

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI.

LOUISVILLE: THURSDAY, FEBRUARY 25, 1897.

NUMBER 12.

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2 00  
After three months . . . . . 1 50  
After six months . . . . . 1 00

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GOETHE once answered the question, "How can we learn to know ourselves?" thus: "By reflections never, but by our actions. Attempt to do your duty and you will immediately find what is in you."

In writing of the religious outlook in England, Dr. Fairbairn says: "We hear too much of short services and bright services, Pleasant Sunday Afternoons, warm and cheerful gatherings; what we need is a keener sense of what God is in worship, and what man ought to be before Him."

THERE were many manly, true words in Dr. Fairbairn's essay, and what he said about "unity" was in refreshing contrast with the fashionable gushing of the day. He said: "The passion for agreement may mean only indifference to the more serious convictions which divide and ought to be allowed to distinguish men and societies. We suffer at this moment from a tendency to deal insincerely with beliefs in order that we may deal kindly with cognate communities, and I am not clear that a kindly unity gained by good-natured oblivion in points of difference is worth the price paid for it."

THE Ohio Baptist Annual for 1896 has been published. There are in the State 627 churches. The total membership in the Annual for 1895 was 66,763. In that of 1896, 67,330. This makes the net increase only 567, or an average of less than one to the churches.

THE State Mission Board of Pennsylvania has published statistics for 1896. There are 709 churches in the State. There were during the year 6,472 baptisms, and a net increase of 3,649, being an average of more than five to each church. The total membership is 103,308. Of deaths there were eleven to a thousand, which is a small percentage.

THE last attack on the vicarious atonement is a plea that children ought not to be told of the crucifixion of the Lord, but simply of the love of God. Dr. Eaches answers this in a strong article in the *Commonwealth* in which he says that in the four Gospels "the emphasis is laid on the closing part of his life. It would be a large part of the truth to say that the entire life of Christ is simply preparatory to the sacrificial end of his life. Paul in his teachings declares, I delivered unto you first of all that Christ died for our sins."

THE *Interior* says truly: "The only remedy for our social and civil ills is a perfectly simple one—while our sociologists are moon-gazing at the unutterable. And that remedy is to make rascality unprofitable—and that is all there is to it. If a man steals a railroad, send him to the penitentiary. If a number of men conspire to crush out of his living a man or men who are engaged in lawful and useful occupations, crush them out by legal penalties. If no penalties are already provided there is nothing in the world more easy to do than to provide them. If a man wishes to hurt others, then hurt him."

## DR. WHITSITT'S "QUESTION."

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

### VIII.

Dr. Whitsitt's positions are that the earliest English Anabaptists were Dutch, that none of the Dutch Anabaptists immersed before 1620, that few Anabaptists of the interior continent ever immersed, and that none of these immersers ever came to Holland. I shall not stop to inquire as to the English Lollards (who were not Dutch); nor as to the Dutch martyrs during the early reign of Henry VIII. (who could not have been Mennonites); but confine myself to the examination of the question as it concerns the Anabaptists of the continent, and especially of Holland. As to these, I venture the assertions 1. That it is yet too early to attempt a positive account of their doings, and wholly impossible to verify sweeping negations concerning them. 2. That the evidence thus far establishes a closely derivative relation between the Anabaptists of Holland and those of South Germany and Switzerland, among whom immersion was practiced. 3. That the early literature of the Anabaptists of Holland, as well as elsewhere, distinctly and strongly insists upon immersion.

As to the first point, I refer to Cornelius ("Berichte" &c. LXXXIV.), who says that the inner life of the Anabaptists has remained almost neglected; that the whole evangelical part of the uprising and the development of the germs of evil in it, lie yet in darkness; that the only writer who attempts an account of the movement at Munster (Kerensbroeck) knows "nothing complete of the conduct of the magistrates, &c.," and of many of the parties themselves "has not even a suspicion, not to say knowledge." "To fill these gaps will require weary plodding through archives, letters, diaries, &c." I add some words from Bouterwek ("Zur Literatur," &c., 1864): "The Anabaptist agitation in the United Principalities and Lands pioneered the way of, and invove itself into, the midst of the Reformation on the Lower Rhine. To demonstrate this on the authority of original Mss. irrefutably, is for the present, while the widely scattered, distracted material lacks gathering into a single hand, as good as impossible. Still will the evidence appear, in the following given events, that a history of the Reformation in our lands is to be expected only when its relation with the progress of baptism is kept clear" (p. 1).

To the same effect is the language of Keller ("Geschichte der Widertäufer," 1880) who, deploring the sneering indifference of historians toward this movement, affirms that the central notion of the Anabaptists furnished the pivotal point of partition between the Catholic and evangelical churches.

The eminent American Congregationalist writer, Dr. W. E. Griffis, in a recent article on the Anabaptists in the *New World* magazine (Dec. 1895) declares of them that "They were crucified by the Caiaphas and Pilate of their time. In history they are judged almost wholly by their murderers." The constitution of the United States he characterizes as "an Anabaptist document." He adds that "In Anabaptist confessions, oral and written, we discover the seed-bed of the great truths now held by us as most precious" (italics mine).

When scholars wholly outside Baptist ranks thus begin to recognize, beneath the refuse heap of historic misrepresentation and causeless malediction, the form and features of men "of whom the world was not worthy," and to vindicate the principles for which they stood as supplying the germinal forces of the Reformation itself, we may well hesitate before unintelligently

hastening to admit in advance of satisfactory proof that they compromised those principles, even in the slightest or most indirect way. Our word "dip" is only the Dutch "Doepen," the German "Taufen," transferred. When first introduced in Bible translation everybody dipped. Nobody pretended that departure from that custom, when it began, was justifiable except on sacerdotal authority. Vernacular translations were first due chiefly to the Anabaptists, and they were, as Millman calls them, "Biblical Anti-Sacerdotalists." It seems absurd to reckon them leaders in trampling on the Word they had rescued from priestly perversion.

As to the second point (the origin of the Holland Anabaptists), Barclay affirms that Ubbo Philips, whose church Menno first joined, had been sent out by Melchior Hoffman, and he by dissenters from Zwingle's Swiss church (at Strassburg), "thus all goes back to Switzerland" (p. 79). Keller ("Geschichte" &c.) affirms that the "Lower Rhine lands, bound by the great commercial highway of the Rhine closely with Switzerland, could not easily hold itself free from the influx of ideas that came to victory there." Kron ("Geschichte der Fanatischen," &c., pp. 20-1) represents Grebel and Manz as themselves visiting Munster in 1523; thinks Hoffman and Rink had both been for half a year in Zurich, and that they had been disciples of Grebel and Manz. I find no contradiction among the original authorities of the frequent statement that the Anabaptist movement in Holland came directly from Switzerland. Now we know that Grebel at least immersed, that immersion prevailed at Zurich, and Hoffman and Rink were the "fathers" of Holland Anabaptism.

As to the third and final point. One of the first principles of justice is involved in Agrippa's words to Paul, "Thou art permitted to speak for thyself." This permission has not yet been availed of by the early Anabaptists. Almost the only account of their life and teachings thus far offered us has proceeded (as above stated) from the pen of bitter partisans; and it is especially noticeable that the individual cases in which sprinkling, and sometimes the marking of the forehead with a cross, are attributed to them, are largely from inquisitorial records. Without questioning their truthfulness, in the main, there is often indicated a disposition to caricature or sneer at the transaction (as where some are said to have been baptized from a "wine glass," or from a "hole"), and the instances specified are usually the acts of isolated individuals, from which it would hardly be fair to judge the great body of the community and the churches.

Beginning with the Mennonites, Hunziger, Mennonite pastor at Wimpfen ("Religion, Church and School Ways of the Mennonites," 1890) affirms (p. 130) that the "Mennonites as well as the Catholics, Lutherans and Calvinists have departed from the early baptismal form." Tracing the origin of the Mennonites to the "early Baptists and Waldenses," he remarks that "Koch and Meister, men of good birth who had heard the Bohemian and Moravian Waldenses, began to preach their doctrines in Augsburg while Menno was yet a monk (1524)." "Many who held this way were put to death in Germany, Austria, Bavaria, Netherlands, Alsace, Moravia, Styria, Swabia, &c." (pp. 7, 8). Spanheim (Controv. de Relig., 1757) says (p. 66) that Menno and the many sects of Anabaptists had a common name because they all "immersed anew" ("denovo tinzerunt").

