Kingdom of God is near at hand." But all these and similar passages must refer to special crises or victories of the Kingdom, and particularly its great completion at last when Christ shall come to save his people and pronounce judgment on his foes. They cannot be intended to deny that the Kingdom has begun already. That this is the case, is evident from another class of passages. For example, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. It is theirs now." From the days of John the Baptist until now the Kingdom of Heaven suffereth violence and the violent take it by force." Then it can be taken now. "If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you." On another occasion he said, "The Kingdom of God is within you, and ye shall not receive the Kingdom of God as a little child, he shall not enter therein." That is, we must let it enter into us now. So Paul in his Epistle to the Colossians gives thanks to the Father "who hath delivered us from the power of darkness and hath translated us into the Kingdom of his dear Son." In some of his parables Christ compares it to the planting of a seed. Its beginning is small, but there will be blooming times and times of rich fruitage. There will be glorious crises, when it shall show sudden increments of power and blessing. But even now it is here. Therefore, in some of his parables the Kingdom come," we must not think merely of our Lord's coming in glory, but we must be seeking to have his will done on earth now, even as it is done in heaven.

Again, it is very evident that it does not consist in outward pomp and ostentatious display. The aroused conscience, the sense of penalty; therefore many welcome the Gospel simply as an offer of pardon to the penitent and believing soul. Thank God, that is a blessed part of it, and the first thing that it must bring to us to prepare us for all the rest. But remember that the Gospel of forgiveness is as great as the Gospel of the Kingdom. It enables you to have God reign in your heart and life, purifying you, making you holy, transforming your character into that of a true child of Himself and producing in you strength and usefulness. If you are content simply with the one getting into the Kingdom, while you have not yet awakened to the full meaning of Christ's message to you. He has come to save you more and more from the power of your sins, as well as all at once from the penalty of them. He has come to make you even greater than you are in the world, a spiritual and heavenly realm rejoicing to know and do the will of God. Nothing less than this is your exalted privilege. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

Seeking the Kingdom of God must also mean seeking the faith and character and usefulness of all around you. You must try and have God reign in their hearts and lives as well as in your own. There can be nothing narrow, selfish or exclusive in the enjoyment of this Kingdom. Its true nature is that which reaches out to bring others into it. Its catholicity is as great as that of the Great Commission, and it endeavors to make its geographical borders commensurate with the whole globe.

Again, it is evident from the Scriptural idea of the Kingdom that it must not be confounded with any other institution. This mistake has often been made. Even the lines we often sing seem to favor it: "I love thy kingdom, Lord, The house of thine above, The Church our best Redeemer saved With his own precious blood."

Romanists are not the only ones who have supposed the church to be the only thing to work for. Many have supposed that they did their whole duty when they added to the church and built up the church and tried to make it a strong society maintaining religious rites and mutual congratulations among its members. Hence the church has sometimes neglected its work in the world around it, and lost much of its true power. The truth is, it was intended (as an institution) not to be an end in itself, but a means of advancing the spiritual Kingdom of God. We are not to be content with any outward institution, or Kingdom of God and his righteousness. Ever true subject of the Kingdom of God ought, of course, to belong to a church. Its worship, its maintenance of preaching, its form of devotion and its ordinances are very helpful to a life in God's service. But also we get into the church and do not belong to the Kingdom of God, on the other hand, are some who are at heart, we hope, in the spiritual kingdom, but who have not yet found their way into the church. A church may even be so unfaithful as to get in the way of the advancement of the Kingdom. The latter is greater than any outward institution, and can be, and when any church ceases to be a means to this end it deserves to be neglected. Let us ever pray, not "Let our church be glorified" but "Let thy Kingdom come."

Once more: It follows from the Scriptural idea of the Kingdom that its advancement consists not merely in the conversion and sanctification of individuals. It means also the reformation and exaltation of human society. It means the permeation of all the relations of men, domestic, social, commercial, political, with the principles of divine righteousness and love. It is to begin in the life of the individual, but it is to be carried out again by carrying the Kingdom of God. Each one has to become in his own heart

a subject of it, and no other person can experience this for him. We must repudiate all notions of a Kingdom that do not emphasize the necessity of personal regeneration. Human passions need radical renewal, and not simply readjustment. The world is made up of individuals, and every wise scheme of reform must have constant regard to the soul's deepest need of reformation, with God's aid, and the weakening within it of a new disposition. But besides individual life, there is corporate life. There is the life of the community, the state, the business world, and into all these must be carried by Christ's disciples the blessed truths he taught. The advancement of the Kingdom of Heaven is the only sure cure for all the dishonesties of trade, all the conflicts of labor and capital, all the corruptions of municipal government, all the degradation of politics and all the ravages of vice. Christian men must not rest satisfied with the enjoyment of their own church, the conversion of themselves, or even of a few other individuals, and the observance of seasons of devotion; but they must ask themselves during the days of the week, How can I bring to bear now upon these practical relations with my fellowmen the real spirit of Christ? How can I do more as a citizen to raise the standard of righteousness, and to secure a wider and fuller carrying out of the Golden Rule?

God's Kingdom will come in the present dispensation only as his servants are thus willing, thoughtfully and self-denyingly, to be used to promote the Kingdom of something else first: your own gain, your own honor, your own pleasure; confine your religion to an hour or two of public service on Sundays, and persuade yourself that it has nothing to do with your business or your politics; shrink, if you prefer this course, all the duties of citizenship, and leave the management of public affairs to the hands of others; and the Kingdom of God will advance slowly, slowly indeed. But if, on the other hand, you regard not only yourselves, but all the relations of your lives as so much raw material to be permeated and regenerated and sanctified by the teachings of Christ, then you will get your Kingdom, and God will together let us pray in the language of one of our inspiring hymns:

Come, Kingdom of our God,
Sweet reign of light and love,
Shed peace and joy and hope abroad,
And wisdom from above.

Over our spirits first
Extend thy healing reign:
Then raise and quench the sacred thirst,
That never pains again.

Come, Kingdom of our God,
And make the broad earth thine;
Stretch o'er her lands and isles the rod
That flowers with grace divine.

Soon may all tribes be blest
With fruit from life's glad tree;
And in its shade like brothers rest,
Sons of one family.

SERMONS FROM THE BACKWOODS.

BY REV. PETER PECULIAR.

BEGAN TO MAKE EXCUSE.

The business of excuse making was started about six thousand years ago. The first firm engaged in it was Adam, Eve & Company. The company's name you rightly know. He still remains in the firm. The other two partners died long ago, but their descendants in co-partnership with the original "company," carry on the original business on a very much extended scale. Statistics fail to give us any idea of the number of excuses manufactured up to the present time in the human race, for they are so many. There is not a man or woman among us who has not had a hand in the business. Many of us are experts at the work. We are pat at excusing our sins and follies, our sins of omission and commission. No gossamer net of spider is so fine as the airy web of excuses many a man makes for his sin. Goldbeater's sin can be beaten very thin, but it is thick as compared to the substance of half the excuses one hears for wrong doing, or for neglected duty any day of the week.

The ingenuously exercised in this excuse making is prodigious, and worthy of a better cause. It is painful to think at what an early age we developed the propensity to make excuse. It is developed in the earliest days of childhood. One little fellow excused himself on the ground that the road was slippery. He slipped back two feet, and as he fell he took forward, so he said. When asked how he ever reached school at all at this rate of non-procedure, he replied that he could not have reached it at all had he not turned around and come backward. Nothing backward about that boy in the line of excuse making.

Some consciences are only superficially hurt by sin, and a prettily dressed sin, as a political. The sin that looks enormous in somebody else looks quite excusable in ourselves. It is easily covered in our own case. The good book says: "Charity covereth a multitude of sins." Alas! alas! the charity that covers sins appears to be the charity that begins at home, and never goes out of doors. We not only endure our own sins, but almost protect them. They look so cute and cunning that we give the brats harbor when we ought to be chasing them from hearth and home with a club. Excuse making is a good business to quit. Yet men are building houses and fives, and making stronger. Family foundations and flimsy structures doomed to destruction are they. And when the fall comes he who has provided such poor shelter will surely perish in the fall.—N. Y. Observer.

As LOVE makes a frugal meal sweet, so it makes a pure life happy.

NEW OR OLD.

BY SENEX SMITH.

People were surprised when Aladdin went around crying, "New lamps for old ones." But they were glad enough to make the exchange. The new lamps were bright and clean, while the old ones were rickety and colorless. They thought that the young man was a fool, of course, and yet they were willing to profit by his folly. But he knew what he was about, and in due time he secured what he sought, that old magic lamp to which a mighty spirit was so bound that when the lamp was rubbed he had to come at once, and to give the owner whatever he asked for.

This venerable legend illustrates the fact that there are some things that are valuable just because they are old. A man stopped at a bookstore one day, and in looking over the second-hand books there, found a copy of the first edition of Milton's "Paradise Lost." He bought it for a shilling, but he would not sell it for ten pounds. Why? Simply because copies of that edition are rare, and prized for their rarity. I have a Roman denarius, what is called in our common version of the Book of Genesis, its intrinsic value is about eight cents. But it is eighteen centuries old, and on it is the image and superscription of one of the Cæsars. Would I sell that old coin for eight cents? No, not for eighty times eight. Its rarity gives it a fictitious value. A vase was sold some years ago for a hundred dollars, though it was far inferior in beauty to many modern ones that could be bought for a dollar. What multiplied its price a hundred fold? It was dug out of the ruins of Pompeii.

Thus we see that in this age, which is ever clamoring for something new, old things are highly prized if they are old enough. A book or a vase fifty years old is rejected. It is fit only for the junk-shop, but for one that is two thousand years old museums and collectors of curios will give almost any price. Somebody could find by Centra's list an sword with which Cain forged his father Lamech. It would be inferior in shape and temper to millions of modern swords; but how the millionaires and the museums would bid for it!

Now, there is a lesson in this for us. We are not to despise anything because it is old. Nay, we are to think highly of that which has survived while thousands of its contemporaries have perished. Apply this test to the Scriptures. Could they have lived so long if they had not been superior in some way to the literature that contemporaneous with them? Why then, if Christianity flourishes to-day, when scores of other religions have passed away? The evolutionist talks about the survival of the fittest, and yet he wants us to accept of all his novel theories about God and our relations to him. If these theories are true, why then the Moslem records have, we may comment thereon, been the confidence of our descendants in A. D. 4000. But they will probably ere then give the world another illustration of the fact that "all new things are not true things, and all true things are not new things."—Journal and Messenger.

In Christ Jesus the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned. Nothing can exceed the absolute plainness, the reiterated simplicity of Christ's teaching. A child, a wayfaring man, a fool, can understand it. If ye love me," he says, "what go into the desert? shut yourself up in a monastery? spend your days in the vain repetition of formal prayers? No! but—"If ye love me, keep my commandments." "How commonplace!" you will say; "how elementary! how extremely ordinary! Why, I learned all that years ago by my mother's knee; I have got quite beyond all that." Ah! but have you? Like the Pharisee, you may not be an extortioner, unjust, an adulterer; but have you, even in man's judgment, kept in all their divine breadth, the law of kindness, the law of purity, the law of honesty, the law of truth, the law of contentment? Have you loved God with all your heart? Have you loved your neighbor as yourself? Canon Farrar.

THERE is a vast difference between prayer in faith and faith in prayer. Having faith in prayer is believing that because certain prayers are offered certain results will follow; that the praying will secure the thing prayed for. Praying in faith comes of an abiding confidence in the Person prayed to. The confidence is in him. It is based on a knowledge of what he is and on a conviction that he is every way worthy to be trusted. "Praying in faith, the law of contentment." Have you loved God with all your heart? Have you loved your neighbor as yourself? Canon Farrar.

LITERARY.

Magazines.

Lippincott's.—The complete novel in this issue, "Under the Pacific," by Clarence Herbert Now, takes the reader to a part of the world he probably never heard of before, where two extremely enterprising Americans conduct a search for long-lost treasure under the most unenviable circumstances. "South Florida since the Greeks" is another of R. G. Robinson's eminently fair-minded and instructive articles. "Albert G. Evans handles a topic of vital importance to our great West, "Irrigation." Frances Albert Doughty writes on "The Southern Side of the Indian Question." The other contents of the number are variously entertaining and instructive.

Good Housekeeping for February has an excellent "Bill of Fare." Under the head of "Household Insects," moths are fully treated. Many recipes are given. Miss Hetty's Surprise is an interesting story. "How to Buy" is a valuable assistant to any housekeeper.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

FIRST QUARTER.

SUNDAY, FEB. 28.

THE DISCIPLES DISPERSED.

Acts 8:1-17.

MOTTO TEXT:—"They that were scattered abroad went everywhere preaching the word."—Acts 8:4.

"And Saul was consenting unto his death."—That he sympathized with the murderers of Stephen was evident from the laying down of the cloaks of the witnesses at his feet. Luke here declares his agreement with the persecutors. His motive was not envy, it was honest zeal for God. "At that time."—On that very day the original is. The blood of Stephen only excited the mob to general violence. The persecution was very severe (James 2:6, 7) and all who could fled from the city. The apostles remained, though they would be the chief objects of hate. God had rescued Peter and John from prison, and could save them if He saw best. They received no command from the Spirit to go—therefore they stayed.

"And devout men carried Stephen to his burial."—Not the disciples, but godly men among the Jews. The disciples would not have been allowed to honour Stephen's body thus. "And made great lamentation over him."—They did not believe as Stephen did, but they knew him to be a good man and they grieved that such a man should be murdered. They knew his blood was crying to God from the ground against their guilty nation.

"As for Saul, he made havoc of the church."—He was the chief persecutor and the most relentless. So thorough was he that he entered into every house, and dragged out both men and women. "Haling" is old English for "hauling." He was so violent that he did not even let the women escape, but carried all the disciples upon whom he could lay his cruel hands to prison. No marvel that he afterwards could not sufficiently praise the grace of God which saved him.

"Therefore they that were scattered abroad went everywhere preaching the word."—Satan overreached himself as he always does when he fights against God. He thought to destroy the Gospel, he only spread it the more rapidly and thoroughly. As has been said the disciples lost their possessions and their homes, but none of them lost their faith. Their trials made them cling closer to their God. Do we meet afflictions thus?

"Then Philip went down to the city of Samaria."—He was one of the seven deacons and was driven out by the persecution. The city of Samaria was the capital of the province of that name. It is probable that the difference in the way Philip treated the Samaritans and their usual treatment by the Jews who had no dealings with the Samaritans, caused the people to receive him cordially and listen to his words. They heard his words and they saw the miracles which he wrought to prove the truth of his words. Miracle-working was not confined to the apostles.

"For unclean spirits, crying with a loud voice, came out of many that were possessed of them."—It is thought that they cried out that Jesus was the Son of God, as during His life. Philip also healed the sick and the crippled. No wonder that there was great joy in the city when so many were healed. Here in Samaria, as in Jerusalem,

bad men entered the church. Our Lord knew from the beginning that Judas was a devil. But Peter was deceived by Ananias and Sapphira, and Philip by Simon Magus. It is likely that these were self-deceived.

"But there was a certain man called Simon."—A common name among the Jews. "Which before time in the city used sorcery."—Or magic, sleight-of-hand tricks, mesmerism, etc. These things seemed like miracles to the people, as they do to the ignorant to this day. Such men often secure a large following as the Fox sisters did with their spiritualism.

"This man is the great power of God."—The power of God was manifested through him. Simon did not claim to be one of their gods, but merely to be a great man. Believing this, the people gave great heed to him, as they ought to have given to one who came with the power of God. "He had bewitched them with his sorceries."—Or literally had "put them beside themselves."

"But when they believed Philip."—They received the word with all readiness, and the Holy Spirit blessed Philip's preaching. "They were baptized both men and women." Believer's baptism. No children were baptized. There seems to have been a large number who were converted in Samaria.