Let us turn to Menno himself, whose "most definite expression concerning baptism" Dr. Whitsitt, apparently resting on the authority of Prof. Scheffer, finds in a passage describing the act as "to receive a handfull of water." I cite from the translation of his works published in Elkhart,

Ind., in 1871, carefully comparing the translation with the original (Amsterdam, 1631) (p. 26): "Beloved Reader, take heed to the word of the Lord, for this also Paul teaches, who received not his gospel of men, but of the Lord himself: even as Christ died and was buried, so also ought we to die unto our sins, and be buried (*begraben*) with Christ in baptism: we are not to do this after we are baptized, but we must commence to do all this beforehand (cites Rom. 6:5 7 in full). \* \* \* "Again, Paul calls baptism the 'washing of regeneration' (*water badt der wedergeboeren*). O Lord! How lamentably thy word is abused. Is it not greatly to be lamented, that men are attempting, notwithstanding these plain passages, to maintain their idolatrous invention of infant baptism, and set forth that infants are regenerated thereby, as if regeneration was simply a plunging into the water (*een in ducking int water*)!" In the passage cited by Dr. Whitsitt (the only one I have discovered that is in the least equivocal) he contrasts a "handfull of water" with the "whole ocean," which he declares could not wash the unrepentant clean.

Menno's citation of Rom. 6, as determining the form of baptism, is characteristic of Anabaptist literature in all its early stages. We find it in the "Protocol" of Embden, 1578 (published in 1579); in that of Franckenhal (1571, published same year), where it is explained as meaning that "baptism is a symbol of death and new life;" in the Confession of Jacques d'Auchy Leeuwarden, 1556 (Cited in Ten-Cate "Geschiedenis Der Doopsgezinden"). In the Munster "Restitution" (issued 1634), baptism is described as the "burial of the sinful flesh" (*begravinge unnes sundliken vleisches*). In the Berne "Disputation" (1532) the "Touffer" says, "Baptism is always a symbol of a renewed man entombed (*vergraben*) into the death of Jesus Christ (cites 1 Peter 3)."

## COMMUNION WITH GOD.

Prayer is not simply petition. It is largely that, to be sure; but it is more. It is communion with God. It is a means of drawing nearer to him. It enables the believer to become familiar with God.

The little child does not simply ask his father for gifts—he communicates his ideas to him; he speaks of his childish hopes and sorrows and joys. And the father does not say only, "I will grant this, or withhold that." He talks with his child of various things; he lifts up the child's ideas by the power of his own. Child and father hold communion—become intimate.

So it may be, so it ought to be with the child of God. In proportion to one's ripeness of Christian experience is his desire for this communion and fellowship. The devout soul echoes the psalmist's words: "My soul thirsteth for God; my heart and my flesh cry out for the living God."

This communion, moreover, increases one's ripeness of Christian experience. There is no better growth in grace than the habit of constant communing with the Father of spirits. It is the secret of progress heavenward. It explains the difference in the rate of advance of Christians.—Sel.

It would be better for us all, sincerely and reverently and promptly, to recognize the truth that the God of the Universe—the God in whose hands we are, and with whom we have to deal—is not an Infinite Sentimentality, but an Infinite Moral Energy. God is Love. Woe to us if he were not! But God is also Righteousness, and the man who fancies he can do just as he pleases because God is love—be just as impure, unjust, cruel, disloyal, hateful—will find himself brought up with a round turn.—Dr. F. A. Noble.

"REVIVAL NEED AND MEASURES."

BY G. L. MORRILL, D.D.

Since the dawn of the Christian civilization there has never been such need as today for an uplift of moral life and progress in our cities.

Politics has ceased to be the science of good government, and is commonly regarded as a stepping stone to preferment and public plunder—a public office is a private snare. The motto "reform" results in deform; cities are governed in the interests of party instead of principle, of gold and not the God standard. Practical politics "goes," and so do purity and probity with tear-stained faces sighing "farewell." Public schools incidentally do much for the ethical training of the young, but their creed is the constitution and not a catechism, and their object is not salvation, but science; not Christianity, but citizenship.

Current literature is lax where it is not light. Nasty naturalism is only feebly offset by moral motives. Marc Aurelius' "Meditations" are not thought of and Seneca's "Letters" are not very much read.

The daily press is potent, but not omnipotent. Its mission is oftener information than reformation, while many times it is now true, they could not see Jesus because of the "press."

Christian churches exist solely for spiritual uplift, and with their Sunday-schools and societies should exist more of spiritual influence than is found. The church's spiritual life compared with the exalted example and clear command of the Lord Christ is as Yuma to Pike's Peak, hell to heaven.

If a man's God is what he most loves and thinks of and sacrifices for, many ministers and church-members are idolaters of fame, pleasure and wealth beyond any devotee in Africa or China.

The condition of many a church is an inspiration to infidelity, a snare to the sinner, a grief to God and a paeon to perdition.

We need a revival, not of human thought from mind to mind or of sentiment from heart to heart, but a divine energy from the Holy Spirit which shall bridge heaven to earth on the two granite piers, "The Lord—knoweth them that are his," and "Let every man that nameth the name of the Lord be careful to depart from iniquity."

To modern Jews and Greeks a revival is "foolishness and a stumbling block," but revivals in learning are needed, sought after and attained and should be in religion by ministers who are jealous, censorious and selfish and who preach the nonsense of culture, and by church members who are satisfied with stately edifices, swelling music and smart sermons and who shock and scandalize the world by their crabbéd, cheating, swindling, stingy daily life.

When Christians are restored from relapse and made to adorn the doctrine they profess, Christianity will be made more attractive than the theater, ball-room and card-table.

Christ's ministry is not limited to ancient time and place. His "Lo, I am with you always," has made repeated revival revelations of his Father's glory and will continue to do so till art, letters, science, philosophy and commerce "crown Him Lord of all."

Man's need and God's help are the same in all the centuries. The conditions of the Old Testament revival recorded in 1 Sam. 7:12 are the channels for a New Testament awakening. The church whose minister preaches a searching sermon on sin, and whose congregation humbles, confesses and consecrates itself, will be able to erect an Ebenezer with this inscription, "The Lord hath helped us."

The best church is that which is alive every month in the year; the worst church is that which is never willing to make any special effort. Any plans and measures are permissible which are decent and devout and calculated to arouse and restore. God designs to work through human means. Preaching, prayer, Scriptures, truth, personal work and worthy example transmit spiritual power.

His most influences others whose life is nearest the heart of the Master, who converts doctrine into doing and proves the promise "He that goeth forth and soweth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

All of us need to be revived and taught

the serious side of life, need to learn that there is a difference between right and wrong, that there is something higher than wallowing in the mire of pleasure or kneeling before the almighty dollar or wasting our powers on frivolous fame or silly society.

Owensboro, Ky.

THE BOOK OF ACTS.

BY JOHN HALL, D.D.

In obedience to the Master the disciples waited for the promised Spirit until the day of Pentecost. Peter is the man who figures most prominently in that startling transaction. The narrative touches individuals with singular delicacy. I will suppose one to be reading continuously through the Gospels, and as he finishes them his uppermost thought is: What a shame for Peter! What a disgrace that a disciple so favored as he was, so honored and so near to Christ as he was—what a disgrace to him and to humanity that he should so dishonor and so belie his calling and his Lord! We would come to the Acts of the Apostles with a kind of feeling against this man, were it not for the account of the restoration of Peter with which John's Gospel closes. Then our idea of the fitness of things is not shocked when this impulsive, impetuous and brave man, sound at heart, though momentarily weak, is permitted to stand forth in that day and to hear the testimony which many thousands believe.

We have a most beautiful picture of the early church: "They continuing daily in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with the people; and the Lord added to the church such as should be saved." This is the model church; this is the mother church; this is a pattern of what the church should be.

Now one might suppose that there was nothing but for such a church to go on with successful and ever-increasing movement throughout the world. But this has never been true of any good movement in the world. As a consequence of a miracle wrought by Peter and John, attention is drawn to the Church of Christ, an opportunity given to call attention once again to the crucified and glorified Saviour. But as the people of Christ speak to their fellow-citizens, a hostile power is aroused and arrayed against these men. "The captain of the temple and the Sadducees came upon them, being aggrieved that they taught the people and preached through Jesus the resurrection from the dead." These Sadducees were the liberals of their time—broad-minded men, men at least who so complimented themselves; men of advanced thought; men that had got rid of the supernatural; men, indeed, to whom angels and spirits were nothing; men to whom the resurrection was a mockery and the future life a mere dream. The Sadducees in all ages have been ready to make a great parade of their liberalism, but the moment that a doctrine that is new touches their own creed, true to their own character in more ages than one, they have been forward in the ranks of the persecutors and among the readiest to put down, with the strong hand of power, the humble witnesses to the resurrection of Jesus Christ.

The church got over that danger as it always will get over such dangers. It has nothing to fear from mere brute power, but there are other perils to which the church is exposed. How early Ananias and Sapphira led the way in the direction of secularism, vanity, ambition, self-seeking, ostentation and corruption. There was no obligation on the people to give up their possessions for the common good. It was a matter of free will, but it was undoubtedly true that credit was given to those that did sell their possessions for the sake of the common benefit. So Ananias and Sapphira laid their heads together. "We have possessions," they say, "and let us sell them and keep a portion of them ourselves; let us appear to be giving the whole while we keep a portion ourselves." And they talked it over with themselves. Many a man will do a bad and wicked thing while its secret is in his own bosom, who is not base enough and bad enough to do in concert with another. Men have always held a conspiracy to be a worse crime than a mere individual offence. They conspired together; they were so deliberate about it. They talked it over. Husband and wife are some-

times bad enough individually, but they are very bad when they concert a plan of wickedness with one another. They did that, and so they are detected and exposed and signally punished. No wonder that great fear fell on all the church, and upon as many as heard these things, and that of the rest durst no man join himself to them. It is not always a healthy sign when crowds are joining themselves to the church. It is sometimes a good sign when men feel that there is something awful and holy about the church, and that they are not joining themselves to it as a light and every day matter.

But there is another danger that menaces the church. First, it is the persecuting power of the world; and then it is the vanity and ostentation in the members; and now it is class-feeling, and the rivalry of old antipathies, and old class jealousies. The number of the disciples was multiplied, and somebody had to administer the possessions that were sold and put into the common stock. There arose a murmuring among the Greek-speaking people against the Hebrews because their widows were neglected in the daily ministrations. We all know how it comes about. There begins to be a little shaking of the head and a little side-whispering of a man to his neighbor, and a little intimation that there is something wrong—something that had better be looked into. "Don't you talk about it; you need not quote me as saying it, but there is something that had better be changed." There arose a murmuring, an undertone of discontent and dissatisfaction, such as sometimes runs through a congregation and paralyzes its usefulness for a time. That was the trouble; and observe the brave and manly way in which the trouble is met by the leaders of the church. They do not stifle it. They do not hush it up. They do not say, "Let us quiet it and say nothing about it." Powder is perilous when it is closely confined. Let the explosion go off in the open air, and there is a mere whiff of smoke, and the thing is harmlessly over. Bring it into the daylight and see what it will do. Let us look fairly at it, and if there be anything wrong let us meet it and make things right. This was done. "It is not our business to take charge of this matter. The thing was put into our hands because there was nobody else to take hold of it, and we have done it. It is no particular pleasure for us to do it. It would be a relief to us to get rid of it. Let us choose men to administer to the various wants of our people." Thus they took away the cause of complaint that existed among the people in regard to this matter. They treated the subject in a bold and manly way, and the people became obedient to the faith.

The dangers that menaced the church in those times exist in the history of the church to-day. The church is not only exposed to the danger of persecution, and the danger of pride and vanity, but there is a danger against which Christian people ought constantly to be on their guard. It should be a matter of solemn duty to stop whispering, to put down the backbiter; to say, "If there is anything wrong, out with it! Let it be explained and cleared away, or dealt with in a manly, straightforward way; but let there be none of this subterranean rumbling, that can never do anything else than disturb and harass and paralyze men honestly seeking to do their duty." Lectures on the New Testament. Am. Tract Society.

FAILURES are frequently a source of blessing. If Peter and the others had had a reasonable good catch, the larger draught would not have impressed them so much, or led to their following Christ. It is well for us to fail when we have been depending on our own strength and knowledge, for then we may be thrown upon God and receive the greater blessing. The failure was not from lack of industry or from fault, but proved to be the preparation for a wonderful lesson, which benefited not only those who were witnesses, but all who have since read the narrative. Do not be discouraged at failure. Resist dependency, and rest upon the promise that all things work together for the good of those that love God.

INDUCE your pupils to read the Bible, for that is necessary; but it is not the real object of the Sunday-school. Its mission is not fulfilled short of leading them to a personal knowledge of the Saviour of men.

CLINCHED NAILS.

BY W H GETTWEIT.

Among the many characters in the Bible that are a real tonic to a discouraged and timid soul, this story of Nehemiah ranks high. He is one man among many who has pluck to stand his ground, and go right on to do the work he has been sent to do. Three "ingredients" make such a man—grace, grit, and gumption. Be sure that you put "grace" first; it gives tone to the grit and gumption.

That which impresses one at the beginning of the lesson, is the joining of prayer and watching. Of course it is the rational way to do. But there are not a few good people in this day who believe most heartily in the praying part, but who foolishly insist that the watching part is unworthy of true faith. "I have taken the Lord as my healer; and I am trusting Him to make me well." Well, that is good—that is right; but what are you doing to help answer your prayers? "Oh, nothing; that would not be faith!" What blunders are committed every day because of such an unchristian position. Nehemiah takes God for his protection; but he sets a watch. Think you that that is a sign of a lack of faith in Nehemiah? No it is a sign of common sense; and if faith is anything, it is sensible. "Trust in God—but mind you, keep your powder dry." That is true faith; for it is attended by work. "Give us this day our daily bread," is our true prayer. But every sensible man knows that unless he goes out and works for it, he is in danger of starving. Is then his prayer of no account? Ay, of great account. God opens the way to earn bread. The giving of manna to feed the Israelites was no greater work of God than the abundant harvests that spring out of faithful sowing. Watch and pray. One is as important as the other.

The worst form of discouragement comes from those who should be your strongest supporters. Said Judah (the outside Jew): "We are not able to build the wall." They were of the weak-kneed, little-faith order. And they look upon themselves as wise and safe. True, they are safe—dead people always are. There are few disturbances in a cemetery. But their wisdom is not to be spoken of. The watchword for Baptists this year is: Expect great things from God; attempt great things for God. But there are not a few whimpering Baptists who shudder at the thought of a million for missions. Oh, for a company of Caleb, of Nehemiah's men who laugh at obstacles, and cry, "It shall be done!" I imagine, however, that these very Jews were among the foremost when the time for rejoicing was at hand. This is also a vanity which I have seen under the sun.

That is a great exhortation of Nehemiah's, in answer to all the voices of opposition: "Be ye not afraid of them; remember the Lord." It is the cry of real faith. Fear not, only fix your eyes on Jesus—that is the language for us. Some one has said that if Peter had not cast his eyes on the waves, when walking on the sea, he would never have been frightened. But the moment he took his eyes from the Master, down he went. Said Jehoshaphat (2 Chron. 20:12): "Oh God, our eyes are on Thee." I am inclined to think that much of our trouble comes from a disregard of such counsel as Nehemiah gave. Remember the Lord; remember that He never forsakes His children; remember that they who trust in Him shall never be confounded; remember that He will keep that which you have committed to Him; remember that all His word must be fulfilled. If He can take care of a world, He surely can care for you.

If He hears the raven's cry,  
If He ever watchful eye  
Marks the sparrows when they fall,  
Surely He will hear my call.

Nehemiah is careful to say that it was God who brought victory to them. Did His careful management count for naught? Wasn't there much power in the way he arranged the watches and workers? Doubtless—but if you ask Nehemiah's opinion, he will say (v. 16) that "God had brought their counsel to naught." Somehow, the more I think of it, the more I am impressed with the value of attributing all good to God. The more we recognize God's hand in all our affairs, the happier we shall be, and the more real success we shall have.—National Baptist.

QUESTIONS ANSWERED.

BY SENEX.

Does the Bible teach that there is a personal devil? If so, please quote the passages. What books would be most helpful in studying the subject? The Bible teaches that there is a personal devil in as much as human language is capable of. And the references to him as a person are legion. In the fourth chapter of Matthew he is mentioned several times; Matt. 13:39; 25:41; Luke 4:2, 3, 13; 12:1; John 8:44; 13:2. In the Acts, in almost every one of the epistles, and again and again in Revelation. In Jude the archangel Michael had a contention with him over the body of Moses.