"Then Simon himself believed also."—He believed intellectually the facts which the apostles stated, the divinity of Christ, and that divine power was manifested in the miracles of Philip. Being a master of all the arts oflegerdemain, Simon knew Philip was not a magician. He could have seen through any trick. "And when he was baptized he continued with Philip."—The new convert seemed very zealous. No doubt he was looking very closely to see if Philip had any secret which he could catch. The apostles were infallibly inspired when they wrote, but they did not receive all wisdom. Even from the first unworthy ones crept into the church. But as soon as they were discovered they were promptly dealt with. "And wondered."—The miracles were so much greater than anything he could do.

"Now when the apostles which were at Jerusalem."—They had remained in the city when the church generally was scattered abroad. The Samaritans were especially detested by the Jews, but the apostles had been taught that God is no respecter of persons and that Christ had sheep who were not of the Israelite fold. "They sent to them Peter and John."—John had once wished to call down fire upon the villages of the Samaritans. He goes now gladly with a very different feeling. The apostles evidently knew nothing of Peter's supremacy, they sent him, and he obeyed.

"Who, when they were come down, prayed for them that they might receive the Holy Ghost."—They had already received the ordinary manifestation of the Spirit's power in their regeneration. But this was the miraculous manifestation of the same kind as that on the day of Pentecost. They could speak with tongues, they could prophesy, they may have been able to work miracles. It is probable that all could not speak with tongues and prophesy from what is said in Corinthians. But the Spirit was visibly manifest in some way which outsiders could perceive.

When the apostles had prayed and laid their hands upon them the Holy Spirit came. Whether this power was confined to the apostles has been much discussed to no profit. The days of miracles are over and the Spirit works now

in His usual way, convicting and regenerating sinners, and enabling his saints to grow in grace and in the knowledge of their Lord.

FROM MEXICO.

Notable meetings have just been held in the City of Mexico from Jan 27th, to 31st inclusive. The missionaries and helpers of the different denominations assembled to discuss matters and Methods of common interest. Nearly a whole day was given to the subject of self-support or rather, native support. There seems to be but one mind among all the missions and missionaries in regard to this point. We desire to see self-sustaining and self-propagating and self-respecting native churches all over the land. The native brethren were as wise and hearty in their advocacy of this great work as the American missionaries. The native brethren no doubt feel that in needful reforms, economies and curtailings, the American and Mexican minister should share alike the self-denials so essential. To see the foreign missionary well provided and the native preacher with a bare sustenance, does not seem to them to be a fair and equitable distribution of the burdens which the Lord would have all to share. The Methodist Episcopal church, North, shows the largest per cent given toward self-support, but comes from counting large sums received through their medical missions, as fees for five doctors, and medicines from three dispensaries. Counting as self-support, monies given directly for sustenance of the preached word, here and in other lands, I am sure that the missions of the Southern Baptists are as fruitful as those of any other Board. Our progress is slow but healthy. Saultillo supports its own pastor, Mosquicoes likewise, while the church in San Pedro is not far behind. The church house in this latter city is a memorial chapel built by the funds of Theodore Harris, Jr. The young native pastor is scarcely out of his teens, and yet it would be difficult to find his superior as a minister in any land.

Another day the discussion was given largely to the Spanish translation or version of the sacred scriptures. As was to be expected there were divergencies of opinions in regard to the merits of the different versions and the means of coming to an adjustment of this matter. The commonly used version is that of Valero. It is classical but often obscure and unintelligible to the masses of the people. This is the version published by our American Bible Society of New York. A later edition of the same authors published at Madrid, commonly called the Madrid version has been greatly improved but is yet far from what the version should be. The American Bible Society has spent some \$25,000 in a new translation by one of our fellow missionaries, Rev. H. B. Pratt. It was agreed by all hands that this was the clearest and most intelligible of the versions, and yet it is full of errors, inaccuracies, and in many parts, the translator has injected himself into his translation. A committee of seven was appointed to try to recommend one of the versions. They met, and after earnest prayer for guidance from the Holy Spirit and a genial discussion of the merits and demerits of each work, each member of the committee wrote out his opinion of the matter, which papers were placed in a hat, stirred up and read off by a party not a member of the committee. Wonderful to be told, there was perfect unanimity in each paper in what should be done in carrying forward the

work. We could but believe that the Spirit of God had guided in the matter. To make the modern version acceptable to the masses will require great labor and painstaking. Its best friends are forced to admit its great abundance of blunders, inaccuracies and errors and yet it was felt that a committee of wise brethren representing the different missions who should first work at least four hours per day for two years and then come together, compare notes, and agree upon the changes to be made and then work another year or two, having the help of some of the finest Spanish scholars to give more of a classical turn to this version, that it would be what we would need, one for the educated man and the common peon and day laborer, and that each one high and low, learned and unlearned, might comprehend God's truth as they read it. This of course, was a compromise measure, not satisfactory entirely to anyone, and yet we feel that it is the shortest way out of our present perplexities.

The greatest spiritual uplifting came from the early morning devotional exercises, conducted by Rev. A. Morales, whose heart seems to have been set on fire by the Spirit of God during the wonderful meeting held in this city nearly two years ago. Barring one discordant note, great harmony and unanimity pervaded all the meetings. It was agreed unanimously that the different evangelical papers should never use irritating or offensive terms in speaking of each other. It was furthermore agreed, that members in passing from one church to another should seek dismissal by statement or otherwise, from the church to which they had belonged, and that the church receiving such members should see that the parties came from conviction and not from a disposition to shun discipline in some sister organization. We shall hope for better times and greater success henceforth in the work to which our Lord has called us. W. D. POWELL. Toluca, Mexico, Feb. 3rd, 1897.

LETTER FROM ENGLAND.

I must apologize for the delay which has arisen in answering your letter. One general remark, by no means original, I admit, may be made on the subject. Traces of organization in the case of a religious body so remorselessly persecuted as were the Baptists of the early centuries, are necessarily few and faint. The history of such bodies is almost wholly derivable from hostile documents, often of the most virulently antagonistic nature, in which the *suggestio falsi* and the *suppressio veri* play equal parts. Moreover, in the case of an unsympathetic critic, ignorance has a great deal to do with inaccuracy. Taking all these into consideration there is small wonder that documentary evidence is sparse, or that facts relative to the true beliefs and practices of the persons concerned are described in a fragmentary and defective manner.

So far as can be ascertained, traces of Baptist teaching and practice are, notwithstanding these drawbacks, fairly complete, and they extend from before the Norman Conquest to the present day. It must be admitted that the chain of evidence appears, sometimes, in the shape of detached links, but the links—to an unprejudiced mind—furnish something more than presumptive evidence of the existence of the chain; submerged, it may be in some of its parts, but nevertheless, giving reasonable proof of continuity. The bloody way of malignant persecution suffices to hide, but

Woman's Work.

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous, Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles peculiar to women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

Hood's Sarsaparilla

The One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

not to destroy the living chain which binds the ages of the church of the Lord together.

The earliest representatives of true and Scriptural Protestantism, in Oxford, were the Baptists. Before William the Norman had overrun and subjugated England, Baptist teaching and practice appear to have been known in the city, and a spot not far from the centre, has been identified as the site of their place of meeting.

Subsequently, in 1154, a body of Germans, variously called Gerhardines (after their pastor, Gerhard) or Cathari, came to Oxford. In 1160, thirty of them were tried by an ecclesiastical tribunal, over which Thomas a' Becket presided, and condemned to a most cruel death. They were put outside the walls of the city, without food, and left to perish, orders being given that should any sustenance be given them, the giver should be punished by a similar death. Six years later, another body, holding similar views and coming from the same quarter, were subjected to the same treatment, with the addition of such indignities as branding, public whipping, and the cutting short of their garments below the girdles, in which condition they died a slow death from hunger and cold.

The work of Wickliffe in Oxford is too well known to need exposition. His attitude on the baptismal question, during his struggle against the errors of Rome, circa 1350—seems to have been clearly antipedobaptist, and he may, in all fairness, be claimed to have furnished a very substantial link in the chain of Baptist history in this world renowned centre of learning.

The work of that truly great reformer did not perish at his death, but was vigorously continued, under circumstances of disadvantage and suffering, during the period which elapsed between his passing away, and the reformation in the reign of Henry VIII. Waldenses and Wickliffites joined in spreading the truth, and had much to do with the blessed results which followed the breaking away of England from the power and principles of the Roman see. A congregation composed of these was in existence about 1590, at Paringdon—Berks—a town seventeen miles from Oxford, Eng., and from that period to the present the place has been annually recorded in the manorial court as belonging to a Baptist congregation. The quotation is from a pamphlet by the Rev. James Hinton, pastor, for many years, of the Baptist church in Oxford. The date of the pamphlet is 1821.

In the reign of Charles II and James II, a Baptist church of con-

siderable numbers was supported in Oxford. The name of its pastor, Richard Tidmarsh, appears in the register of a general assembly convened in London, in 1689, for the purpose of collecting again the churches which had been scattered during the previous storm. Long after this period, it is known that the members of Mr. Tidmarsh's church * * * often met together at the hazard of their lives * * * and as late as 1715, their place of worship * * * was greatly damaged by the illegal violence of their persecutors. * * * From 1730 to 1765 appears to have been a period of melancholy declension * * * a friend now living recollects to have gone for many years to a prayer-meeting on the Lord's Day morning, attended by eight or ten persons, because the dissenters had no public service in the city. This small but faithful band kept the post entrusted to them till help from heaven arrived."

As the question to elucidate which these facts are given, relates to a much earlier period, it is unnecessary to pursue the history of the church in Oxford further. After the events described in the quotation from Mr. Hinton, given above, the history of the church as it is at present constituted commences with the union of a Baptist with a Presbyterian church, both of which had become very much reduced in numbers. Henceforward it is continuous.

The question whether or not "immersion was a lost art" in the earlier period appears to me an extraordinary one, and the affirmative reply to it altogether gratuitous, and inconsistent with contemporary facts. The great reformer Tyndall, writing early in the 16th century, has the following passage "as a preacher in preaching the word of God saveth the hearers that believe, so doeth the washings in that it prescheth and representeth to us the promise that God made unto us in Christ. * * * The plunging into the water sygnifyeth that we die and are buried with Christ as concerning yold life of synne which is Ata. And the pulling out again sygnifyeth that we ryse again with Christe in a new life * * * as thot seest Rom. 6."

"A lost art" indeed as this quotation witnesseth. With best wishes, I am, my dear sir,

Yours truly,

JAS. DANN.

Pastor New Road church, Oxford, Eng.

How Some of Our Readers can Make Money.

Last month I cleared, after paying all expenses, \$33.85; the same amount, and have at the same time attended to other duties. I believe any energetic person can do equally as well as I have had my share of success. The Dish Washer is just lovely, and every family wants one, which makes it a very easy way to do no canvassing. People who buy about the Dish Washer, and come or send for one. It is strange that a good cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money, and make it quicker than with any other household article on the market. I have had many ladies and gentlemen can make from \$10 to \$15 per day around home. My sister and brother have started in the business and they are doing well. You can get full particulars by addressing the Iron City Dish Washer Co., Dep't Three, 214 E. Pittsburgh, Pa. They will help you get started, then you can make money awfully fast.

MRS. W. H.

How to Choose Paint.

It is probable that people are cheated in the quality of paints they buy more often than in other things, because people in general know so little about them. It costs just as much time and labor to put a paint on a wall six months, as it does one that will last five years, so every person should get the information that will enable him to choose a good quality made of pure white lead instead of a cheap adulteration in which barites is the chief ingredient. There are about twenty-seven brands of honest white lead and there are numerous cheap ones. Every one who buys or uses paints can learn all about them from any coat hanger. They will mention this paper and send their address on a postal-card to the Paint and Varnish Company, Broadway, New York City, for a free book on the subject. They will receive the beautiful cards showing samples of colors, and pictures of various houses painted in different tints and combinations, which will give very valuable hints as to colors to use on buildings, etc.—Furns & Fire-side.

It is just as wrong to cheat one's self as it is to cheat one's neighbor.

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Be sure that you get the genuine article made by WALTER BAKER & CO. Ltd., Dorchester, Mass. Established 1780.

GASPER RIVER ASSOCIATION.

To the Pastors and Members:
DEAR BRETHREN:—So far we have done nothing for the cause of missions this year. It is now high time our churches were beginning to make their missionary contributions for this associational year.

Many of you doubtless remember that the association requested that the churches try to raise fifty cents to the member on an average. This is much better than our churches have ever done; yet they can do it if they will to do so. Just think, that would only be the price of five dozen eggs at ten cents per dozen, and five frying chickens at ten cents each, and one days work at fifty-cents per day, while one hog that will weigh one hundred pounds at two and a half cents per pound will pay for a family in which there are five members.

All these can be raised and sold by the time the association meets, and we certainly can do that much to save souls that are perishing, and honor the God who gave us being, and advance the cause of Him who died to redeem us from an awful hell and give us a home in glory.

Let us do all we can for Home and Foreign Missions by April 25th, and send it in by the close of the conventional year (which is April 30th) so as to gladden the hearts of our secretaries, and feel happy ourselves over having done our duty, for in the discharge of duty we are blessed.

And dear brethren, as a means to this end, let us pray for our boards, for our societies, for the lost in sin, for our churches, and for each other, that our hearts may be warmed within us until filled with the love of God. We can freely give for Jesus' dear sake.

Send all mission funds to me at Lewisburg, Logan county Ky.

A. B. GARDNER,
Sec. and Treas.

FROM MISSOURI.

This is a good town of 2,500 people. It is located on the Hannibal & St. Joseph R. R., fifty miles from Quincy, Ill.

I began my work here as pastor of the First Baptist church, the first of July last. Since that time 27 have been added to the church. Bro. J. R. Pentuff was my predecessor in this work here, and it was here just about one year ago now, that his dear wife passed to her eternal home in the skies.

This is in many respects an excellent church. I doubt if there are many better in our state, and possibly even in grand old Kentucky. Of course there are many larger and more wealthy, but for her number and ability I believe Shelby Baptist church has no equal and no superior that I have personally known.

Permit me to say one thing as to the finances of the church, and that is this: No collections are taken for missions, I mean no special set collections.

Each member is asked how much he is willing to give during the year for the cause of missions. That amount, whatever it may be, is added to his portion of the home expenses and the whole amount divided by 52 and he pays so much each Sunday. Consequently, when a contribution is to be made to any of our missionary objects we simply draw on our treasury for the amount to be contributed.

This plan works well with us, and I believe would be a great improvement to the methods in many places.

There are a number of seminary men in this part of the state: Everette Gill at Hannibal, O. L. Brownson at Palmyra, J. H. Greene at Monroe City and J. A. Day at Shelbyville, the county seat of this, Shelby county. Mrs. Hunt and I are constant readers of the staunch old WESTERN RECORDER, and we are glad to see the loving, yet Stonewall Jackson like stand for truth and righteousness which characterizes that paper.

I wish that this paper could be in every home in Missouri and every other state in the South. God bless the RECORDER and its amiable intelligent, yet fearless editor, in his work for God.

H. A. HUNT.

Shelbina, Mo.

MISSIONARY MEETING.

The Fifth Sunday Missionary and Sunday-school meeting of the South District Association was held with the Burgin Baptist church Jan. 30th and 31st.

The meeting was called to order by chairman J. W. Bradshaw. Bro. J. F. Williams preached the introductory sermon from the text, "The last shall be first, and the first last" (Matt. 20:16). It was a splendid discourse and contained much spiritual food.

Then the following subjects were discussed: "The condition of the heathen without the Gospel," by J. I. Wills and T. H. Plemmons; "The duty of the Christian to the heathen," by J. S. Gashwiler; "Wherein lie the objections to Foreign Missions?" by J. W. Smith; "The best plan or system for raising funds for missions," by R. M. Strickler, Plemmons and Wills; "The supreme aim of the Sunday-school," by J. F. Williams; "The advantages and disadvantages of the International Series of Sunday-school helps," by R. M. Strickler and Wills; "Needs of the work in South District Association," by Wills and Edwards.