If you will inquire you will find that the one who denies the existence of a personal devil denies the plenary inspiration of the Scriptures. A Universalist when arguing with a Christian will talk perhaps as if he admitted inspiration, or rather the evangelical view of inspiration. But pin him down, especially upon that passage in Jude, and it will be found that he thinks there are errors in the Bible.

The devil has angels who are also called devils, but he is the chief. He is called the prince of this world (John 12:31) and the prince of darkness (Eph. 6:12). In 2 Cor. 4:4 he is called the god of this world. There is nothing taught more plainly in all Scripture than his existence and his malignity. And he is as mean as he is wicked. Milton's Satan is inaccurately drawn.

How should Baptist churches treat Universalist churches? They are not called on to treat them in any way as churches. As individuals we should treat them as we treat those outside of the church. As churches the Universalists are weak and few, except in some parts of New England. Baptists rarely have to contend against them. But Universalists are not to be despised. The carnal heart which cannot abide the justice of God. The best way to meet that, is to use the old remedies I have prescribed so often for error—train your children upon Spurgeon's Shorter Catechism and yourselves upon the Philadelphia Convention of 1827, and give the best and the strongest proof-texts of all the doctrines of which they treat.

What should a Baptist church do with a member who does not attend his own Sunday-school, but goes to the Universalist Sunday-school and teaches in that? The pastor should lay before him the fact that the Universalist church is not one of the evangelical churches, and that in its Sunday-school it cannot declare the whole counsel of God. No man should teach anywhere where courtesy and honor would prevent his teaching all that is necessary for the conversion of souls. It is probable the brother is under petticoat government, and that either his wife or his sweetheart is a bold, free Universalist, and that case a tactful exhortation, either direct or indirect, to manliness, to ridding well his own household, to following his Lord rather than his women-folk, might do great good.

If the pastor can accomplish nothing, whether the church should depend on the many circumstances about which I have no information. There is nothing in the New Testament which requires attendance at a Sunday-school. Does the brother go regularly to church? Does he attend prayer-meeting regularly? Is his daily walk such as show he is an epistle to God? If these questions can be answered in the affirmative, then the church might bear with him a season, saying nothing of his conduct. The pastor should preach of the awful nature of sin, the awful holiness of God, and the terrors of eternal damnation.

When I was a child the sermons I heard were addressed to the church—that is, the sermons on Sunday. The preachers seemed to think being under-shepherds of the sheep was the great duty for Sabbath preaching. But every sermon closed with an exhortation to sinners, and in every exhortation they were reminded that death judgment hell, and the torments of hell, and there was no salvation out of Christ. It was only during the week in protracted meetings that entire sermons were preached to sinners. Sometimes when I hear sermons in these days in which there is no warning to flee from the wrath to come, I wonder if the old way were not better.

But this is dignified. If the brother does not attend church regularly, and show by his walk and conversation that he is a Baptist indeed in whom there is no guile, it would be well for the deacons or a committee to wait on him, ask his reasons for his course and admonish him that he is bringing a reproach upon the cause of Christ, and giving occasion to the enemies of the Baptist faith to rejoice. If they pray earnestly for wisdom to guide them in their words, and for the brother that the Spirit may guide him to do right, and he is indeed a child of God, he will amend his ways. If he shows anger and refuses to heed that which is set them tell it to the church for their action.

The brother asks also some questions in regard to the statistics of the Universalists in New England. I do not know. There are only 792 Universalist churches with a membership of 46,189 in the United States. My understanding is that they are increasing in numbers. These are the statistics published this year, but I have not those of previous years at hand with which to compare them.

Do you believe there has been a succession of Baptist churches on the earth since the days of the Apostles? Do you believe there has been a succession of baptized believers? Do you think that men can be regenerated in this manner, and that they were not, what would you do to get into the "succession"?

Yes, to the first three questions. Nothing at all, to the last. I went before a Baptist church, was examined, received and baptized by their pastor. If now it should be proved that this pastor had long since died, and that the church had never been baptized, I would do nothing. It would not occur to me that I should be baptized

again, or that any persons whom I had baptized were not rightly baptized.

Suppose there was a man who had credentials of his rightness and power, all he was back to the apostles, and the man himself, on account of crime, had been excluded from a Baptist church. If one had been baptized by such a man, knowing of his exclusion, I would say his baptism was invalid, and he ought to be baptized again.

This is the difference between Baptist ideas of succession and Catholic and Episcopal views. The question of the validity of Episcopal ordination and baptism turned upon the question of the ordination of Parker in the days of Queen Elizabeth. The Episcopalians insisted that he was rightly ordained, and could transmit the ordinations. The Pope, in spite of Gladstone's imploring, refused to admit this. The Episcopalians admitted, at least that admission was a reasonable inference from their plea, that if Parker were not authorized duly to administer the ordinations, their ordination and ordinations are all invalid. And the Pope took the same ground.

"Suppose you were cast away upon an island with a party of people, and none of you had ever been baptized. If some should be converted, what would you do? Would you think it right to baptize each other, and then baptize the others?" That would be on a par with John Smyth's baptism, from the so-called charges upon him. According to the idea underlying that question, if one man is cast away on an island, he ought to baptize himself. Underlying all such questions is a thought, no doubt unconscious, that in some way baptism has something to do with a man's salvation, and that something is "safer" if he is baptized. Baptismal regeneration is a heresy which is very dear to the unregenerate heart, and which the old Adam in us clings to even after regeneration.

Three things are necessary to baptism, a converted candidate, an administrator and water. Philip and the Eunuch were in a desert in a place where there was not sufficient water, it would not have been right to substitute sand, or milk, or wine, if either of these were at hand. God would excuse the omitting the ordinance if He had supplied no water within the Eunuch's reach. He would not excuse any repetition of Nadab and Abihu's sin.

If a party of people were thrown upon an uninhabited island, and there the Holy Spirit should convert some, they must wait for the ordinances upon God's good pleasure in giving them an administrator. Their salvation does not depend upon baptism, and things must be done decently and in order and in accordance with God's command. They could do justly, love mercy and walk humbly with their God.

Being ready and desirous of obeying God's command whenever He opened the way, would be their part to bring them an administrator, or to send for one to God's aid. So far in the history of the world—to far as my knowledge extends—whenever God has had a church for baptism, He has brought a Philip. When He had some Germans for baptism He sent Dr. Soars to baptize them. When He had prepared thousands for baptism by blessing to their salvation the reading of His Word, He sent a German Baptist among them who began baptism among them. And to-day it is said the province is fairly honeycombed with Baptist churches, meeting in barns and cellars, baptizing in the night, hiding from the eyes of the persecutors.

The feeling that there has been a succession and that one should be baptized is an administrator who has been baptized is not the result of "traditionalism." It seems to rise instinctively from the reading of the Bible. I remember hearing when I was a child a preacher in a mission field tell of an accident which had happened among the Indians. A copy of the New Testament had fallen into the hands of an Indian. He had studied and prayed and been converted, and, as the result of his labors, quite a number had been converted in his village. They met to hear the Testament read and to pray, but the thought of baptizing themselves never occurred to them. Instead they prayed for some one to baptize them.

To their great joy one day they heard of a preacher in some other village, and sent for him. When he came they wished to be baptized. Having explained the convictions of their hearts, he conversed and agreed. But when he prepared to sprinkle them, being a Pedobaptist, they refused. They drew the New Testament on him—they must be baptized in the water. He promised to send them an administrator such as they wished, and reported them to the Baptists, who sent a preacher, whom they received as a gift from God. Similar instances are told from foreign lands, in which heathen converted by the Word of God have eagerly desired some one authorized to baptize them, finding in their Bibles no prototypes of Roger Williams or of John Smyth.

"Ye are my friends if ye do whatsoever I command you." Surely it is worth while to find out his commands, and do them to obtain such a friend. What may we expect a friend to do for us? We expect a friend to help us in trouble, to sympathize with us in sorrow, and to comfort us in our tribulations. And this is just what Jesus does, and in a way that no other friend can do. His consolations are neither few nor small. In all the years that are past he has made his friends exceeding joyful, so that even in the valley and shadow of death they can sing and will fear no evil, for they have with them. Whoever such a friend can have him by keeping his commands. No wonder the Psalmist exclaimed, "In keeping thy commandments there is great reward."

SINK the Bible to the bottom of the ocean, and still man's obligation to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; the same voyage to make, but his chart and compass would be overboard.—H. W. Beecher.

H. H. HARRIS, D.D., LL. D.

One of the foremost men of the Baptist denomination has passed away. After years of uncertain health and a final sickness extending over several months, Prof. Harris died at Lynchburg, Va., on Monday, Feb. 22. He is felt as a personal loss by thousands, and to her his counsel will be sorely missed by a great denomination.

H. H. Harris was born in Louisa county, Va., 59 years ago, Dec. 17, 1837. His father was a farmer of strong common sense and sterling and devout character. An older sister taught him in his early years, and to her he attributed much of his success in life. He graduated from Richmond College in 1856, and took the degree of M. A. at the University of Virginia in 1859, distinguishing himself there for his scholarship, character and Christian activity. After serving with credit in the war, where he was as faithful a Christian as he was a soldier, he began his career as an educator. From 1866 to 1885 he was professor of Greek in Richmond College, growing in reputation and influence each year. He was a natural teacher, not a lecturer. In his view teaching meant constant mental alertness, to awaken thought, to lead to investigation, to develop a love for the subject and the feeling that the student in college was but catching a glimpse of a wide field opening before him. Prof. Winston, a member of the same faculty, and a leading educator in the State, voices the common opinion when he says: "I do not know his superior as a teacher. He was without an equal in these parts." Hon. J. L. M. Curry once said in public that Professor Harris was the greatest teacher of Greek that he knew in America.

Professor Harris was also a man of wide and recognized scholastic attainments. He was sought for high positions in different parts of the country, from the University of Texas to Newton Theological Institution. But he loved his native State and lifelong friends too well to be allured away. Here was his home, here, as he felt, the best field for his labor. Besides his work in the college, and his work as a scholar, he added a remarkable influence for good over his students. They sought his counsel in their difficulties. They found him cordial, sympathetic, candid; and were bound to him by closer ties than even those of his class-room. He took a leading part in all the work of the faculty, of which he was chairman for three years. But he found this position not altogether congenial with his tastes and abilities. An absence of self-assertion, a sensitiveness to opposition, and long-continued broken health caused the burdens of an executive office to wear upon him.

Besides his work in the college, Dr. Harris at different times edited the *Journal of Education* of Virginia, and the *Foreign Mission Journal*, and was associate editor of the *Religious Herald*. His expositions of the Sunday-school lessons in the *Baptist Teacher* and the *Advanced Quarterly* have for several years attracted notice as models of scholarly ability, practical value, and strong grasp and telling statement of fundamental religious truths. He was active in many denominational enterprises. For many years he was a member of the Foreign Mission Board of the Southern Baptist Convention, and for nine years its president. He was well acquainted with its history and needs. He represented it throughout the South. One well acquainted with Baptist affairs says that he doubts whether any man in Virginia in recent years has done more to establish and advance the denomination in the State than Dr. Harris.

In 1885 he was elected Professor of Polemics and Biblical Introduction in the Southern Baptist Theological Seminary at Louisville. The department was not one that he would have chosen. But with the subjects assigned he associated his favorite theme of missions, and he found other workers in the field with whom he was much interested. In a year and a half he accomplished much in his new field, and as a teacher left a reputation which stands with that of their honored Dr. Broadus.

Dr. Harris had a delightful home life, in the midst of a family of conflicting physical debility to each other. He was much beloved, devoted to each other.

In the character and work of Dr. Harris there was nothing showy, everything was honest, substantial. He could do almost anything well. The more one saw of him the more respect one had for him. The breadth and vigor and symmetry of his mind became ever more evident. A power of illustration and a delightful literary flavor gave a never failing charm to his public utterances. But it was his personality, his character, his heart, even more than his ability; that drew men to him. He was the sympathetic friend of students and many others, and so he enshrined himself forever in their hearts.—G. R. Hovey in Watchman.

DECEASED FRIENDSHIPS.

Mournful as is the task of burying a dear friend, it is not still more sad to perform the rites of sepulchre for a deceased friendship? Over the grave of your loved one you may sing of a resurrection morn ushering in a blissful reunion that shall be as endless as eternity; but when the friend you loved and trusted has been transformed into a foe, or has ceased to regard you otherwise than with supreme indifference, then Hope loses her power of song, while grim Despair croaks, "Alas! alas!" as the only fitting requiem. What epitaph inscribed on marble or granite is so full of pathos as are those which the heart writes in its own most sacred recesses in memory of friendships that have perished forever.—New Orleans Christian Advocate.

A NEW MOVEMENT IN THE CHURCH.

It has not yet appeared, it is only anticipated. But it is sure to come. At present the church is subdivided into societies to a greater extent than ever before. Almost every conceivable business belonging to it is in the hands of a club or a committee. Church calendars present at least a page of officered organizations, whose meetings have become so numerous that a printed weekly bulletin has become a necessity. We know of one medium sized church which has three temperance societies, with regular meetings, while the subject is a frequent topic of discussion at several of the others. Maintaining these meetings, whose attendance seldom exceeds a dozen in each, constitutes the "work" of their members. The same persons have been faithful attendants for years, and their main reliance seems to be on the prayers, one or more being offered at each meeting.

Often only a nominal relation is maintained between these sects of our divided churches. No one except the pastor is acquainted with them all. Each glories in its efforts to maintain its own meetings. Sometimes one organization assumes the duty of investigating some of the others. In a Boston C. E. Society recently a motion to send a committee to the church prayer-meeting was seriously discussed. Almost every sort of duty which used to devolve on individuals is now placed in the hands of committees, and personal responsibility, except to attend meetings, is reduced to a minimum.

The new movement will consist in bringing the church together and directing its united energies to practical ends. At present the time spent in attending meetings is out of all proportion to the work accomplished. The complicated machinery of the church is grinding itself out. There is little except chaff in the hoppers. There is a great whirl when the chaff runs through, but when it is found to have been but little changed in the process the motive which runs the machinery flags. The whole church acting together would generate a new grandeur. The elders would be inspired by the presence of the young people in the prayer-meeting, and they, in turn, would find something in the larger experience of maturer minds which they now miss. Contributions would grow by being taken together. Fewer societies would do more work by creating a larger sense of individual responsibility and a deeper consciousness of mutual support. The enthusiasm of the united church will someday be a surprise to itself, and its influence will be multiplied in the community.

Many organizations in one body make the appearance of busy but superficial activity. Unity in spirit and in action, a united sense of responsibility and call to duty, promote deep spirituality. This generation has carried division of life and labor in the church to an extreme. When the reaction comes united enthusiasm will develop devotion and power yet unknown.—Congregationalist.

GOD'S WAYS AND MAN'S.

God is patient with his own beyond the limit of human patience. David and Peter were men who would have tried our patience beyond endurance. Each of them had initiative power in plenty, but lacked staying power. Each of them had the warm, outgoing Southern temperament which uses up the dictionary in finding tolerance for its emotions. Each of them slipped and fell when emotion had to be translated into living. To most of us such characters are more irritating than those who talk less, even if they do no better. Yet the one was the man after God's mind, and the other the one who left a sense of responsibility found a reality under all the failure to live up to what they talked. And human sympathy confirms this judgment of God's charity. With all their faults, there are not two men in the Bible who draw our attention and gather our regard more than these two. So let us give scope to our hearts in judging those whom the head disapproves.—S. S. Times.

LITERARY.

New Books.

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

OUR MISSIONARY PROBLEM, AND HOW TO SOLVE IT. By Robert N. Barrett.

Bro. Barrett is well known to the reading public. His "Child of the Ganges" was one of the literary successes of the day, and deserved to be, which is more than can be said of many of them. The Missionary Problem which he discusses is how to get money for missions. The heathen lands are open, and a united effort to go, so two of the missionary problems have been solved. The third remains ever with us.

In a note accompanying the tract, Bro. Barrett offers to send it for a two cent postage stamp to cover cost of mailing. His address is Rev. H. N. Barrett, Gallatin, Tenn.

Magazines.

THE March *Century* is to be an "Inauguration Number," devoted especially to articles on life in the White House and at the Capital. Illustrated with a great number of interesting pictures, including two new portraits of Major McKinley and one of President Cleveland at his desk—all from photographs taken especially for *The Century*. A large edition will be printed. The interest in *The Century's* serials, "Campaigning with Grant," and "Hugh W. C. Quaker," is so great that both the January and February numbers went out of print almost immediately upon issue.

**SUNDAY-SCHOOL.**

INTERNATIONAL  
**Bible Lessons, 1897.**

FIRST QUARTER.

SUNDAY, MARCH 7.

THE ETHIOPIAN CONVERT.

Acts 8:26-40.