The missionary sermon was preached Sunday 11 A. M. by Rev. G. E. Burlingame from the text, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost" (Matt. 28:19). He dealt particularly with foreign missions, and it was an earnest, touching address. He seemed to be filled with the Holy Ghost. Many in the audience were moved to tears. A collection for missions was immediately taken, amounting to

\$0.68 and a gold ring. All the talks were interesting and instructive, and it was one of the best meetings of the kind we have ever attended.

Eight churches of the association were represented. The church here is in a prosperous condition, under the pastorate of Bro. R. M. Strickler, of Georgetown. The congregations are large and much interest is manifested; additions are frequent. We now have one candidate for baptism.

Rev. W. B. Crompton held a meeting of one week for us Dec. 13-20, 1896, by which the church was greatly strengthened. Our prayer-meeting, Sunday-school and Young People's Union are doing good work, and the Lord is prospering his people in this place.

A. L. VOIGT, Sec'y.

Burgin, Ky., Feb. 6th.

INFORMATION WANTED.

DR. T. T. EATON:

I want to find out something regarding the ancestry of John Sutton, who, Spencer's History of Kentucky Baptists says, was with his brothers James, Isaac and Dave, natives of New Jersey. John and James, according to Benedict, p. 521-522, were in Nova Scotia and New Brunswick as first missionaries in 1743. Dennock, first pastor of Newport, Nova Scotia, was baptized by John Sutton. D. Sutton (whom I suppose was the brother of John) originated (p. 591) from Hopewell, and was pastor at Kingswood. J. and D. Sutton were educated at Isaac Eaton's school, Hopewell Academy. After leaving Nova Scotia, 1769, John Sutton was pastor a short while at First church, Newport, R. I.; succeeded Samuel Heaton at Cape May, N. J., and was for a short while pastor at Salem church, Va., and Red Stone, Penn., and from thence to Woodford county, Ky., where he, about 1790, joined Clear Creek, and was one of the leaders in the emancipation movement.

Now, do you know of any histories or any way in which I could likely obtain facts in regard to his ancestry, date of birth and marriage, and to whom married, also death. If there is a history of New Jersey Baptists, or Hopewell, I might secure these facts, or a biography of either of these three brothers would probably give some light. Think they organized Goshen, Turkeyfoot, Ten Mile Creek, Forks of Cheat, Indian Creek, etc., but my quotation from Benedict does not mention the State. John Sutton was connected with Stout's Prominent Baptists of New Jersey, and would like to know if by marriage or ancestry.

If you know of any histories or books that would probably give me the information, will you kindly name them? I have advertised for a second-hand copy of Benedict's History, but doubt if I find it, and even if I do it perhaps will not contain these facts. Of course

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From Adirondacks.

J. W. Ball, Editor and Publisher of the Mountain Mirror, Restored to Health From La Grippe by the Use of DR. MILES' RESTORATIVE NERVE.



FOR over a year I suffered with complete nervous prostration as the result of La Grippe, writes Mr. Ball of Lake Placid, N. Y. Doctors did all they could but their efforts were without results, and I grew worse. My trouble affected my mind, but kind nature came to my relief by helping me to think, "If I only had a helping hand to aid nature to build me up slowly and surely" The result was I refused all other medicine and my wife procured a bottle of Dr. Miles' Restorative Nerve which I took faithfully and all fully restored to health. I write this hoping it may help others, for Dr. Miles' Remedies surely cure.

Dr. Miles' Restorative Nerve restores Health.

Dr. Miles' Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.

DR. MILES MEDICAL CO, Elkhart, Ind.

I do not expect you to search for me, but thought perhaps you could cite me to some New Jersey works where I might obtain the information. Any information you can give me will be appreciated, besides will help me to complete my family history.

Accept my best wishes for the RECORDER and the commendable way in which you have conducted it, especially recently, has entitled you to the esteem and support of our entire brotherhood.

D. P. BROWNING.

Lewisburg, Ky., Feb. 10.

[We think the best way to help Bro. Browning to get the facts he desires is to publish his letter. We hope our readers who have any information on the subject will write to him. We think some of our New England readers can tell Bro. B. what he wishes to know.]

DEAR RECORDER:—In my last notes I did not refer to Rev. Pastor Blake and his work in Dayton, because at that time the quiet of the church was broken, and I wanted to await results. Bro. Blake received a hearty and enthusiastic call to the pastorate of the First Baptist church in Cincinnati, and for awhile it seemed that he might go. Now it is decided, and he remains in Dayton. His work there for five years has been wonderful. They have one of the most beautiful houses in all the land, and an elegant parsonage. He has the hearts of the people in church and in his city, and his going out of the State would have been a great loss.

Yours, C. G. JONES.

5 ELDERSIDE ROAD, HANSTEAD, LONDON, ENGL. JAN. 16, 1897.

REV. JOHN T. CHRISTIAN, D.D., LOUISVILLE, KY.:—Many thanks for your welcome volume "Did They Dip?" with Dr. Eaton's introduction. What can be said against your facts or against your mode of stating them? We shall have to go on repeating First Principles to the end, I suppose. With best wishes, J. ANGUS.

Both music and painting add a spirit of devotion, and elevate the ardor.—Sterne.

HASTE.

Haste, O haste, and spread the tidings Wide to earth's remotest strand, Let no brother's bitter chidings Rise against us when we stand In the judgment From some far-forgotten land. Lo, the hills for harvest whiten All along each distant shore; Seaward far the islands brighten; Light of nations! lead us o'er: When we seek them, Let thy spirits go before.

WIND RUN

HUMAN SIN AND GOD'S SILENCE.

BY REV. MR. MCCORMICK, D.D., OF ENGLAND.

The Lord is in his holy temple: let all the earth keep silence before Him.—Habakkuk 2:20.

It is my desire to direct your earnest attention to the five woes which are specified in this chapter, and which I venture to think have directly to do with our text.

The woes mentioned in the Bible are, as we should expect, solemn and significant, and a most interesting and valuable study. Many of them are prophetic, and concern the present as well as the past Dispensation. All of them are both a test of character and a warning of the most serious and awful description.

The most prominent of these woes in the Old Testament are to be found in the fifth chapter of Isaiah and in the chapter from which the text is taken. In both places they appear, not in singular isolation, but in striking and well-arranged groups. There is a resemblance and a difference. The resemblance lies in the common features of sin; the difference, in the prominence given to specified developments of sin. The woes of the fifth chapter of Isaiah are six in number, and are pronounced against rapacious land-grabbing, drunkenness, license in sin, the practice of calling evil good and good evil, the pride and false wisdom of the worldly-minded, and injustice and corruption in high places. No one can read these woes, with their descriptive accompaniments, drawn in a graphic style and with a master hand, without coming to the conclusion that they have not merely to do with hundreds of years before Christ, but with the men and the things of to-day—with these problems that perplex, and the vices that annoy and trouble the righteous souls of God-fearing philanthropists of this year of grace 1888.

The five woes of the prophet Habakkuk relate to rapacity, covetousness, injustice, temptation to sin and idolatry. And who shall say that they are to be relegated to a remote part? Who would assert that they have no bearing upon the present—upon men here and now—in this great and highly-favored England of ours, and now in this enlightened century of the Christian era?

Turning for a moment to the New Testament there are two sets of woes—those pronounced by our blessed Lord and those to be found in the book of Revelation.

The woes uttered by the most loving and faithful lips and recorded in Matthew 23, and elsewhere do not strictly touch the special vices which called forth the denunciation of the Old Testament prophets, but they relate, rather, to what may be termed subtle religious vices—vices less obvious, though not less destructive. They may be grouped together in connection with an outward and formal religion, without real life or power—a religion based upon additions to, or subtractions from, God's Word writ-

ten—a religion of shadow, not of substance—a religion of supposed privilege, not of godliness—a religion of trifles, and not of the weightier matters of truth, purity, justice, love—in a word, a religion of hypocrisy. And associated with such a religion is an awful woe as a result of wasted privileges and advantages—a woe because of warning clearly given, because of truth clearly taught, and because of vital godliness clearly illustrated and exhibited in the words and life of Jesus of Nazareth.

And are these woes without significance now? Is hypocrisy dead? Is formal religion extinct? Are there no human traditions which make void the "commandments of the Most High God? Is there any religious community free from an unbecoming sectarianism? Is party spirit, with its various Shibboleths, obliterated? Have the weightier matters of the law as much importance as outward religious services with minute and wearying details of obedience? Is there not a tremendous danger of sacred signs being turned into the things signified, and of the Church (whatever may be meant by the expression) being more idolized than the Church's Head is revered? In the face of patient facts, you and I must know that the woes pronounced by our blessed Lord have as much to do with the present age as that of any period of the Church's history.

In dealing with the woes specified in the chapter before us, I need not pause to discuss the question as to whom, in the first instance, they were addressed. You can yourself judge whether they have a direct application to persons at the present time. Let us, then, listen to the roll of thunder, which presages an awful storm, with awe and reverence.

1. "Woe to him that increaseth that which is not his!" (v.6.) A cynic has said that the world consists of those who are in prison and those who ought to be there. One thing is certain, that there are some persons in churches, in drawing-rooms, in places of business, who would now be in jail amongst criminals if their secret histories were known and if human laws could reach their cases. There may be rapacity and plunder without the thunder of cannon and the tramp of determined troops. Some houses of wealth in our very midst have been built by selfishness, by greed, by robbery; and while the few wretched victims or accomplices may know the terrible secret, yet no punishment follows immediately in the wake of the grievous wrong that has been done. No punishment! on the contrary, the skill, the energy, the boldness, which were brought into play to amass wealth, are made the grounds of subterfuge, of flattery, even of homage. The coffers that are full of gold might tell an awful tale—an awful tale of unfair and excessive labor, of grinding tyranny, of broken health and of broken hearts, of undetected but barefaced plunder, of persistent rapacity, and of a cruelty more painful than that caused by the heavy whip of the merciless slave-dealer. But who shall detect the villainy and sin, and who shall expose the deceit? Who shall tear down the gaudy palace of an unrighteous ambition, stone by stone, until it ceases to exist? Not man—not man, who is unable to read the secret history of any life—not man, whose laws cannot, by the most skilful arrangements, reach every crime—no, not man, but God. "The Lord is in his holy temple; let all the earth keep silence before him."

2. The second woe is specified in verse 9.—"Woe to him that coveteth an evil covetousness, to

his house, that he may set his nest on high, that he may be delivered from the power of evil." The temptation of many an avaricious mind is not to gain so much ease, or luxury, no, nor yet power, but it is to found a dynasty, to build a house, to have a name and a posterity. This is the sin which is here alluded to. As the eagle builds his nest on high to protect it from harm, so many a covetous man labors to have a family and a posterity in such a position that they shall never become extinct. To gratify his ambition, he is not only covetous, which is in itself an evil, but he is swayed by "an evil covetousness"—a peculiar and awful kind of covetousness, a covetousness that will stop at nothing to "set his nest on high." But who knows the secret of covetousness? Who can count the pulsations of a heart-deep, unlawful ambition? Who can discern the measures by which sinful and selfish designs are executed? Who shall tear the nest from its lofty and safe-guarded eminence, where apparently no power of evil can touch it? Not man—no, not man, but God. "The Lord is in his holy temple: let all the earth keep silence before him."

3. The third woe has to do with injustice and cruelty.—"Woe to him that buildeth a town with blood." (v.12) History shows clearly enough that cities have again and again been built with blood; but the blood—the very life of men—is drawn in other ways than by a marauder's sword. Unfair labor, inadequate wages, the Shylock principle, the sweating system, kill far more than the warrior's weapon. The city, the house; the family, whose foundation is in blood, may appear grand and stable, but the fire (v.13) of justice, that shall destroy it smoulders from its very commencement within its most secret enclosures.

Yet who shall draw the distinct and exact line in the works of men, and say, "Here all is becoming and legitimate; yonder is the fraud and the wrong?" Who is capable of discerning the proper and good stones, and separating them from those which are blood-stained, in any home, or palace, or city? Not man; no, not man, but God. "The Lord is in his holy temple: let all the earth keep silence before him."

4. The fourth woe runs as follows:—"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." (v.15.) The down-grade of sin has three stages—earthly, sensual, devilish. When men reach the devilish stage they do the devil's work, and tempt others to commit sin. The police reports show, from time to time, some frightful coarse ways in which the devilry associated with this woe is practiced. They are too shameful to be mentioned, for they are an exhibition of wickedness of the very worst description; and better would it be if the press of this country would not lay them bare, in all their hideousness, before the public. But are there not in domestic and social life cases as flagrant, if not as coarse and as vulgar? Is drink given for nothing in a gambling hall and at many a card table? Are no secrets of shame disclosed after a victim has been plied with wine? Is no robbery committed in drawing-rooms when alcohol has weakened or deadened the mental powers? Have not covetous merchants done a disgraceful and really fraudulent business after a sumptuous dinner, and when costly wines, mingled with fulsome flattery, have made the dupe silly pleased with himself and absurdly satisfied with his own wisdom and discernment? And is there no intoxication in a

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sensuous religion? Has not the scarlet woman of Babylon a cup of wine in her hand with which she makes her devotees drunk?

Ah! this sin, in divers forms, is rampant. Yet who shall expose it in all its ramifications? Who shall bring the culprits who practice it to a certain judgment? Who shall put into their hands the awful cup of the Lord's wrath, and make them drink it to the very dregs? Not man; no, not man, but God. "The Lord is in his holy temple: let all the earth keep silence before him."

5. There is yet one more woe.—"Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach." (v.19.) There is always a subtle danger in an attempt to give art its proper place in connection with religion. It has been said, "The introduction of art into religion ended, not by art becoming religious, but by religion becoming art." Another writer observes, "The spirit of Christianity and the spirit of figurative art were opposed, not because such art was immoral, but because it could not free itself from sensuous considerations." If figurative art be employed for devotional purposes, contrary to the commandment which forbids the use of images in the worship of God, the more loving and charming the art, the nearer and more certain the idolatry. A cultivated and refined taste will scorn anything in the shape of reverence for gilt, tinsel, deformity. The worst prostitution of art is not coarseness, but idolatry; and the very moment art thus degenerates, let the chisel break it, and the feet stamp it to powder, not in the wantonness, nor in a spirit of narrow-minded bigotry, but in righteous indignation, and in the name of the living God. "Little children," wrote St. John to Christians, "keep yourselves from idols." Long ago the Jewish people had put away idols of wood and of stone. It was very natural that converts from heathen idolatry through Jewish means should be warned against their old sin. But all idols are not material. They may be enthroned, as the prophet Ezekiel teaches, in the heart. A civilized people may repudiate idolatry or deny its existence even when there are images of wood, or stone, or silver, or ivory, before which devotees bow, and kneel, and pray; but civilization cannot kill inordinate affection, or check absorbing pursuits, nor yet control those common affairs of life which are made the primary ideas of existence, and put God into a secondary place, if they do not banish him altogether from consideration. And who knows the special idol of each individual? Who can tell the precise time and manner in which love for the creature eclipses love for the Creator? Who can put his finger upon that object of adoration which inexorably demands the most costly offerings—mind, heart, energy, the very life itself? Not man, who is more or less blinded by his own idolatrous tendencies; no, not man, but God. "The Lord is in his holy temple: let all the earth keep silence before him."