**Motto Text.**—Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. Acts 8:35.

"And the angel of the Lord spake unto Philip."—One of the seven deacons. In the last lesson he was preaching in Samaria. As an angel delivered the message, he no doubt appeared to Philip in a visible form. "And go toward the south into the way which goeth down from Jerusalem to Gaza."—Go to the most southern of the three roads from Jerusalem to Gaza. Gaza was a city of the Philistines which lay sixty miles southwest of Jerusalem. "Which is desert."—Referring to the way. Whether those words were spoken by the angel, or are an explanation made by Luke does not appear. The southernmost road to Gaza ran through an uninhabited country which is what is meant by "desert."

"And he arose and went."—Asking no questions as to why he was sent from his great work down to a part of the country where there were few people, and knowing not what he was to do. God knew and that was sufficient. "And behold a man of Ethiopia."—The reference is to Meroe which kingdom lay on the right bank of the Nile. A eunuch of great authority under Candace queen of the Ethiopians. Candace was the name of a dynasty which ruled Meroe for many years, just as Pharaoh was the name of a dynasty in Egypt. "Had come to Jerusalem for to worship."—The Jews were widely scattered over all the known world. And wherever they went they made proselytes to the religion of the true God. This Ethiopian was one of the "proselytes of the gate" as they were called, and he was a pious man trusting in the mercy of God for salvation, and looking forward to the coming of the Messiah.

"Was returning, and sitting in his chariot read Esaias the prophet."—Here was a great officer of a strong kingdom reading his Bible as he rode. Could Philip find men like him in position reading their Bibles thus whenever they had a little leisure? "And the Spirit said unto Philip."—Who did not know where and for what purpose he was going. "Go near and join thyself to this chariot."—Philip immediately hastened to the side of the chariot. The eunuch was reading aloud. Joseph Parker says, "I speak to the experience of many, probably, when I say that utterance aloud is often a very powerful aid to mental retentiveness."

"Understandest thou what thou readest?"—The question implies that the passage read was obscure and that Philip thought he could explain. "How can I, except some man should guide me?"—The eunuch is modest and humble and teachable. Since this stranger evidently thought he could throw light upon the prophet's words, and the eunuch invited him to a seat in his chariot, no doubt rejoicing in his heart that he had found some one to whom he could talk of his beloved Scriptures.

"The place of the Scripture which he read was this."—Isa 53:7-8. He was reading from the Septuagint, the Greek translation

of the Old Testament. This was the version in common use, and was the one from which our Lord quoted. "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer so he opened not his mouth."—The Jews of that day generally held the opinion that these words referred to the Messiah, yet they knew not how to reconcile this picture of the suffering Messiah with those passages which spoke of him as a mighty conqueror.

"In his humiliation his judgment was taken away."—The justice which he ought to have received. He had no fair trial either before the Sanhedrim or Pilate. "And who shall declare his generation?"—The Hebrew may mean two things. Who shall tell the wickedness of the men of his generation, or who shall tell of the number of his offspring. The next line makes it probable the prophet refers to the wickedness of his countrymen. "For his life is taken away from the earth."—Taken by wicked hands, he was crucified and slain. His generation so unspcakably wicked had killed the Holy One.

"Of whom speaketh the prophet this?"—Isaiah was killed by the wickedness of king Manasseh, the common belief being that he was slain asunder with a wooden saw. If the eunuch had heard this, he might have reasonably thought the words he read referred to the prophet. "Then Philip opened his mouth, and began at the same Scripture and preached unto him Jesus."—What a delight it must have been to Philip to preach to a listener so intelligent and so ready to hear. With what eagerness the pious nobleman listened.

There is no doubt the talk was a long one. For Philip had not only told him of the life and death of the Lord, reading the prophecies which referred to him, but had also told the eunuch about baptism and all it typified. Therefore as they rode and came to a stream, the eunuch asked earnestly, "See, here is water; what doth hinder me to be baptized?"—In baptism he would show his faith in the vicarious death and the triumphant resurrection of the Lord, and his own purpose of obedience to that Lord.

"If thou believest with all thine heart, thou mayest."—This verse and the next are wanting in the best manuscripts. But these manuscripts are all of a later date than some of the fathers who quote the words. The eunuch must trust the Christ with all his heart.

He already did this. He was no heathen, but a pious man, who offered the sacrifices which Moses commanded, trusted in God's mercy for his salvation and looked forward to the coming of the Messiah. There is no reason to doubt that he was already a regenerated man, and had he died before Philip met him he would have been saved, as Abraham and Isaac were saved. Therefore all which was necessary for him to believe was that Jesus was the Son of God who had died for his sins, that he was the Messiah whom the sacrifices foreshadowed.

"And he commanded the chariot to stand still."—The eunuch had a great retinue of servants, soldiers and officers, for he had come a long way, and the great nobleman always travelled thus escorted. These would all see the baptism of their lord. Ever since sprinkling became common among Peleobaptists, owing chiefly to the influence of Luther and Calvin, poor efforts have been made to explain away the baptism of the eunuch. But no ingenuity has sufficed to keep Philip and the eunuch from going down into the water. There are several streams of goodly size on

that road from Jerusalem to Gaza, and tradition at one time or another has baptized the eunuch in every one of them.

"The Spirit of the Lord caught away Philip."—It seems likely this miracle was wrought to confirm and strengthen the faith of the eunuch who was going far away from the other Christians. Azotus, to which city the Spirit carried Philip, is ten miles from Gaza. Philip made Casarea his home, and there had a visit from Paul and from Luke who writes this account. One of the thousand things we shall delight to learn in the hereafter will be the after story of this eunuch who went on his way rejoicing.

**ADDRESS OF HON. JOSHUA LEVERING**

At the opening of the Gymnasium of the Southern Baptist Theological Seminary, Feb. 23rd, 1897.

Soon after the fact became public last spring that the Trustees of the Seminary had accepted the offer made them for the erection of a gymnasium at the cost of ten thousand dollars, I received a letter from a lady living in the South, expressing great surprise at such an expenditure of money in these times, and to make her language more emphatic she put it in this way: "Gymnasium ten thousand dollars!"—"Suffering humanity," thus endeavoring to draw a sharp contrast between them. Now I did not blame her for her views, especially as I supposed there were many others through the South who entertained the same ideas, but notwithstanding this they did not alter my purpose as I was satisfied of the correctness of my action, and believed furthermore, that with a proper explanation of the necessity of such an addition to the equipment of the Seminary, these very friends would approve the gift where now they are disposed to condemn it. The fact however that such an idea was prevalent and that there was no reasonable hope of securing such a building through the contributions of the many as is the case with the general support of our loved and honored institution, rendered it necessary if it was to be done at all, that it should be done by some individual. It is therefore a matter of thankfulness to me, that prompted, as I believe, by the Holy Spirit and given the opportunity, through the blessing of God, I had the privilege of being that individual, and we are here assembled this afternoon to celebrate the completion of this building, to dedicate it to the service for which it is intended, and to beseech the throne of grace that it may prove to be an instrumentality in God's hands of better equipping the thousands of young men who shall become students in this Seminary in the years to come for the work of the Gospel ministry.

Now what is the purpose and scope of a gymnasium in connection with this Institution? In answer, first let me say negatively, that whatever a gymnasium, as a general rule may be for, it has not been placed here for the purpose of turning out pugilists or athletes, or even for mere amusement or pleasure. I think you will agree with me that the tendency among theological students generally in their earnest desire to secure all the benefits to be derived in the comparatively short space of time they can remain within the walls of the Seminary, is to magnify the intellectual and spiritual attainment and neglect or minimize the physical. The result of this process is that many a young man goes forth to his life's work qualified mentally and spiritually, but

seriously handicapped by reason of an impaired body. Now I hold that the body, in its place and for its uses, is equally important with the spiritual part of man. What says the Apostle Paul to the Corinthian Christians? "What know ye not that your body is the temple of the Holy Ghost which is in you? Therefore glorify God in your body and in your spirit, or as it can fairly be read, "as well as your spirit" which are God's. Think of it, the body the temple or casket of that priceless jewel, the Holy Spirit. What solicitous care do the ladies take of the caskets which hold their jewels of gold and precious stones. Go in to an express office and look around you and you will see any number of packages, large and small, being handled carelessly and rapidly; but note in one corner of the building, or perhaps piled on the counter, some packages which the expressman is very particular with. What is the difference? Ah! very great, for on each one of these is branded "Handle with care," "Valuable," "Glass," or "China," as the case may be, and it is necessary that extra care be taken to prevent any damage being done to them. Ah! young men, I believe in all sincerity, that when the Almighty created the body and then breathed into it the living soul, He, at the same time stamped upon it, "Handle with care, the contents are of priceless value." If, therefore, it becomes our bounden duty to see that no damage is done to our bodies, the converse proposition is equally true, that it is our bounden duty in so far as we may be able, to improve them and thus make them the better qualified for the keeping of the sacred treasure stored within.