When men are gratifying their lust, or practicing their various

wickedness, and no human law reaches their case or punishes their iniquity, where is God? When the oppressed cry out for relief and even for common justice, is God indifferent? When political, social, religious problems worry and perplex mankind; when virtue is unrewarded and flagrant vice triumphs, and its triumph is insolent, is God deaf?—as Martin Luther once asked in his prayers. Our text is the answer—"The Lord is in His holy temple." The wicked think that with a high hand they are carrying all before them. They say, "Doth God see: is there knowledge in the Most High?" And because vengeance does not overtake them speedily, their hearts are fully set in them to do mischief. Hence the rapacity, the covetousness, the grinding tyranny and shameful cruelty, the insolence, the devilry, the idolatry. But, "The Lord is in His holy temple." The Judge is seated on his throne. The woe has been pronounced and ere long it will be executed. He looks down from his holy habitation and beholds the children of men. He hears the cry of the poor, the destitute, the outcast, the oppressed. He is no idol, unable to see, to hear, to move—cold and impassive; but he is the living God, and as he said to Moses concerning afflicted Israel in Egypt, he says now, "I know." The mysteries, the inequalities, the apparent injustices of human earthly existence are no problems with him. The government is upon his shoulders, even when anarchy, of every description, seems rampant, and confusion is wide-spread and beyond human control. Though he bear long with his enemies, he gives them the bounds which they shall not pass. Though the cry of his elect is piteous, he is not callous nor indifferent, and he will avenge them speedily. "I have a long time holden My peace," he says himself by Isaiah. The words relate to the Jews in Babylon, and may be translated, "For an eternity I have held my peace." An eternity! yet it was only some sixty years! O! the depths of God's love! Every day, every hour, every moment, as the fixed time of deliverance rolled by and his people suffered, was an eternity to him. So is it now. God has mighty purposes with which he must deal, and self-imposed decrees to execute. But the glory of his presence draws gradually and certainly nearer and nearer, and when he himself appears every man shall receive the due reward of his deeds, and in his light we shall see light, everywhere and over every thing. "What I do thou knowest not now, but thou shalt know hereafter." Such being the case, "Let all the earth keep silence before him; or as it has been translated, "Hush before Him all the earth." "Hush," the poor, the sickly, the maimed, the desolate, the broken-hearted, meet you on your pilgrim life, and neither all your skill nor all your generosity can get rid of their wretchedness. "Hush" mental struggles; religious doubts, social problems, are all known to him with whom we have to do. "Hush" fretfulness, unrest, recrimination, hardness, despair. "The Lord is in His holy temple;" and however

strange and complicated human affairs may be; however good and proper and beneficial it may be for human minds and human efforts to deal with them; he is acquainted with them all, and he will in his own time adjust them, and in adjusting them exhibit his own righteousness. Then, "let all the earth keep silence before him," not attempting to take the government out of his hand; not rashly asserting that the universe is without a ruler; not shouting in the senate, in halls of philology, in the market place that life is not worth living.

There is another, and very beautiful side of this question. I have already tried to show that the sins specified in this chapter are prevalent in the days in which we live, and in this our own country. The sorrows and the perplexities of life are only too common. As we see their manifestation we must remember that "the Lord is in His holy temple." The Jehovah is on the judgment throne; and we who add to human sorrows, and multiply human problems through our selfishness and sin, have to answer for our conduct at his bar. The realized fact that "the Lord is in his holy temple," should have its influence on our lives. Hushed will we be in the face of insoluble problems—hushed in reverence, waiting for God's own solution of one and all of them. But O! not hushed, not silent in the conflict with sins which create fresh misery, and beget fresh perplexities. Not silent in exposing the evil of rapacity, covetousness, cruelty, selfishness, drunkenness, devilry, and idolatry. And O! not silent in dealing with the miserable and pitiable victims of degrading and awful wickedness. Not silent in alleviating suffering, be it mental or physical, in relation to religious or secular concerns. Not silent in letting the truth be known that "the Lord is in his holy temple."

If "in his holy temple" he hears the crack of the merciless whip, and the groans of the wronged and persecuted; if he hears the shout of rebellion against his authority, and the contemptuous sneer of wilful and blasphemous unbelief against his very existence—let him also hear our lamentations because men regard not his laws; let him hear our cry of distress because we have added in our own way our quota of human guilt and misery; let him hear our prayer that we, all unworthy though we are, may be used by him to help the doubting, to alleviate suffering, to bear some brother's burden, and to heal the broken-hearted; let him hear our voice of indignation against injustice and wrong; our voice of pity as we stretch out our hand to aid the distressed; our voice of firm faith, of bright hope, and God-gotten love, as we do a Christian's part among fallen men, whether rich or poor, learned or ignorant, privately or publicly. Jehovah-Jesus, God's appointed Judge of the quick and the dead, is on the throne. His ear listens and is attentive to our cry. All power in heaven and on earth is given to him. Washed in his precious blood, covered with his perfect righteousness, sanctified by his Spirit, sustained by his love, realizing his constant favor and blessing, we fight the good fight of faith, and lay hold on eternal life. We fight, not merely our own battle, but also the battle of the sin-sick, the needy, the doubting, the outcast, the broken-hearted, the lost, if by any means we may help and comfort and save some. And "the Lord is in his holy temple" all the while, not careless while we are full of zeal; not indifferent to all our struggles; not cold and impassive as we exhibit

sympathy and love; no, no, but living and loving, seeing, hearing, approving, keeping his promises freely made to us, and sustaining us by his grace.

God has his times of silence. There was no sound of chisel or hammer in the erection of Solomon's temple; and as God builds his "glorious church," he carries on his work secretly in the deepest recesses of individual souls. And God for the present holds his tongue and keeps silent, while wickedness abounds, and is rampant, and while men chatter and sneer, and cry out and blaspheme. His enemies, as of old, "roar in the congregation." But God will not always keep silence, nor ignore insolence. "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: He shall cry, yea roar; he shall prevail against his enemies." "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." When judgment, open and manifest, begins, the cry of God's saints will be heard, "Babylon the Great is fallen, is fallen." When the Lord leaves his holy temple, and appears on the clouds of heaven, the shout of gladness will be raised, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." And when those who compose the Church of the living God stand before the throne, in perfect beauty and glory, they will sing the song of Moses and the Lamb, and will chant the sweetest of anthems, "Salvation to our God which sitteth upon the throne and unto the Lamb." In the presence of love, of purity, and of glory, the silence will be forever broken.—The Presbyterian.

STATE OF OHIO, CITY OF TOLEDO, ss. LUCAS COUNTY.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1906.
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FROM SOUTH'N KENTUCKY.

I thought perhaps a few items from this section of the Lord's vineyard would be acceptable to some of your readers, so I send you a brief letter.

Central Association is expecting to put a missionary and colporteur to work within her bounds as soon as the weather will permit. He will try to arouse a deeper interest in missions, solicit contributions, distribute tracts, and take subscriptions for the WESTERN RECORDER and our mission journals. Our board think it a good investment, for if we can get our people to read more about our work as a denomination, they will certainly support it more heartily. The RECORDER grows upon the Baptists of this section, and its course in the recent controversy is generally approved. All the churches of our association have pastors now and are moving along unitedly in the Lord's work.

Hardin's Creek has recently called Bro. J. B. Ferrill, of Otter, Ky., and they are much pleased with their selection.

Dr. Graves still ministers to the saints at Lebanon, and Bro. R. L. Purdon preaches acceptably to Bethlehem, Mackville and Hills-

boro. Bro. C. H. Bohanon is doing a good work at Pleasant Grove. This brother is totally blind, but can ride on horseback, and gets over territory rapidly. Notwithstanding his great affliction, he is full of life and energy. Our venerable brother, R. Sale, completed his fortieth year as pastor at Rock Bridge last May. Bro. J. T. Hall is doing a splendid work at Muldraugh's Hill. Bro. H. came to us from the Methodists about five years ago. He has proved himself to be a staunch defender of the Baptist faith.

The writer has had a very pleasant and profitable pastorate at Bradfordsville for six years. He also preaches to three churches in the Nelson Association.

Modern sanctification is still in full blast in this section and is unsettling the faith (if they had any) of some of our Baptist brethren. Several of them have professed the "second blessing," but many of us have been made to doubt that they have yet received the first. Strange that men will be blown about by every wind of doctrine that comes along. Paul's advice to the Corinthians is needed now, "Be ye steadfast," etc.

Yours truly,
WM. M. STALLINGS,
Texas, Ky., Feb. 3, 1907.

THE saying, that one cannot be honest and live, is as old as sin. You can't be dishonest and live, in any worthy or noble sense. To get a full purse and a dead conscience is a poor exchange. It does not pay in the long run to have God against you. Rely on it, all shams, hypocrisies, wrongdoings and lies go to their father some day. It depends from whose mint your money comes, whether it is better to have or to want it. Everywhere, honesty walks on firm ground; dishonesty among pitfalls. Character is the best capital in the end; the want of it brings contempt, and, commonly, even worldly ruin.

HERE, again, is a lighthouse-keeper on the coast. The sailor in the darkness cannot see the keeper, unless indeed the shadow of the keeper obscures for a moment the light. What the sailor sees is the light; and he thanks, not the keeper, but the power that put the light on that dangerous rock. So the light-keeper tends his light in the dark, and a very lonely and obscure life it is. No one mounts the rock to praise him. The vessels pass in the night with never a word of cheer. But the life of the keeper gets its dignity, not because he shines, but because his light guides other lives; and many a weary captain greets that twinkling light across the sea, and seeing its good work gives thanks to his Father which is in heaven.—Dr. Peabody.

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LOUISVILLE.

THURSDAY, FEBRUARY 18, 1897.

MISSION BOARDS.

Several brethren have asked us to write about mission boards as agencies for the propagation of the Gospel. We are glad to respond to the request, and glad to strengthen the co-operation of our churches in mission work. The first and most important consideration is that the work of the boards should be along Scriptural lines. God not only tells us what to do, but, at least in outline, He tells us how to do it. The churches are to send forth missionaries—for "how shall they preach except they be sent?" (Romans 10:15). To do this it is necessary that the churches co-operate, and we find that the early churches co-operated in sending out Paul as a missionary. He says that he took "wages" from "other churches" that he might do service to the Corinthians (2 Cor. 11:8). Thus the "churches" united and paid Paul "wages," or a salary, while he served as a missionary. Now a board is simply the name we give to the brethren chosen by the "messengers of the churches" to look after this work as the servants of the churches. What name is used does not matter, so long as we have the right thing. We are happy to say that our boards recognize their true functions. Ever and anon a brother arises, in his mistaken zeal, and insists that the churches are bound to do what the boards say, and that any brother who offers any criticism of the methods pursued is making "an attack on the boards," and is "a disorganizer." The fact is, the churches are not at all bound to do what the boards say; while the boards are bound to do what the churches say. The churches are supreme, and this must never for a moment be forgotten. Of course the boards make appeals to the churches, and tell them the needs and opportunities of the work. These appeals should always receive a kind hearing, but what will be done about them the churches must decide. It is a pity that any occasion should arise for stating what is so obvious, but we are glad to say the occasion does not come from anything our boards have said or done. Any board that would attempt to control the churches should be dismissed from service promptly, and would be. On the contrary, our boards are earnest and faithful servants of the churches, carrying out the will of the churches so far as possible, informing the churches as to the needs, the opportunities and the missionaries in their fields, and calling on the churches to furnish means to support and enlarge the great work. The brethren who compose our boards not only give, gratuitously, much time and thought to the work, but they contribute of their private means freely and generously as well. The corresponding secretaries receive moderate salaries, since they give their whole time to the work, and must be supported; but the salaries are less than the same grade of men receive in other work. Our boards are not extravagant. Indeed the economy with which our work is carried on is sometimes mortifying. We have personally been mortified to see what humble quarters our missionaries occupy in foreign countries, compared with the magnificent quarters of those who teach and preach error. Let no one suppose for a moment that money sent to our boards is liable to be wasted.

And as to criticizing the work of the boards, there are three points to be borne in mind: 1st. Any Baptist not only has a right to his opinion of the work and the methods of our boards, and to express that opinion in all proper ways, but he is under obligation so to do. He should take time to find out the facts and to think them all over, so as to reach an intelligent opinion. The more criticisms we have the better, provided they be friendly and intelligent. And in saying this we are sure we express the sentiment of every member of every one of our boards—Foreign, Home, Sunday School and State. They want all the members of all our churches to fully understand the situation in all its details, and to freely offer their criticisms; and also to accompany the criticisms with liberal contributions. It is surprising how much force a good contribution adds to a criticism. 2d. Criticisms should be intelligent. It is an impertinence for any man to fling an opinion at his brethren when he does not know what he is talking about. Let him ask all the questions he pleases, and when he has facts, let him form his opinion and express it freely. Of course it is not necessary to know all the facts in order to form any opinion. It is only necessary to know the facts which are covered by the opinion. There may be, for example, an hundred facts in a given situation, and a brother knows but ten of them. He has a perfect right to form and express his opinion as to these ten, but not as to the ninety. To say that a man is not entitled to an opinion on the subject until he knows absolutely all about it, is the same as saying he is not entitled to any opinion at all, for no man ever did, or ever can know all about any subject. The point to observe is that the opinion should cover the facts known, and what is logically deducible from them. 3d. Let the criticisms be friendly. It is always easy to distinguish between friendly and unfriendly criticisms, the friendly being designed to help, while the unfriendly are designed to hurt. Any man can tell in a minute to which class any criticism belongs that he may have in mind to offer. The members of the boards can only give what wisdom they have to the work; and they will gladly welcome friendly criticisms from all quarters, since thus their wisdom may be increased, and they can thus learn the sentiments of the denomination. Indeed they have a right to expect that thoughtful brethren will give them the benefit of their thinking. The work belongs to the denomination, and not simply to the boards; and the boards have a right to expect that we all will earnestly and heartily help them to do our work. They are not self-appointed. We appoint them from year to year, and we should make the most of them. Let us thank God for our boards, and rally to the great work of missions all along our lines. We received recently a document from the Rev. G. P. Bostick in reply to our report of the paper presented by Dr. Harris to the Baptist Pastors' Conference of this city, concerning the Gospel Mission movement, as seen by the Foreign Mission Board. Dr. Harris was President of the Board during the time of the discussion, and so had an inside view. Bro. Bostick was a missionary of the Board at the same time, and so had an inside view from the other side. Since we did not publish Dr. Harris' paper, but simply a report of it as read, it seemed to

us best that Bro. Bostick's paper had best be read at the Conference and likewise reported—and all the more in view of Dr. Harris' recent death. Dr. Pickard opposed the reading of the paper on the ground that it would be encouraging a spirit of disorganization among Baptists. Dr. Jones opposed the reading because the paper was not written with a view to its being read to the Conference. Dr. Weaver and others favored the reading, however, and on motion of Dr. Warder it was voted by a large majority that the paper be read. We accordingly read it. Bro. Bostick recognized the kind spirit shown by Dr. Harris, and appreciated it, insisting, however, that he was mistaken in some of his facts. For example, it was denied that the object of Dr. Crawford's visit to this country was to inaugurate the movement, and that the Gospel Missionists insisted on a rule requiring missionaries to dress and live like natives. He proceeded to reply to the three objections of Dr. Harris: 1st. The Gospel Mission movement has no agencies responsible to the denomination. Bro. B. thought this objection without weight because of the high character of the missionaries. 2nd. The expensiveness of the new method, it being necessary to keep a man in this country all the time to look after the interests of the work in this country. To this it was replied that two and a half years elapsed between the departure of Bro. Herring from this country and the arrival of Bro. Bostick, and that almost always there are some returned missionaries of the Board in this country. 3d. The narrowing effect of laboring to support particular men, instead of for the conversion of the world. With this objection Bro. Bostick took square issue, denying that laboring to support particular men had a narrowing effect. These were the points in Bro. Bostick's paper, which was an able document, and was heard by the Conference with respectful attention. We will add, what we have before said, that while we will stand by all our boards, we have only the warmest feelings for the brethren engaged in the new movement, and we will rejoice in all the good they can do. We cherish the hope that the differences between these brethren and our Foreign Board will yet be adjusted so as to enable us all to work together. Co-operation among Baptists is a thing to be cultivated for its own sake, as well as for the sake of efficiency in general work. And whenever good brethren feel constrained to draw off from our regular organized work, and to work along other lines, it is a thing to be regretted. Let us seek out and remove obstacles to co-operation, and let our arrangements be such as shall give all due liberty to the missionaries, while giving the denomination proper guarantees that the money given will be wisely used, and the work on the various fields will be faithfully done. As Dr. Harris said the breaking off of negotiations was not the act of the Board, but of the Convention, which he opposed at the time, and had ever since regarded as a mistake. We hope it is not too late to correct this mistake, and had Dr. Harris lived he would no doubt have greatly aided in securing the correction. Here is another reason for lamenting his death. Surely there is no good reason why the Baptists within the bounds of the Southern Baptist Convention should not co-operate in the work of foreign missions. Let us all try to bring this to pass.