But furthermore, it follows that anything which conduces to the improvement, development and preservation of the body is not only desirable but important and should be availed of.

Amid the many discouraging signs of the times which pessimists are reading in the skies, there is one bright ray of promise and hope, and that is that this is an age when physical development is occupying the attention of thoughtful minds, and is being much sought after by the younger people both male and female. It foreshadows great things for the next generation as it assumes the responsibilities pertaining to the destinies of the people of this country both for time and eternity. The day of weakly, delicate, pale-faced sentimental women, and near-sighted, sallow complexioned, dyspeptic and round shouldered men has passed away. These are no longer considered marks of intellect, but are rather looked down upon as indicating effete ideas and foreshadowing failures in life.

Now I hold that a minister of the Gospel, by reason of his calling and purpose to accomplish the most good, cannot afford to be less a man—an all round man—than his neighbor; and therefore he needs and should have the very best equipment. Heretofore, this has supposed to apply to the development of the mind and often attained at the sacrifice of the body and from which it never recovered. Now, however, more correct ideas have taken hold of the people and they are learning that a well developed body is equally important with a well trained mind for making a success in life. This is particularly true of the ministerial student, and it is therefore his bounden duty to avail of any and every opportunity to secure this result, and for two or three reasons:

First, he owes it to his Master to leave nothing undone whereby he can the better qualify himself

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for service; secondly, he owes it to himself to secure that development of the body, which in its carriage and bearing will the better comport with his profession, and thus enable him the more readily and successfully to enter upon his life work; and thirdly, he owes it to the church of which he is a member, and from which he goes forth as an accredited minister of the Gospel; and to the Seminary as his Alma Mater, to qualify himself to the highest degree possible, that he may thus do them the more honor in his future career. In this connection let me say to you frankly; from observation, and perhaps experience, that the physique and personal appearance of a minister have very often an important bearing on the forming of pastoral relations; other things being equal, these considerations have often been the questions which have decided the matter pro or con. Doubtless many a minister has failed to receive a call which he had reason to expect by reason of his knowledge of his own adaptability to the field and the assurance given him by many members of the congregation, just on account of some glaring defect in his body, but which with proper care and attention at the right time could have been corrected. Don't misunderstand me; I do not mean that it is requisite for a minister to have a handsome face, for that is something he cannot entirely control; but I do say that a finely proportioned body, well developed chest, broad shoulders and standing square on the feet, gives any man a decided advantage in any calling in life and especially in the ministry, and wins to him very promptly the favor of the younger people who are being taught by precept and practice the enduring benefit of the proper development of the body.

It is to accomplish such results that the gymnasium has been built and equipped, and I feel quite sure that it will take but a limited experience to justify the highest expectations of the benefit to be derived.

But there is one other feature connected with it which must not be overlooked. We are all familiar with the statement often erroneously attributed to Scripture, but which is true enough to be a part of the sacred canon, that "cleanliness is next to Godliness." In the gymnasium a young man is taught and soon learns to appreciate the luxuries of a bath and frequent ablutions, and as a necessary result from these come cleanliness in person, neatness in dress and general tidiness in appearance. Don't think these are small

matters in the equipment you seek for your life service; for on the contrary they are important if not absolutely necessary adjuncts for a successful ministry; I will grant you that a man may lack these essentials and yet be used of the Holy Spirit in the spread of the Gospel, but I assert without fear of contradiction, that such a person will be so handicapped by the absence of them as to have his service reduced to a minimum.

What I have said up to this point has been on the positive side, in showing what the Gymnasium can do and give to anyone willing to avail of it; but now there is a great benefit to be derived from it negatively, or in what it takes from a young man.

There is no denying the proposition that while man is composed of the two parts—body and spirit—that the body has in it a great deal of the animal nature with its appetites, passions, etc. This is particularly true of the young man who is buoyant in spirit, fertile in imagination and quick in action. Now such a being must have ways of giving vent to this excess of spirit and the chances are that unless opportunities are offered for its being turned into legitimate and healthful channels, the power of an evil imagination stirred by the insidious temptations of the adversary of souls will lead the young man into indulgence of carnal appetite, and soon through lust and drink he will become a moral and physical wreck.

Right at this point the gymnasium acts as the great safety-valve, in furnishing healthful invigorating exercise, through which this excess of spirits is controlled and utilized in the development of the better nature of the man, making him more self-respecting and qualifying him the better for life's duties and responsibilities.

If these things are true, and I believe them to be, I can only say in closing that the gymnasium with all the advantages to be derived from its use is now at your service, and the responsibility must henceforth rest on you as to how and to what extent you will avail of it and to that degree that you do utilize it, I feel assured each of you will go forth a more manly Christian man, and the better qualified to do the Master's work.

WINNING SOULS.

Paul said of himself and Apollos that they were ministers by whom others believed. If an act of the soul—exercise of faith—saves the sinner, and if Christians can be used as means to produce this act, then the most important question of the evangelist is, how may I cause faith in others.

Souls are not won by random effort. "He that winneth souls is wise." Has the world been told how it may be saved and the minister of this salvation left to guess at the manner of his work?

Christ revealed the plan of salvation to his apostles. He gave it to them as a plan of action. He put the net into the fishermen's hands and told them to go and catch men. Often times instead of catching the fish with the net we have simply thrown the net to the fish, thinking this our mission; but the net they have torn and soiled, and only entangled themselves the more in the mire. It is mockery to a sinner to tell him to believe and give him nothing upon which to base his faith. It is vexing to tell him to look and put nothing before his eyes. It is tantalizing to tell him to receive and put nothing within his reach. Under such instruction, I fear that struggling souls, seeking after God,

have been vexed and perplexed to despair. Before Moses told the Israelites, bitten by serpents, to look he put something in a conspicuous place for them to look at. Likewise is the Son of Man lifted up that all may look and live, but the minister who is to go and bid them look must carry the crucified Christ in his teaching, in his life, in his heart, and lift him up before the wounded and the dying.

If a man knows that to believe will save him and he does not believe is he not lost? If a man believes and does not know that faith will save him is he not saved?

To tell a person to repent does no good, it does not help him to repent. If we convince him of his sinfulness and of God's holiness this conviction forces him to repent. To tell a person to believe does no good, it does not help him to believe. If we convince him of Christ his Savior and of God his Father this conviction constrains him to believe.

Let us beware of the motives we give the sinners. A sinner trying to repent in order to be saved, and trying to believe in order to be saved is a fearful contradiction. A person cannot repent toward God for selfish motives. He cannot love God for selfish motives. Is it possible that we may teach a sinner the truth about repentance and faith and yet do it in such a way as to preclude his ability to repent and believe? ULYSSES RANSOM.

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, Notary Public. Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1896. A. W. GLEASON.

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

A LONG PASTORATE.

As you have requested pastors who have served churches over ten years and are still pastors of said churches, I write to tell you that I am pastor of Pleasant View church, (my home church), and have served them as pastor for twenty-one years and four months. Was called to care of church twenty-two years ago and have been pastor ever since except one year. This is the church Miss Annie Clagett went out from as a Bible teacher to Japan and is laboring in that country, her postoffice is No. 10, Fuku-kuro Machi-Surruga Dai Tokio, Japan. This church fed and clothed a Japanese girl for about five years in order that she might be educated as a Bible woman among her own people. She was converted to the Christian religion a few months after being instructed in the Bible, and is and has been a power for good in leading souls to Christ. Her name is Kurayana San. Her church is not strong numerically or financially, only about 135 members; composed of, I think, a good people. We have no Young Men's Christian Association or any other organization, save that of the church. It transacts all its business, and we try very hard to do that after the Divine pattern. We have two ordained preachers in our church beside myself. Bro. John R. Ward, who was baptized by the writer for fellowship of the church and was ordained in said church. He is quite an active minister, having the care of four country churches, and by the way, a sound Baptist and a logical preacher. He is a cousin to Sister Annie Clagett. Brother Ira C. Winchel,

the other ordained minister, came to us by letter. He is a son-in-law of Elder Joshua Armstrong.