EVER since the Augusti in Rome received from the Senate a gold medal with the title "extinguishers of the Christian superstition," those who assail the orthodox faith have claimed to have swept the field. We are familiar with the claim, and have come to expect it. Every year the Unitarians meet, the claim is made that their "liberal theology" has swept the world. The destructive critics claim to have carried everything before them, and that no longer any scholar of parts contests their view. It is so also with the evolutionists, according to whom everybody believes in evolution, except a few backwoods preachers. Indeed from the persistent and dogmatic fashion in which the teachers of error claim to have swept the field, it seems they rely upon this claim to win converts rather than upon arguments. Of course, in all these cases the claim is nonsense, but it has its effect with those who are not informed, and hence these teachers of error persist in making it. Unitarianism is weaker now than it was forty years ago. The destructive critics have been routed "horse, foot and dragons," and they are now simply whistling to keep their courage up. And as for the evolutionists, they have fared little better. In answer to the question why he is an evolutionist, Dr. Lyman Abbott says: "Practically all scientists, I believe absolutely all biologists, are evolutionists. They have proved themselves careful, painstaking, assiduous students of life. I have, indeed, studied somewhat the writings of Darwin, Huxley, Haeckel, Tyndall, and the later epitomes of Le Conte, Drummond and Tyler, and have read something of the criticisms on the other side—enough to see that the hypothesis of evolution has a groundwork of fact and reason." We confess to surprise at such language from such a source. Surely Dr. Abbott ought to know that the most eminent scientist of Germany, Virchow; the most eminent scientist of France, Quatrefoiges; the most eminent scientist of Great Britain, Lord Kelvin; and the most eminent scientist of America, Sir J. W. Dawson, all reject evolution. Then the names of Agassiz, Owen, Lawrence, Smith, Guyot, Stalio, Henry and others are to be added on the side against evolution. To say that practically all scientists are evolutionists will do for a fledgling who refuses to go to church, but we are astonished that Dr. Abbott should talk so. We comment to him to read the address of Lord Salisbury at the British Association in August, 1895. This address severely arraigned evolution, and there was not a man present, though hundreds of professional scientists were there, who ventured to say a word in behalf of the theory. Dr. Abbott, we are glad to note, declares that he is not trying to persuade Christians to be evolutionists, but to persuade evolutionists to be Christians. In pursuance of this worthy purpose we venture to suggest that instead of preaching these sermons to the congregation of Plymouth church, he preach them to an assembly of evolutionists in some hall. Many of them would feel—that is the use of being an evolutionist if you cannot hurl evolution at Moses and Paul! Why be an evolutionist at all if one does not thereby get rid of being a Christian? It is to be noted that the seven men named by Dr. Abbott are by no means agreed among themselves. Darwin differs from Huxley; they both differ from Haeckel; the three differ from Tyndall; the four differ from Le Conte; the five differ from Drummond, and the six differ from Tyler.

Editorial Varieties.

Dr. Paul Ehrlich of the University of Berlin has been made a Gobeiner Medizinalrath. A prominent Baptist in Georgia writes that he has never been able to discover "that a Baptist can be a Baptist without being a Baptist." Elder E. H. Bursum, of Franklin, Tenn., called at our office. We were charmed with his visit and regretted that his engagements were such that he could not spend more time with us. The well known writer, Richard Harding Davis, was asked by Li Hung Chang what he did. The reply was, "I write books." Whereupon the Chinaman continued: "Why do you write? Are you not strong enough to work?" One of the sweetest and bravest of little women went home to glory after long years of suffering, when Mrs. T. C. Timberlake died on Monday morning in this city. She was the only daughter of Bro. Shelby Vannatta of blessed memory. Dr. J. A. Speight retires from being editor-in-chief and proprietor of the *African Baptist*, Norfolk, Va., and the Rev. C. D. Williams takes his place. Dr. Speight remains, however, as associate editor. He has made a good paper whose influence is for truth and righteousness. We wish Editor Williams abundant success. A woman is announced as the "orator" at the next Convocation at Chicago University. The oration will be delivered in the Auditorium. The University of Chicago does not profess to be a school for orators, and on account of anything Paul has said or written that anybody else may have said or done. An infidel club in New York City challenged Mr. Moody to debate with a champion of their selection the merits of Christianity. He simply stated what Christianity has done and is doing for the world, and called on them to tell what infidelity has done and is doing. They were silenced. They could make no showing for their achievements, and infidelity which they were willing to face. "By their fruits ye shall know them." Chauncey M. Depew, the railroad king, said in his recent oratorical address in Albany: "It is common to lament the good old times and the better days of the republic. It is the result of my study, experience and observation that the best days is to-day and to-morrow will be better." This is certainly true from a railroad, steam and electricity point of view. Railroad accommodations and rates are better than ever before, and the country is doing anything better known, despite the inability of moderns to handle such massive stones as the ancients put into the walls of the great temple at Thebes, for example. The Rev. J. N. Hall has bought the *American Baptist Flag*, which was sold on account of a mortgage given to the late Judge J. W. Phillips, whose estate had to be settled up. Bro. Hall became editor recently and now he is proprietor as well. The *Flag* has been a live sheet, with its fearless and vigorous editor, and now that Bro. Hall is proprietor also he will make things all the livelier. Those who want "mighty interesting reading" can be accomplished by getting the *Flag*. We read it every week with much interest. There are in Boston 26 Baptist churches with 20,000 members. The Congregationalists have about the same number of members in their 21 churches. During the past twenty-five years the Baptists have gained more than any other denomination. They have gained 15,200 members, net increase. The Congregationalists come next with 14,800, then the Methodists with 13,500, then the Episcopalians with 9,800, and then the Presbyterians with 8,000. The Baptist gain in benevolence has surpassed their gain in numbers. The Episcopalians have actually lost in benevolence seven per cent in the last ten years. Dr. Frost writes that our Sunday-School Board have arranged to issue cheap Bibles and Testaments with their own imprint. They now ask contributions for the sending out of these Bibles and Testaments, and they propose to double any contribution that may be made. That is to say, for every dollar contributed in money they will send to some destitute field \$2 worth of Bibles and Testaments. The extra dollar, of course, comes from the profits on Sunday-school periodicals. We went to Chattanooga last week and on Thursday evening, assisted by the Rev. Dr. B. Garrett, united in marriage the Rev. C. W. Daniel, pastor of the First Baptist church of Texarkana, and Miss Alice E. Calhoun. The marriage took place in the First church in Chattanooga, and it was an interesting and brilliant occasion. Bro. Daniel is one of the brightest and best of our young pastors, and the future has for him unusual promise. The statement in last week's *Christian Index* that Dr. Harvey and the editor had bought a controlling interest in the Baptist Book Concern is a mistake. We did buy a special block of 150 shares, held by Mr. G. W. Norton, with a guarantee from Dr. H. against loss, which stock formerly belonged to Mr. Deering, but this did not give us a controlling interest by any means. The statement in the *Index* also carries the impression that Mr. Norton and Dr. Marvin sold out their stock. This is a mistake. They both hold and expect to hold all the stock of the concern. As stated in this issue, a large majority of the stock was held by those who opposed any change of policy in the concern.

Among the Churches.

LOUISVILLE.
 Walnut-st.—Pastor Eaton preached. Four joined by letter.
 Broadway—Pastor Pickard preached. One received by letter.
 Chestnut-st.—Pastor J. M. Weaver preached in the morning and Bro. Worrell at night. One received by letter.
 East—Pastor Christian preached. Two received by relation and two for baptism. Protracted meeting begins April 11th.
 McFerran Memorial—Pastor Jones preached. Pastor Jones lectured Friday night on his travels. Four received by letter.
 Twenty-second and Walnut—Bro. E. C. Dargan preached.
 Franklin-st.—Pastor Edwards preached. Three baptized.
 German—Pastor Ritzman preached. Bro. Licht, of Cincinnati, will aid in a protracted meeting.
 Highlands—Pastor Dawes preached. Three joined by letter.
 Logan-st.—Pastor Ewing preached. Two baptized.
 Parkland—Pastor Nowlin preached.
 Portland-avenue.—Pastor Shelton preached. Two professions and one baptized. Church debt provided for and enough provided for current year.
 Southgate-st.—Pastor McFarland preached as usual.
 Third-ave.—Pastor Taylor preached.
 Twenty-sixth and Market—Pastor Thompson preached. One received for baptism and one baptized.
 Pastor Dawes presented an able and a scholarly paper on the Logos. The paper was highly commended by the brethren present, and he was urged to publish it in the *Bibliotheca Sacra*.

SEMINARY NOTES.
 Dr. Whitats visited New York on his recent trip East.
 Bro. R. N. Lynch, of California, is the latest accession to the student body.
 "Personal Soul Winning" is the subject for the Thursday night prayer-meeting during this month.
 Bro. Cecil Cook was summoned to his church at Mead's Home Friday to conduct a funeral service.
 Bro. J. W. Vallandingham, of Litchfield, Ky., a student of last year, was with us a day last week.
 Dr. Kerfoot's new book, "Parliamentary Law," is completed and ready for use by his class in Pastoral Duties.
 Bro. Forrest Smith attended the wedding of Bro. C. W. Daniel at Chattanooga, the 11th inst.
 The prayer meeting Thursday night was led by Bro. J. F. Newton, of Texas. The theme was "Qualifications for Soul-Winning."
 Prof. McGlothlin sounded the keynote of the Seminary teaching when he said to the Senior Hebrew class recently, "Stand by the Bible!"
 The March number of the *Seminary Magazine* will be a memorial of Dr. Harris. It will consist of 75 or 100 pages, and is to contain various articles by well-known writers.
 Pastor L. R. Wright, of Grace-street church, Norfolk, Va., has engaged Bro. T. B. Hill to assist in a meeting there next month.
 A student who is here from Northern Arkansas walked two hundred miles of his journey in order to get to the Seminary.
 The missionary meeting Monday night was addressed by Bro. W. W. Lee, whose paper on the great work among the Karens was very interesting.
 Bro. T. B. Ray spent Sunday at Bethel College. His earnest life and preaching have been a blessing to the students of our Kentucky colleges.
 A new feature of the annual commencement hereafter will be an address on behalf of the Missionary Society. Dr. John H. Ester has been chosen as the speaker this year.
 Bro. E. T. Walls, who was prevented by sickness from sailing for Africa last July, will go out in April to the Congo Mission, under the northern board. His sister, who is in the Missionary Training School in Chicago, will go with him to his chosen field.
 The new Levering Gymnasium will be formally opened the afternoon of February 23rd. The generous donor, Hon. Joshua Levering, of Baltimore, will be present. On behalf of the building committee, its chairman, Dr. Kerfoot, will present the completed building to Mr. Levering, who will then present it to Dr. Whitats for the Seminary. After the acceptance by the President he will introduce Dr. Marvin who will address the students on "The Use of the Gymnasium."
 Supplies for Sunday were: F. E. Brinestool, Third avenue, morning; Dr. Dargan, Twenty-second and Walnut, morning; Joe Rucker, night; T.

"It will go away after awhile."

That's what people say when advised to take something to cure that cough.
 Have you ever noticed that the cough that goes away after awhile takes the cougher along? And he doesn't come back!

Ayer's Cherry Pectoral Cures Coughs.

F. Kelly, Parkland, night; Geo. E. Burlingame, Frances Willard Settlement, afternoon, Third avenue, night; J. Bell, City Mission, night; J. F. Newton, Meadow Lawn, morning; R. T. Marsh, Cedar Creek, night; T. B. Ray, Russellville, night; A. G. Mosely, Versailles, morning and night; T. F. Hendon, Guthrie and Sadlers, J. B. S.

THE STATE.

Pastor J. G. Bow, of Pembroke, is one of the most industrious and successful pastors in the state. Finds time to hold meetings and goes to the assistance of Pastor Sallee in a meeting at Henderson.

Pastor T. B. House writes: "Friendship church near Paducah, was organized Sept. 10, 1880. I have been pastor ever since its organization."

Pastor Bruce at Elizabethtown reports that he will begin to occupy the new house of worship next Sunday, although the house will not be finished till later. This church is the oldest religious organization West of the Alleghany Mountains, so says Bro. J. H. Spencer. They were organized June 18, 1781, and they have occupied five houses of worship.

OTHER STATES.

Pastor O. L. Brownson writes from Palmyra, Mo.: "We have recently closed a meeting here with 15 additions to the church. All but two being by baptism. Bro. George Gulrey, recently of Kentucky did the preaching in a very acceptable manner. He has held several meetings in this county during the fall and winter with most remarkable success."

A 19 days meeting in the Fairport church, DeKalb county, Mo., greatly revived the church and added 33 to its fellowship.

A recent meeting in the Macon church, Mo., closed with 12 additions, 11 by experience and baptism.

Elder D. B. Clifton held a meeting in the Shiloh church, Mo., 12 have been approved for baptism and there are others to follow.

A meeting in the Roscoe church, St. Clair county, Mo., continued for 20 days and closed with 20 professions of religion, 18 were baptized, 2 restored, and 2 received by letter.

Thirty-six have been added to the fellowship of the Monegan church, St. Clair county, Mo. Among those baptized were three Disciples, one Methodist, and one Cumberland Presbyterian.

Elder W. F. Shackelford held a meeting in the Macedonia church, Mo., of which he is pastor. There were 12 professions of religion and 12 additions to the fellowship of the church.

A meeting in the Norborne church, Mo., closed with 14 additions to the fellowship of the church.

Elder D. E. Smith held a meeting in the Rolling Prairie schoolhouse, Ka. There were 15 baptized into the fellowship of the Onega church. Every one of the converts joined the church. They were baptized in the river after cutting the log.

Pastor Young held a meeting in the Lancaster church, Mo., which closed with 19 additions to the fellowship of the church.

Eighteen have been added to the fellowship of the Fabry's church, Mo., as the result of a recent meeting.

A four weeks' meeting in the Lowry City church, Mo., closed with 24 additions to the fellowship of the church.

Bro. F. M. Wells is engaged in a meeting in the Highland avenue church, Jackson, Tenn. The interest is great and growing and blessed results are hoped for.

Elder W. B. Riley, of Chicago, accepts the call to Minneapolis.

Elder E. Pendleton Jones accepts the call to Columbus, Miss.

A church has been constituted at Pike City, Ark.

The Gancy church, Lonoke county, Ark., has set apart its new house for the worship of God.
 Rev. J. M. Joiner, has resigned as pastor of Jonesboro, Ark., Baptist church, on account of ill health. Personally he was pleased with his church and the community, and they were alike pleased with him. He is an able preacher, a splendid pastor, a consecrated man, and when it is known he will soon find work, where health conditions will be more favorable.

We were grieved to hear of the death of Mrs. Thomas, of Danville, the mother of Bro. LaRue Thomas, who is so widely known in Baptist, Masonic and political circles. Mrs. Thomas was the life and center of one of those elegant and hospitable homes which have been so long the glory of Kentucky. She will be greatly missed in the church and in the community. Her sons and daughters are walking in their mother's footsteps and are showing themselves worthy of their parents.

The Walnut-street Sunday-school, of which Dr. H. H. Harris was a teacher, passed resolutions of respect for him and of condolence for his family last Sunday. The Pastors' Conference did the same Monday morning. All our papers have spoken of him tenderly. We will have articles from various prominent brethren, who knew him well, giving their estimates of his character. The denomination will not for some time realize the loss they have sustained in the death of Dr. Harris. He was useful and strong in so many ways, that we find we need him for and for that, we will more and more understand what he meant to us. God knows best, of course, and he can raise up others to take the place of those he calls home.

LAST Sunday I spent in Bowling Green and preached morning and evening for Pastor Voyles of the Second Baptist church. The congregations were large. The outlook for the church is most encouraging. Bro. Voyles has served the church for five years. He commenced with only 18 members. He has received into the fellowship of the church 165, having baptized over 70. In the meantime he has held meetings in Warren county and been instrumental in adding 250 members to our churches. In the five years of his ministry he has baptized about sixteen hundred converts. Judging from what we heard and saw, Brother Voyles is much loved by his people. The State Missionary Society, the First church in Bowling Green, who supplement his salary, have reason to rejoice over the great work being done by Pastor Voyles and his noble, consecrated and aggressive band of workers. W. P. H.

THE FAITHFUL WORKERS.

On the night of Nov. 23, 1896, a band of boys, converts of a meeting just closed, conducted a most successful meeting at Southgate Street, Louisville, and Rev. J. W. Vallandingham pastor of this city; met at Rev. H. Veoch's boarding house.

They organized a prayer-meeting and each one took part in the services; the services were by singing, prayers and their experiences.
 Since that time they have met once a week.
 They named themselves The Faithful Workers, selected a secretary and treasurer and take collections at each meeting; they have purchased some song books and a Baptist church directory for their benefit.
 Their ages vary from about twelve to eighteen years; and they had not been baptized when they were organized. The doors have not been opened to the public, but they are under the instruction of Rev. H. Veoch and family, Rev. Ashburn of Louisville, and Rev. W. V. Harwell and their pastor have been visitors. They expressed themselves as being well pleased with the interest that was manifested. They seem very determined to have the effort to continue their work. Pray for them that they may ever be faithful in the work of their Master which they have begun so earnestly.

It is said that the two most prosperous institutions in Arkadelphia, Ark., are Ousatche College and the First Baptist church. The college is fuller than usual at the opening of the spring term. The church building has lately been enlarged at a cost of \$2,100.65. The seating capacity is about doubled. There have been sixty accessions to the membership since Christmas, of these 43 were by baptism. Elder C. F. J. Tate of Pine Bluff, Ark., aided us in a series of meetings, Jan. 11-23. His did good work and both the congregation on solid ground, the work goes on. We love the grand old defender of the faith, the WESTERN RECORDER. ERM.

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LEITCHFIELD CHURCH.

There are at least three reasons, why I ask for space in your paper to say a few things about the Leitchfield church. 1. I think the faithfulness of the members deserve special mention; 2. Other churches may be constrained to do likewise; 3. I feel that I would be manifesting an ungrateful spirit if I do not publicly commend them.
 In spite of the hard times, the church finances have been kept up without any grumbling or extra trouble. During the past year they have repaired the parsonage, at the expense of about three hundred dollars, making it a pleasant little home. They have paid the pastor's salary, regularly every month, and have made numerous liberal donations to him and family, the last gift, nice tailor-made clothing, to pastor.
 These favors have been highly appreciated on account of the kind spirit in which they were given and the want which they have supplied.
 We have a system of regular collection for each object, these collections are always liberal and fully meet the demand. We will endeavor to take regular collections for missions and hope thereby to greatly increase our contribution this year. The church is in a good condition spiritually, no division, strife or contention, services well attended and a general good feeling prevails.

We have a delightful Sunday-school a large, regular attendance, earnest, consecrated, intelligent officers and teachers, bright attentive children, eager to learn the way of life which is being faithfully taught. Most of the older children of the school have united with the church during the year, and are making efficient members. We must fall to start the Ladies Sewing Society, which has met once a week for more than five years. By paying small amount of dues monthly, and doing what sewing they could get, they have kept constantly on hand, means, with which they have done much charity and helped the church in many times of need; during the time they have well spent several hundred dollars. I am constrained to think that but few churches, have such faithful lady workers.

The RECORDER has more than thirty regular subscribers in the church, among them Bro's. Lem Moorman, H. J. Willis, Sister Sarah Abrams and probably others are entitled to membership in your old guard, as they are no doubt among your oldest and most appreciative subscribers.
 J. W. VALLANDINGHAM.

AN APPEAL.

In an editorial in the RECORDER of February 4th, the editor said "Our Sunday-School Board is doing a good work. It does not call on the churches for contributions. On the other hand it makes appropriations to the work of the other Boards. But it does ask that we push the circulation of its literature, and thus strengthen the hand of the Board in the great and responsible work committed by the denomination, to its hands." Now the object of this article is to call further attention to the whole territory embracing the Southern Baptist Convention, that to literature, but it is an appeal for our Sunday-School Board. "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."
 T. H. MASON.

Adairville Ky.
 "I wish," whispered a friend, "I knew how to get rid of worrying cares." Well, here is the way: Casting them all on Christ. "Cast all your care upon him; for he careth for you" (1 Pet. 5:7).

ORDINATION.

The brethren, selected by the Russellville Baptist church to ordain Felix Adolphus Reed to the full work of the Gospel ministry, met at the residence of Dr. W. S. Ryland, February 3, 4, 5, 6. The council, consisting of W. S. Ryland, P. I. Lipsey, E. S. Alderman, J. W. Bristow, J. A. McCord, W. W. Payne, A. W. McDaniel, T. M. Jackson and C. Hodges, was organized by electing P. I. Lipsey, moderator, C. Hodges clerk, and E. S. Alderman examiner. The candidate was required to relate his Christian experience, and call to the ministry. After which Bro. Alderman proceeded to examine the candidate along the usual lines, the moderator and other members of the council questioning him as well. Then the council expressed itself as being satisfied with the candidate's Christian experience, call to the ministry, fitness and preparation, and adjourned to meet with the church at 7:30.

At that hour, Bro. Alderman stated the results of the presbytery's sitting to the church. Whereupon, it was moved by Prof. A. M. Williams that the council proceed with the ordination.
 Bro. Lipsey delivered the charge. Bro. Ryland presented the Bible. Bro. Alderman led the ordaining prayer, while the designating hands' rested upon the candidate. The Rev. F. A. Brown pronounced the benediction.
 Our young brother is a student of Bethel College, now spending his third year. He is an exemplary Christian, zealous, earnest and consecrated. He intends to go as a foreign missionary as soon as he has taken a course at the seminary. New Union Baptist church, situated seven miles west of Russellville, called for his ordination.
 P. I. LIPSEY, mod.,
 CLARENCE HODGE, clerk.

ONE may live as a conqueror, a king or a magistrate, but he must die as a man.—Daniel Webster.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates a diseased condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part connected with the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.
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Consumption Cured.
 An old practitioner, of this office, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for curing and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive he has prepared a full and complete recipe, which will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using the same. Sent by mail by addressing with stamp, naming this paper, W. A. NOYBS, 220 Powers' Block, Rochester, N. Y.

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FAMILY CIRCLE.

A LESSON FROM A LADY.

BY JOSEPHINE PAGE.

As my pet, in dress trailing, Tightly clinging to the railing...

"NO MAN'S LAND."

BY GERTRUDE M. CANNON.

The Rev. John Westerly, rector of St. Luke's, paused as he reached the steps of his little mission chapel.

end John Westerly shudder. He never heard a girl swear before. At a little distance a crowd of boys had collected.

exchanging alternate glances of love and hate with a man who sat in the opposite corner. One look was enough to show that the two were lovers.

"Ah!" replied that young man, because he did not know what else to say.

Little b... tickles a tigger with a straw and the man... ROYAL Insurance Co. LIVERPOOL. Barbee & Castleman, Managers Southern Dept. COLUMBIA BLDG., Louisville, - - - - - Ky.

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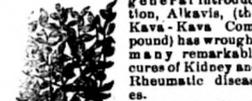
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WESTERN RECORDER.

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

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava Kava Shrub...



Mr. R. C. Wood, a prominent attorney of Lowell, Ind., was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing.

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the Gospel in thirty years' service...

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy...

ROBBIE'S VICTORY.

Rob Preston put on his coat and hat, and came out of school very slowly, with a perplexed, troubled look on his bright, sunny face.

The truth was Robbie was fighting a real battle within himself. There was a new scholar in school, little Annie Hoffman.

Rob had discovered in some way that a few of the rougher, more thoughtless boys were proposing to make some fun for themselves when she came out of school to her home.

"You ought to try to stop them," it said. But they would not hear a word from a little boy like him.

"Then you must help Annie. The poor little thing will be frightened if they laugh at her. Then they will laugh at me," said Robbie; and he fairly shivered with dismay.

"Well, suppose they do laugh," answered Conscience, pitilessly; "if you are mamma's little man, oughtn't you to be brave enough to bear that?"

So this afternoon had passed, and now Rob must decide one way or the other, but it seemed to him that he was no nearer a decision than at first.

"Hello there!" he called out, as An-

nle appeared in the doorway: "Is that a rag? I see walking round?"

"The little group around Tom shouted as he spoke, and Rob's face grew crimson with pain for Annie and for him self."

"Don't, please, boys," he said pleadingly, "the fault is blame, and I will make her feel so bad to be laughed at."

"Oh, run home, little Mollie Coddie," said Tom, contemptuously; "it will take more than you to stop me."

"But Annie will feel as if she had a friend," said Rob, with a little choke; and by that he was, his eyes filled with tears as he turned toward the gate.

"O Rob Preston, I'm ashamed of you," said the faithful inward monitor. "How do you feel when mamma takes your face between her hands to give you a good-night kiss, and calls you her little laddie? Will you want to look up into her face? Won't you feel ashamed to think what a coward you have been?"

"I'm so afraid," she almost sobbed. "I'm never coming again. I didn't want to to-day, but mother cried and wanted me to."

"I'll tell you," said Robbie, reassuringly. "We will go right to my home, and tell my mamma. She always knows just what to do."

"So they went bravely down the walk; and though the boys tried to laugh, they could not make much of a success of it. Somehow, Robbie's sweet, wistful face touched them."

"He was a plucky little fellow," said one, after the two had gone. "Yes, and more of a gentleman than any of us, if we are older," said another.

"My own precious laddie, my little man," she said fondly. "But I wasn't brave at first. I wanted to run away like a coward; only thought of you, and was ashamed I should be to have you know about it," said Rob.

"That was right, dear; but remember God sees and knows always. Mamma might not, perhaps; but we cannot hide anything from Him. Think of that when you are tempted. We must try very hard not to do anything we are ashamed or sorry to have God know, mustn't we?"

"I'll try; but O, mamma, sometimes it is so hard even to do right in little bad things."

"I know, laddie dear; but remember we can always have help if we ask for it."—National Baptist.

CHRIST is greater than Moses, as the reality is greater than the type, the substance is greater than the shadow. Moses prophesied as a man; Jesus prophesied as God. Moses taught as God imparted knowledge to him; Jesus taught out of the inexhaustible fountain of his own heart.

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I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine.

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Advertisement for a medicine or product, featuring a portrait of a man and text describing its benefits for various ailments.

THOSE COLLEGE YELLS.

In the RECORDER of Jan. 21st you seem to ridicule such a thing as a college yell, but that these yells are not altogether useless may be seen from the following clipping from Detroit Free Press which appeared in the Cincinnati Inquirer of Jan. 21, 1897.

It was the retired merchant who was telling the story and his audience was made up of old residents like himself. I was a pretty active fraternity man in Yale, and through this fact made some lasting friends in both Princeton and Harvard. After getting our sheepskins we made up a party for these three institutions to travel for a time in the style in those days, as now, to Europe, but we were independent enough to lead an innovation, and made a study of our own continent.

While we were exploring the wilds of Manitoba we always selected some point of shelter and food supply from which to make our expeditions. During one of these, made in a big sled, we were detained until after night by snow and were soon fighting the hungry wolves that came to us in howling droves from every point of the compass. Most of our story is familiar to readers. As we shot down one of our flank pursuers the others would stop long enough to devour it and then take up the chase more savagely because maddened by the taste of blood. Brokeu, of football fame, made some kicks more telling than he ever made on the gridiron, and the wolves soon learned to divide the part of the sled defended by him. When the horses were pulled down, our ammunition gone, and cruel death seemed inevitable, it was little Denver who had an inspiration. "Give them that combination yell of ours, fellows," he shouted in that voice of his that could never be other than cheery. "And we did. We let go with 'Y-a-l-e; Yale' the 'Tab, Rab, Rab' of Harvard, and the blood-curling 'Sis-a-Boon' of Princeton. "Joining with terror, their tails between their legs, the wolves fled as though pursued by fiends.

Don't you see Doctor, that while books dispel ignorance, the college yells keep off the wolves. So let the colleges that have no 'yells' immediately adopt one for the future welfare of their sons. When the wolves are all dead, Doctor, I agree with you, that college yells should go. W. J. PUCKETT. Powder Mills, Ky., Jan. 29, 1897.

TRIP NOTES.

I am just back from a trip extending through part of Tennessee and into my native Allen county, Ky. At Hopkinsville, I was not surprised to find our church in a very healthy condition and much in love with pastor Nash. Bethel Female College likewise is in splendid trim under the administration of President Harrison and son.

The fame this noble institution acquired under charge of the lamented Dr. Rust is well maintained.

I was glad to find a good religious feeling prevalent in many parts of my old native county. At Oak Forest school house a blessed revival was being conducted by Elders J. P. Durham, Carter and Holland. A goodly number had already professed hope and many were anxious. Scottville church has had some annoyances recently but it is hoped no serious results will follow. Pastor L. H. Voyles expressed strong hopes for the future of the church. At the recent revival meeting forty were added to the church. Bro. Voyles is pastor of five churches. A full quota surely for one man. The Second church at Bowling Green is one of his charges. The membership here is about 100. They have a woman's Tuesday evening prayer meeting, a "cottage" prayer meeting and the regular Wednesday evening prayer meeting. Thirty additions were made to Goshen church at the late meeting in which Elder J. B. Benton assisted pastor Voyles. His Mizpah church he also reported in fine condition. Recently he preached 9 days here on the doctrines of grace and 10

professed hope in Christ and 11 were added to the church. He reports his work at all points in first-class condition. Bro. Voyles would be glad to concentrate his labors for one church only and any church desiring his services this way, would do well to correspond with him at Bowling Green, Ky.

I had a very pleasant interview with pastor E. V. Baldy of the First church, at Bowling Green. This church one year ago had, by actual count, 539 members and Bro. Baldy thinks there are probably more now. The Sabbath-school has an average attendance of from 150 to 160 with B. P. Eubank as the efficient superintendent. Church and Sabbath-school are both in a very healthy condition and pastor Baldy is happy. On the fourth Sunday in January Dr. Dargan, of Louisville, occupied Bro. Baldy's pulpit and preached most acceptably for his people, after which they gave him a fine contribution for the Seminary Students' Fund. Bro. Baldy was away occupying Dr. Lansing Burrows' pulpit at Augusta, Ga. Tuesday afternoon I arrived home and found that the great revival service conducted by Elder W. J. Couch, of Pembroke had closed. The results have already been reported to the RECORDER by pastor Wise, who is, with the entire membership, happy over them.

Two letters from members of the Grand Rivers charge notifying me that the foundation for the new building is being rapidly laid and asking for advice regarding the corner stone. The day fixed upon for this purpose is Feb. 24th. We expect addresses from Elders I. M. Wise, of Princeton and W. K. Penrod of Paducah. Everybody who can be present is cordially invited. We hope to have the house ready for occupancy at an early day. A nobler and more earnest little band than the Grand Rivers church is no where to be found. Let prayers be made for their success.

Before closing I want to call attention to the McCullough House at Nortonville. The proprietor, Bro. McCullough, is a Baptist minister and his house is a minister's home and everybody is made to feel at home when stopping there, and the charges are very fair. T. E. RICHEY. Princeton, Ky.

A PLEASANT VISIT TO A FORMER PASTORATE. In response to a very pressing invitation from the brethren I went down and preached to my old charge at Newport last Sunday. I found them sad over the departure of Bro. Perryman, but not discouraged. They feel that it is the Lord's work, and that He is able to raise up another to carry it on; and Rev. A. V. Sizemore of Stanford seems to be the one. He preached the Sunday previous to my going, and captured the hearts of the people. The church is jubilant at the prospect of getting him. Newport is a field of great possibilities, and Bro. Sizemore is just the man to develop it. Knowing both the church and the man as I do, I regard it a perfect fit. Monday morning I crossed over the river and looked in on the Pastor's Conference. Dr. Lasher was looking as princely as of yore, only three pastors were left of the number that belonged when I was a member eight years ago. This shows great restlessness upon the part of both preachers and churches. One need only to attend one of these Monday morning meetings to realize the hard and almost unceasing work of the city pastor. Rev. G. W. Perryman is moving off splendidly at the First

church in Cincinnati. He has the handsomest Baptist meeting house in the city. It is supplied with every thing from a cook stove up. The coming of Bro. Perryman to the First church, say the members, is not an experiment—they have had their eye on him for some time.

Leaving Cincinnati Tuesday morning, I came to Lexington and stopped a few hours with Dr. Boyett. He is doing a fine work at the Upper-street church. The membership has grown in the last 18 months from 245. to 498. The congregations have out grown the seating capacity of the church building, and they are now considering the necessity of enlarging.

P. S. Since writing the enclosed the church at Newport has extended to Bro. Sizemore a unanimous call and he will enter immediately upon the work. He carries with him from Stanford the most affectionate feeling of all his brethren here; and general regret is felt at his leaving. His is the next to the longest of any previous pastorate that this church has had. He has not only done a fine work in the church, but also in the county and throughout the Tates Creek Association.

R. B. MAHONEY.

Standford, Ky.

HOW COMES D.D.?

DEAR RECORDER:—I love your writers and feast on their thoughts; I sometimes send you a piece, but never ask its publication, nor want it to crowd out better pieces. I only want to help when our excellent editor thinks my work really helpful. I don't expect that always to be, but I do ask the insertion of my present question with an answer, because for many years the matter has puzzled and often caused me to ask the question, which I never found, or asked one who could answer it. I see articles by Theodore L. Cuyler, D.D., Rev. W. H. King, D.D., etc. My question is, Do the writers append the title of honor? or does the editor? I see it appended to my name in the RECORDER of Feb. 4th. I blush! because I am no D.D., and never did use or see it used after my name before, nor did I use it this time. I am not offended, but I am unwilling to sail under usurped colors. Yours, etc., B. T. TAYLOR. Smithland, Ky.

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From the Commercial, Mattoon, Ill.

Mrs. Christiana Foster is a matron of Mattoon, who has recently been restored to the ranks of health after many years of suffering. She gave her statement to a reporter in such concise shape that we print it: "My name is Christiana Foster. I am fifty years of age and a housekeeper. I have lived in Illinois ever since I was twelve years old. During the latter years of my life I have been much afflicted with stomach trouble, blood disorders and nervousness, and these were greatly aggravated about two years ago, when I became subject to most disagreeable flashes, (or perhaps I should say "flushes"). "It seemed to be losing ground all the time. I could not sleep but for a short time, not being able to obtain any appropriate rest, and I may say I was truly wretched. "About one year ago, after reading an advertisement of Dr. Williams' Pink Pills for Pale People, I determined to get some of them, and did so, beginning to take them strictly according to directions. I had not taken half a box before I experienced relief, and before I had taken four boxes, I was, I may say, well. Of course I am growing old, but that did not account for the bad condition I was in, my blood did not

circulate, and if I picked my finger while sewing, no blood followed the puncture. All this is different now, thanks to Dr. Williams' Pink Pills. (Signed) "MRS. CHRISTIANA FOSTER." Witness: MRS. ED. HEARN. Dr. Williams' Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties shows that they contain in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a gripe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration, all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y. for 50c. per box, or six boxes for \$2.50.

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The Farm

Hog cholera is doing great damage in Green county.

About one thousand cattle at Richmond on Court day and selling at 2 1/2 to 4 cents.

The Desha farm, of 250 acres, near Cynthiana, was sold to Lewis Lebus, at \$60.20 per acre.

Ciel Coleman shipped a car load of 250-pound hogs to Cincinnati Monday that cost him 3 cents.

In Anderson county, W. F. Lillard bought of A. J. Rice 32 hogs of 75 pound weight, at \$2.90.

Danville horsemen have sent 141 horses to Woodward & Shanklin's sale at Lexington, which begins this week.

The horse sales now going on at Lexington are well attended, and good horses are bringing fair prices, in consideration of the hard times.

The Register says that Col. J. W. Caperton has 600 barrels of corn and Thos. Gibson 500 that they are holding for \$2. The price is \$1.50 now and advancing.

At Lancaster on Court day there was very little trading done. About half of the 100 cattle on the market sold at from 2 to 3 1/2 cents. No sales of horses or mules.

W. F. Lillard of Anderson county, sold to C. F. Searcy a thoroughbred Berkshire gilt for \$100, and one of the same kind to A. J. Rice at the same price.

Ciel Coleman, of Mercer county, bought from Sam Forsythe the 15 head of light shipping cattle that averaged 1,350 pounds, at 3 1/2 and 4 cents. They were shipped to Cincinnati.

Sam M. Owen, of Lincoln county, took 26 small cotton mules South, and sold them at Columbus, Ga., after falling in Atlanta, at a price which made the average at \$56.50.

Sheep kept upon farms in small flocks are more profitable per capita than those kept in large numbers, for the reason that they are more easily handled, and are consequently better cared for. Large flocks are better suited to the range.

Only about sixty cattle at Paris on Court day and not all sold, Jonas Wehl sold twenty-one to John Bedford, of Millersburg, at \$25 each. McIntyre & McClintock, of Millersburg, sold fourteen to George Stoker at \$30 each, and a pair of broke mules to Caruthers & Beard, of Lexington for \$250.

The I. S. Crouch land in Bourbon county was sold publicly at Commissioner's sale as follows: To Mrs. Sallie W. Henderson, 300 acres, the home farm, at \$30.30 per acre, to J. W. Neale, 86 acres at \$30.50 per acre, to G. W. Bramlette, 85 acres subject to life interest of Mrs Sarah J. Crouch, at \$15.50 per acre, to G. W. Bramlette, 49 acres at \$16.50 per acre.

B. G. Fox sold last week to John Steward, of Lexington, a 5-year-old gray harness horse for \$150, and a 6-year-old gray mare for \$120. He sold to Shelby Harbison, of Lexington, a 5-year-old bay gelding for \$170, and to Abram Bros., of Montgomery, Ala., two 4-year-old roadsters for \$62.50 each.—Danville Advocate.

A big crowd attended court last week but it was not a good day for business of any kind. About half of the 200 or more cattle on the market changed hands, at from 2c for butcher stuff to 3 1/2c for a bunch of best steers and heifers. A large number of mules were on the market but there was little demand for them; only a few sold at \$30 to \$65. Horses were dull at any price.—Interior Journal.

PRACTICAL COOKING.

CHOICE BITS FROM MY COOKBOOK IN MANUSCRIPT.

The running out of the juices of berry and apple pies may be prevented by placing half of the fruit on the lower crust, covering with fully half the sugar and a little common flour, then the remainder of the fruit and the rest of the sugar with a little more flour, being careful that no sugar gets on the edge. Bits of butter or a sprinkle of salt is always needed to give proper flavor. Wet the edge with a little milk, place the upper crust with its pretty cutting to let out the expanded air, and slightly press down, then cut off the unnecessary dough, pinch the edges together with a jaggling wheel screw, or something to give a pretty edge. Press the outer edge with the fingers and bake in an oven which is not overhot.

For custard or squash pies it is better not to heat the milk, as some advocate, for the filling will be done before the crust is sufficiently baked. If not baked too long the creamy taste which all wish will be obtained quite as surely as by heating the milk.

Before a meringue is put on the pie should be slightly cooled. If the filling is very soft it can be put on much easier by beginning at the edge and working towards the center. Never put it in a hot oven to brown as a tough, stringy meringue will be the result. Set the pie in an oven for about ten minutes, then close the door and brown, watching carefully not to burn.

The following are receipts for pies which have pleased many at the writer's table, and in many respects will be found quite unlike those which are ordinarily given:

PLAIN PASTE.—Put together two rounded cupsful of pastry flour, half a cupful of lard, or part butter, if preferred, and half a teaspoonful of salt. Wet evenly with a scant cupful of cold water. Roll as given in general directions above. If wished richer use three rounded cupsful of flour, one scant cupful of lard and butter, salt, and two thirds of a cupful of water. Equal parts of lard, cotoleene and butter or butterine, make a good crust.

EXCELLENT PASTE FOR SHELLS OR PATTIES.—Three cupsful of flour, one cupful of lard, one teaspoonful of salt, and half a cupful of cold water. Mix the lard into the flour until it is even. Add the water, taking care that it is well distributed, but mixing as little as possible. Take out, crumbs and all, on the molding board, and lightly press together. Do not knead, but press out with a rolling pin; slightly flour, fold up and roll again. Continue until it can be rolled into any desired shape. Bake in a quick oven. This will be much like puff paste—in layers and very flaky. Fine for whipped cream pies or patties. Place pieces of jelly on the cream.

FANCY UPPER CRUST.—Make a plain paste. Line and fill the plate as usual. Roll out the upper crust, spread on a little softened lard, sift on a little flour and roll gently. Cut fern leaves or other designs and cover the pie. Then with a small flat brush spread water over the whole. The beautiful flaky appearance will be a surprise.

SQUASH PIE (VERY FINE).—Two cupsful of sifted squash, two beaten eggs, half teaspoonful of vanilla, one cupful of sugar well mixed with one-third of a teaspoonful of cinnamon, a little nutmeg, a very little ginger and a little sprinkle of salt. Mix and slowly add two cupsful of milk. Bake in a single crust. When cold cover with

whipped cream sweetened and flavored with a little vanilla, if desired.

SQUASH PIE WITH MAPLE SUGAR.—Two cupsful of sifted squash, two beaten eggs, one-third of a teaspoonful of allspice, half a teaspoonful of cinnamon, half a teaspoonful of ginger and one tablespoonful of butter melted. Dissolve a small cupful of maple sugar in two cupsful of milk and add to the other ingredients. Have all warm enough not to set the butter. Bake in a good crust.

MINCE PIE (not over rich or ruined by too much spice).—One heaping, well packed pint of finely chopped meat, four pints of apple not chopped so fine, two cupsful of molasses, one cupful of butter or good meat dippings, (if the meat is fat do not use so much) two cupsful of water, one cupful of sirup saved from peach or apple pickles. If this is not at hand use jelly, one cupful of boiled cider, one cupful of cut raisins, one cupful of raisins stoned, but not cut, half of a nutmeg grated, two teaspoonfuls of cinnamon, one-quarter of a teaspoonful of cloves, half a teaspoonful of allspice and three teaspoonfuls of salt unless otherwise salted. Add the whole of one lemon excepting the seeds, cut very fine. Mix thoroughly and cook an hour after it has become hot. If it dries away too much add a little water. If the apples are very tart more sugar may be needed. Put in jars until ready to be used. Make several days before baking the pies.

PEACH PIE.—Line a plate with paste, cover with fresh peaches or canned freed from the juice. Fill with good custard. Bake.

MOTHER'S CUSTARD PIE.—To each beaten egg add one cupful of rich milk, one and one-half tablespoonfuls of sugar, one-eighth teaspoonful of salt, and a little nutmeg. Bake in a deep plate lined with good crust. When it rises and is barely stiffened it is done. Too much baking takes away the creamy taste which should be in all custard pies. If eggs are scarce two may be used in place of three by using two teaspoonfuls of cornstarch wet up with a little of the milk. In that case heat one cupful of the milk and stir in the wet up cornstarch. Cool, mix all together and proceed as before.

CRANBERRY MINCE PIE (very good).—Chop finely one cupful of cranberries and one-half cupful of stoned raisins. Place half of this mixture in a plate lined with pastry, cover with one-half cupful of sugar and one tablespoonful of flour. Spread on the rest of the fruit and another half cupful of sugar; lastly add one-half cupful of water in which is one-half teaspoonful of vanilla and a pinch of salt. Add the upper crust and bake.—(From Experience Cook-book, modified.)

GRATED PUMPKIN PIE.—This pie is very fresh in taste and is delicious. One cupful of raw grated pumpkin, one beaten egg, one-half cupful of sugar mixed with a small teaspoonful of flour, one-half teaspoonful of ginger, a little nutmeg and cinnamon and one-eighth teaspoonful of salt. Mix all together with one cupful of milk. Bake in one crust.—(Improved from Experience Cook-book.)

PUMPKIN PIE WITHOUT EGGS.—Take equal parts of stewed pumpkin and rich milk, sweeten to taste with light brown sugar, add a pinch of salt and sufficient ginger, cinnamon, and nutmeg to give a pleasant flavor. Bake in one crust. If eggs are desired a beaten egg can be added to each pie.—MARIA E. CHANDLER, in Good Housekeeping.

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Items of Interest.

Private letters and official reports received in London from Crete continue in saying that the troubles in the island of Crete were due to the Greeks who made an unprovoked attack on the Mohammedans. They began it with a view to securing annexation to Greece. And the Greek government was probably the instigator of the difficulty.

For some time there has been almost a cessation of the civil war in the various countries, between strikers and police. There have been several fights recently, one at Hamburg, Germany, and another at Bellevernon, Pa. The miners struck on Friday, and on Monday a fight ensued in which Superintendent William Stiles was mortally wounded.

Congress needs to provide some land route for the bag navy. The White Squadron sailed South and met a storm at sea. The ships were severely damaged, and what is worse four lives were lost and ten other men were seriously injured. Evidently water travel is too dangerous for this new navy.

The Nicaragua canal bill has been shelved by the Senate. The exposure of the true insincerity was very complete. Lieutenant Colonel Ludlow of the United States Engineer Corps was head of the commission sent by the United States Government to examine the route. In a letter to Senator Daniel he said his party of engineers were the only ones who had been over the route, and their decision was against it. The Canal Company had to admit they had sent no one to survey the route.

The expenses have outrun the receipts in North Dakota, and the people cannot bear any longer. Instead of interfering in the long list of officials who are paid extravagant salaries, the Legislature is talking of closing the public schools.

By the terms of the treaty with shrewd delicacy, if the Italians abandoned Kaasala, it was to be given to Mexico. Italy was not so surrender it when England implored her not to do it. For that would give the Abyssinians a great command of the Red sea, and Abyssinia is at Russia's command. Italy has agreed to continue occupation for a while.

The tithes forced from everybody for the needs of the established church in England have fallen greatly owing to the fall in the value of land and smaller rents. At Canterbury the tithe gets only one-third its nominal income and the canons but little more than a third. In the Peterborough diocese the reduction is as great. In other dioceses it is from one-third to one-half less.

Two Danish officers, says the London Times, have visited parts of the Pamiro where Europeans have never before been. They were arrested at St. Petersburg with more than three hundred photographs. The kind places they found a tribe of small men with small animals, the dogs being the size of foals, the donkeys the size of large dogs and the sheep as small as puddles. Was one of them named Munchausen?

The willingness of the German people to be more heavily taxed to increase the army and navy has created surprise. An explanation is given which is probably the true one. The Czar's health has failed, his heir is a hopeless consumptive, and the Dowager Czarina will not only be the regent but is practically the ruler now. She is a Danish princess, sister of the Princess of Wales, and hates Germany as all good Danes do for the seizure of Schleswig and Holstein. Hence Germany needs to be ready for any emergency.

A correspondent of the London Times who has been traveling in India gives a terrible picture of the state of affairs in Bihar. There was no vestige of crops anywhere, the country being perfectly bare. Skeletons of cattle were everywhere, at least one tenth of these were already perished and no one dares to think what will be the state of affairs in June.

Some ugly things are coming to the surface in India. After the famine of 1867, there was a famine and set apart of \$1,800,000 yearly. But the government has used this fund in military expenditures and now has not the means to make it good. This would be sufficient to remedy the distress. There ought to be some way to punish such embezzlement or such deception.

The brilliant young governor of New York is right in saying that the civil service reform has "no root yet." Capt. Pratt, head of the Carlisle Institute for Indiana is moved to wrath by trouble it has caused him. He had two washerwomen who gave entire satisfaction, but is told by the civil service commissioners that he must give them up because they cannot or will not stand the "examination."

Sensor Wolcott is in Europe, sent thither by Major McKinley in the interests of silver. He was cordially received in France, and found M. Loubet of the Senate enthusiastic for bimetalism. M. Mellie, the Prime Minister, said that even if France was favorable, so long as England and Germany stood by the gold standard nothing could be done towards bimetalism in France.

The New York Evening Post says that a sensation has been created in Vienna by Dr. Pukula, a young physician of Bohemia. He cures nearsightedness by a simple operation, and the University approves his method. It is to be hoped that this is true.

Ten Days Stop at Washington. Passengers purchasing tickets via Baltimore & Ohio Southward to Baltimore, Philadelphia, New York and other eastern points will be granted a ten days' stop at Washington without extra charge.

DEATHS.

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

ROSSOU. William L. Rossou was born in Montgomery county, Tenn. July 8, 1847, but spent his last years in Central City, Ky. He was married to Miss Annie J. Broden Dec. 29, 1874. Eight children blessed the union, four of whom have passed away. In October, 1894, he gave his heart to Christ, and since that time has been a consistent Christian. After a long illness and much suffering he was called to his reward Jan. 12, 1897. He was the last member of a large family, all of whom died trusting in Jesus. In his death the church lost a faithful member and the family a true husband and father. May the great Comforter comfort every bereaved heart. W. H. BERNICE.

THOMAS Mrs. Sallie Thomas died at the home of her daughter, Mrs. Lizzie Thomas, in Owen county, Ky. Jan. 7, 1897. Deceased was the widow of Jordan Thomas, who died Jan. 11, 1-77. She lived to the ripe old age of 84 years and 7 days. Was a faithful and devoted member of the Mt. Pleasant Baptist church for 64 years. Loved and respected by all who knew her. She suffered not at death and bore her afflictions patiently, and in her last days prayed the Lord to take her. "She leaves five daughters to mourn her loss.

Blessed hope that in Jesus is given. In our sorrows to cheer and sustain. That soon in the mansions of heaven We shall meet our dear ones again. A. M. SULLIVAN

THOMAS. Departed this life Jan. 31, 1897. Mrs. Nettie Thomas, in the 51th year of her age. The deceased was the wife of H. A. Thomas, of Shelby co., and youngest daughter of Deacon James Wood of Wood county, Ky. She united with the Mt. Vernon Baptist church in childhood. She was a great sufferer, spending the last three years of her life in bed. But her afflictions proved an inestimable blessing. Her chamber of sickness was the vestibule of heaven, ever radiant with light. Funeral services were conducted at the home of her husband in accordance with her own arrangement and she was laid to rest at Eminence, Ky., to await the resurrection of the just. May God's blessing be upon all the sorrowing ones, in my earnest prayer. AMOS STOTT.

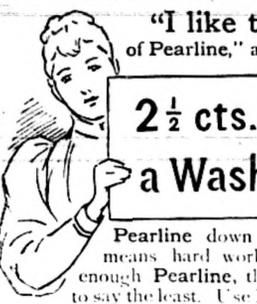
CRAIG. John Warren CRAIG was born in Virginia Nov. 25, 1825. When quite young the family migrated to Henning county, Ky., where he spent the most of his life. He became a member of Bethel Baptist church about the age of 20. Faithfully serving his Lord for some 48 years, he died Jan. 24, 1897. Anxious to go, he would frequently say, "I'll soon be at home." He was married to Louisa CRAIG, Dec. 28, 1852. The Lord gave them eleven children, nine of whom with the wife survive, and all of them professors of religion. He and his wife had but recently moved to his son's, Elder J. C. Craig, near Delaware, Davies county. The funeral and burial occurred at Bethel church, McLean county. E. H. MATDOX.

MCCARTY. After several years of suffering patiently borne, Mrs. Fanny Willingham McCarty, wife of Dr. T. C. McCarty. The funeral services were conducted at Spottsville by her pastor, W. W. Schwerdtfeger from Zech. 14:7. "At evening call we buried her in the cemetery, she was at Higdenwood cemetery. She was born in 1847 and died Oct. 10, 1896. She has been a member of the Baptist church 35 years. During her illness and since her death she has been greatly missed in her pew at church. Sister McCarty left a husband and three sons to mourn her loss. She often expressed the wish of living to see her children grown to manhood, and this wish was gratified. Truly her children arise and call her blessed. W. W. SCHWERDTFEGGER. T. B. HAYNES.

HEAD. Mrs. A. T. Head, wife of the late Rev. Wm. Head, was born in Scott co., Ky., May 18, 1816; was married April 15, 1832, died Dec. 18, 1896. Sister Head was reared a Catholic. After her marriage she united with the Baptists. Was baptized by Dr. L. B. Burrows. She was strong in the Christian faith. She was truly a helpmate to her husband in his labors. She was a woman that was neatly polished in manners. She was loved by all who knew her. She was the mother of about 14 children. She leaves three sons and two daughters to mourn her departure. Her funeral will be held on Friday, Feb. 19, 1897, at 10 o'clock, at the residence of her son, Rev. J. C. Arbaugh, near Louisville, Ky. J. C. ARBAUGH.

TOBACCO WAS THE REAL CAUSE. But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by using SUKE-QUIT, the popular antidote showing runs from Toledo habit. See box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

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May terminate in Consumption - that living death. 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, Pneumonia, Consumption and all other wasting diseases. Recommended by reliable physicians because the genuine. Imitations do not contain the necessary curative properties. If your druggist does not keep it, send to A. H. WILBOR, Manufacturing Chemist, HOUSTON, TEXAS.

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B. & O. S-W. R. R. City office southeast corner Fourth and Main. Trains marked * daily except Sunday unmarked are daily. Dept. Seventh and River. CINCINNATI AND THE EAST: ST. LOUIS AND THE WEST. LEAVE: No. 10 No. 16 No. 44. Louisville 2:30am 8:30am 5:00pm. Ar. St. Louis 12:30a 7:30a 1:30pm. Ar. Cincinnati 4:40am 11:50am 6:00pm. Columbus 11:50am 5:50pm 11:00pm. Pittsburg 8:00pm 7:30am. Washington 6:50am 11:30am. Baltimore 7:50am 1:20pm. Philadelphia 10:15am 3:40pm. New York 12:30a 5:50pm 3:00pm. Boston 12:30a 5:50pm 3:00pm. Trains No. 10 and 16 have elegant Pullman parlor car to Cincinnati, and Pullman drawing room and dining car Cincinnati to New York without change. Train No. 53 has sleeper to Cincinnati arriving at 9 pm to receive passengers. ST. LOUIS, SPRINGFIELD AND THE WEST LEAVE: No. 30 No. 18 No. 44. Louisville 2:30am 8:30am 5:00pm. Ar. St. Louis 12:30a 7:30a 1:30pm. Ar. Springfield 4:40pm 10:10pm 7:30am. North Western accommodation leaves 7:15am daily. Charleston accommodation leaves 5:30pm except Sunday. Trains No. 16, 30 and 44 have elegant day coaches. Pullman parlor and sleeping cars to St. Louis. TRAINS ARRIVE. From East: 7:30am 12:15pm 6:00pm 11:30am. From West: 8:00pm 8:40pm. B. S. BROWN, D. P. A.



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Items of Interest.

Judge Leonard E. Wales, of Delaware, died on the 14th in the 73rd year of his age. Sir John Thurston, Governor of the Fiji Islands, is dead at the age of 62. He had made an admirable Governor and was loved and trusted by the natives. Gen. Sir Wilbraham Lennox died in London, aged 67. He served with distinction in the Crimea and was the Indian mutiny. Signor (Giulio) Ferraris died in Rome on the 14th. He was a member of the Italian Senate, but was better known as an electrician of ability than as a statesman. Gen. Raffaele Cadorna, who has been for long years one of the best known Italian generals, is also dead.

Attorney-General Harmon has accepted the proposition of the Union Pacific R. R. to lease to the government \$1,000,000. This company proposes to sell the road at a price guaranteeing to the government \$4,750,000. If the road sells for more than that the government is to have the excess up to the amount of its debt. This seems the best arrangement that can be made.

State Comptroller Roberts, of New York in his report urges a progressive tax on inheritance such as has worked well in Australia. He shows that New York state fails to collect a due proportion of amount from personal property which can be hidden during a man's life. As an example he says that Gould paid taxes on only half a million personally while he lived, but at his death his personally amounted to \$75,000,000. As a rule the largest estates are the ones which escape their fair share of taxation.

The idea of economy of the present Congress are shown by the Senate's passing the Murphy bill. This bill appropriates \$5,000,000 to build a Custom House in New York City which is very likely right. But besides the government architect's commission of five men at an annual salary of \$5,000 each is appointed to superintend the building. One of these is the son-in-law of Senator Murphy. And these men are to draw their salaries through as many years as they can prolong the work. It is to be hoped Reed and Cleveland will not agree to this little scheme.

The Earl of Lovelace, Lord Byron's grandson, the son of his daughter Ada, is soon to publish an edition of his grandfather's poems. This edition will be issued by John Murray the fourth, grandson of John Murray the second who published for Lord Byron. This is an unusual coincidence.

The situation in Crete is grave. Prince George of Greece sailed to the island with a flotilla to aid the Greeks on the island who had annexed themselves to Greece and hoisted the flag of that nation. But the Russian, French, English, Italian and Austrian fleets landed marines and took possession of Crete. The British commander warned Prince George that he would use force against him.

It is thought the Greek King sent his son to Crete, relying upon family ties. The Czar's mother is a sister of the king, and since the Czar's health broke down she is said to be the real ruler of Russia. The Princess of Wales is another sister, and the sister of the German Emperor is married to the Greek king's son. If any such thought influenced the Greeks, the action of the British commander was a shock.

The Mobile Chamber of Commerce is out of patience with Senator Morgan's jingoism. It has passed resolutions against all efforts to interfere in Cuban affairs, and saying the depressed interests of the country need for their relief a cessation of all hostilities and war talk, "peace should not be endangered by the intrusion of our government in the domestic concerns of people foreign to us in race, language and institutions."

The people have cause for rejoicing when one of these "Trusts" comes to grief. The Holt Trust which included in its control the manufacturers of machines and carriage bolts, nuts, etc., has collapsed, and prices have fallen 50 per cent.

For Nervousness

USE HORFORD'S ACID PHOSPHATE. Dr. J. O. Friend, Nashville, Tenn. says: "In nervousness and general debility I find one of the very finest nervines, as well as a tonic, that I have ever used."

THE MARKETS.

Report for the Week Ending Saturday, Feb. 13, 1897.

Cattle—Prices for cattle were steady at Friday's quotations. The receipts were light and all sold.

Calves—The market was steady. Prices ranged from \$2.50 to \$4.75, according to quality.

Hogs—The receipts were 857 head. All grades moved freely except extreme lights and extreme heavies, which sold sluggishly. Prices were steady and a shade higher for mediums and lights.

Sheep and Lambs—The receipts were light and market steady at quotations.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra shipping cattle, Light shipping, Best butchers, Common to medium butchers, Thin, rough steers, poor cows and scalawags, Good to extra oxen, Common to medium oxen, Feeders, Stockers, Bulls, Veal calves.

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fair to good packing, Good to extra light, Feeders, Fat sows, Roughs, Stockers.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fair to good sheep, Common to medium sheep, Extra shipping lambs, Fair to good lambs.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Feb. 13, 1897.

BULKY—1896 CROP.

Table with 3 columns: Description, Red, Colory. Includes items like Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

BULKY—1895 CROP.

Table with 3 columns: Description, Red, Colory. Includes items like Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

DARK—1896 CROP.

Table with 3 columns: Description, Red, Colory. Includes items like Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

SALES, WITH COMPARISONS.

Table with 3 columns: Year, Year, Year. Compares sales for 1897, 1896, 1895, 1894. Includes items like Total new crop sold to date, Sold to date in 1896, Sold to date in 1895, New crop sold to date, orig. inspec'n, Sold to date in 1896, orig. inspec'n, Sold to date in 1895, orig. inspec'n.

REJECTIONS.

Table with 2 columns: Description and Amount. Includes items like Rejections this week, Rejections same time in 1896, Rejections same time in 1895, Percentage of rejections to auc's sales, Percentage of rejections to auc's sales, Percentage of rejections to auc's sales, Rejections since Jan. 1 to date, Rejections same date in 1896, Rejections same date in 1895.

RECEIPTS.

Table with 2 columns: Description and Amount. Includes items like Receipts this week, Receipts same time in 1896, Receipts same time in 1895, Receipts since Jan. 1 to date, Receipts same date in 1896, Receipts same date in 1895.

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Will attract many prominent individuals to Washington. You can attend very cheaply and comfortably by going by the B. & O. B. W. Ry. Tickets good going March 3, 4, and 5, and good returning including March 6, special low rates for this occasion. The splendid train service. Make up your parties, and for further information consult any agent B. & O. B. W. Ry. Write for Guide to Washington as J. M. Chubbrough, Gen'l. Pass. Agent, Cincinnati, Ohio.

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New Easter MUSIC

OTAVO EDITIONS. (Mention NUMBER when ordering.) NEW ANTHEM, BY SCHNECKER. 932—"O, Joyous Easter Morn." 12 cents. Soprano and alto solos and mixed chorus.

NEW ANTHEM, BY DANES. 950—"Thou Art My Son." 12 cents. Mixed chorus.

NEW ANTHEM, BY HOLDEN. 932—"This is the Day." 12 cents. Soprano or tenor solo and mixed chorus.

NEW ANTHEM, BY SIMPSON. 923—"A Wake! Thou That Sit'st." 10 cents. Mixed chorus.

NEW ANTHEM, BY NEVIN. 950—"Alleluia! Christ is Risen." 12 cents. Mixed chorus.

NEW ANTHEM, BY TRUETTE. 924—"A Wake! A Wake! 'Tis Easter Morn." 2 cents.

NEW CAROL, BY LOUD. 950—"Happy Easter Time for Children." 8 cents.

NEW CAROL, BY SCHNECKER. 927—"Hail! Thou Glorious Easter Morn." 4 cents.

NEW SUNDAY SCHOOL SERVICE. "Glad Easter," by Edwin L. Gurney. 5 cents.

New Easter Songs.

Sheet Music. "Ye Beloved Easter Day," L. R. Dressler. 2c. For soprano in F. Alto or baritone in D.

"O, Day of Rest and Gladness," Schmecker. Trio, Soprano, alto and bass. 7c. cents.

"Our Lord Has Risen," A. F. Loud. 9 cents. Soprano and alto duet, or complete as soprano solo.

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