Now, Brother Eaton, I will tell you about Liberty church. It was organized over fifteen years ago, and at their next meeting they called me as their pastor, and I have served them as best I could all through those long years. I served one more church for over fourteen years, but am not the pastor now. I am serving another church now in my fifth year. Well I don't know whether this interests anybody or not, but you asked it and how can I refrain from an answer. I will ask all who read this to pray God's blessing upon the writer and the churches of which I speak.

Well, as I have a little space left, I wish to say that I have been taking the WESTERN RECORDER ever since my ordination (except about three months) which took place twenty-four years ago the twentieth day of last month, and I think the paper has been a good one all the time, but better now than ever before.

I. M. WASHINGTON, Shrewsbury, Ky., Feb. 12, 1897.

A DANDY THING FOR OUR READERS TO SELL. Why be idle when you can make lots of money acting as our agent right in your neighborhood? We have one of the greatest inventions of the present day in the nature of a lightning butter maker, and it is the easiest thing on earth to use. It makes butter in two minutes and the color is yellow as gold. The thing is operated just faster. It is to be used on a kitchen table and it is so simple that you can use it better, and by using our charge you get considerable more from the same amount of cream than with the old-fashioned churns. Every farmer who sees our "lightning butter maker" work, buys one at once. Anyone can make \$25 a week selling them. We will mail particulars and testimonials from those who use it to anyone who will write to us at once. We will give full instructions how to use them and give you a start in the direction to make money. Address Dept. Three W. H. Baird & Co., Sta. A, Pittsburgh, Pa.

FROM JACKSON, TENNESSEE.

Jackson is a lovely, interesting city in the center of West Tennessee, in the fertile Mississippi valley. During the "hard times" the city has had a steady growth in material affairs, while spirituality has kept an equal pace. All churches have enjoyed a good increase. Since Rev. Geo. H. Simmons took charge of the First church the membership has been a gradual and valuable growth. The membership is 515. Besides the care of this church Bro. Simmons has sustained two mission stations with monthly preaching. During this scholastic year he has instructed a large class of the ministerial students in homiletics, greatly to their edification. He has done an immense amount of work in the National Sunday School Seminary; in fact to his energy and excellent planning is due the success of this work.

Dr. G. M. Savage, President of the University, is pastor of one church near the city, the remainder of his work is in Mississippi. Rev. E. B. McNeil has charge of Ararat church, near Jackson, and a mission church in Hardeman county.

Rev. A. J. Hall, a Kentucky boy, resident of our city, is the efficient pastor of three churches nearby, and the ministerial students serve twenty churches in communities adjacent to Jackson.

This has been the best year of the University. The new dormitory is a thing of beauty and charming in its arrangements, and is full of boarders. The families of Professors Deupree, Burke and Farrar board in the dormitory and make a home for the young men. The trustees will build a dormitory for young lady pupils before the next scholastic year begins, and will build a new chapel, which is so much needed, as the present one cannot seat all the pupils now in attendance. Part of the material is now on the ground.

The trustees have decided to open in the University next Sep-

tember a School of Theology, and have appointed a committee to select a faculty for same. This has become a necessity, as many of the ministerial students attending the University cannot go to the Louisville Seminary.

Rev. F. M. Wells, of the Louisville Seminary, has been conducting a successful meeting with the Highland-avenue church for two weeks.

Rev. W. J. Couch, of Kentucky, will begin a meeting with the Second church third Sunday in March.

H. C. IRBY, Jackson, Tenn., Feb. 20th, 1896.

THE SHORTER CATECHISM.

"GREAT MAN, THAT SHORTER"

The Occident (Presbyter an organ of San Francisco) has the following from an Ulster correspondent: An English commercial who had been for the first time on business in Glasgow expressed his admiration of the shrewd business-capacity of the shopkeepers he called on, so different from those he had been accustomed to in England—this to a brother of the road from whom he sought information as to how it could be accounted for. His friend, who was an Ulsterman replied, "It's all owing to the Shorter Catechism." "Shorter Catechism—what's that?" "Oh a little manual that all Scotch boys and girls learn at home and are drilled in at Sunday-school, went through it myself." Could he "get a copy?" "Certainly, be glad to present him with one."

The little tractate was placed in the Englishman's hands that evening, and when his friend was retiring for the night he left him studying it in the smoking room. Next morning at breakfast, being asked how he got on with it, the Englishman expressed his unqualified admiration of it. The first question, "What is the chief end of man?" dealing with the problem of life that had puzzled philosophers for ages. After some further remarks of a like character he concluded with "Great man, that Shorter—are there any other works of his to be had now?"—Belfast Witness.

The world confronts men with seeming impossibilities that they may vanish at the approach of faith. Such an impossibility escape from the Egyptians seemed to the people who were hemmed in by the mountains and sea. So the conquest of the cities of the promised land looked to the spies. So the army of the Midianites appeared at first to Gideon. So, no doubt, the work which our Lord had undertaken appeared to Judas when he had once assured himself that there were to be no miracles for private gain or political effect. In these instances we have both faith and unbelief confronted with seeming impossibilities, which to the one became opportunities of glorious victory and to the other means of humiliating defeat. Our tasks, indeed, are different, but the prin-

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To Benefit Others.

The Editor of The Bloomfield Iowa Farmer Writes of the Good Done by DR. MILES' NEW HEART CURE.



THERE ARE a great many usefulness men and women who wish others to know what has restored them to health and happiness. Mr. C. F. Davis, publisher of one of the best newspapers in Iowa, writes from Bloomfield Ia., Aug 18, 1896. "My desire to benefit others prompts me to write this. We have used Dr. Miles' Remedies in my family for nearly two years with most gratifying results. We would not now do without them. My wife had been weakly and down nearly every summer for the past fifteen years. Dr. Miles' Heart Cure is exactly what its name implies; a sure cure for a weak, fluttering, palpitating heart, and Dr. Miles' Nerve and Liver Pills are most excellent."

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Dr. Miles Remedies are sold by all druggists under a positive guarantee, first bottle benefits or money refunded. Look on Heart and Nerves sent free to all applicants. DR. MILES' MEDICAL CO., Elkhart, Ind.

ple remains the same. If the first question with us be of possibility and only then the question of God's will occurs, we shall inevitably sustain the overthrow of those who did not dare to venture. If we begin by making sure that it is God's will, the question of possibility becomes one for him and not for us to answer. His wisdom sets no wanton tasks—the very economy with which our Lord administered his miraculous tasks assures us of that—and if it be his will that we should perish in obedience—or even be made fun of, which with many is the more dreadful alternative—we may be sure that there is some good reason for our perishing. Seeming impossibilities in God's service are but a challenge to our faith. If the Red Sea hems us in our duty is to go forward without question at his word, assured that he will find or make a way.—Congregationalist.

SABBATH REST.

Worship is an element of rest. There is a better rest than idleness and a better refreshment than the mere relaxation of wearied muscles. Some have argued that "it is better for the laboring man that he should go out into the country than that he should stay at home or go to church. But is this so? Is there not a better way for a man to rest? What every one needs in order to rest is change and variety, the calling into activity of that part of the nature which is not much developed during the other six days of the week. A real renovation comes from thinking on lofty themes and feeling with the nobler emotions, from bringing into activity reverence, faith and spiritual vision. All need the rest that comes from the spiritualizing and uplifting which are stimulated by public worship, with its song and prayer and meditations. That is the true Sabbath which sets men free from secular labor and gives them larger opportunities for spiritual exercise and enjoyment.—Sunday-school Times.

As an ardent lover may become an ardent-hater; extremes are unsafe.

**JESUS AT THE POOL OF BETHESDA.**

Bethesda's pool has lost its power!  
No angel-by his glad descent  
Dispenses that diviner dower  
Which with its healing waters went;  
But He whose word surpassed its wave  
Is still omnipotent to save.

Yes are there who this truth confess,  
Who know how little forms avail;  
But whose protracted helplessness  
Confirms the impotent's sad tale;  
Who day by day and year by year  
An emblem of his lot appear.

They hear the sounds of life and love  
Which tell the visitant is nigh;  
They see the troubled waters move,  
Whose touch alone might health supply;  
But, weak of faith, in firm of will,  
Are powerless, helpless, hopeless still!

Behold! thy love is still the same  
As when that healing word was spoke;  
Still is thine all-remembered name  
Droells power to burst the strongest pake!  
Oh, be that power, that love displayed!  
Help those whom thou alone canst aid!  
—Bernard Barton.

**OUR PULPIT.**

**GOD FORGIVING SIN.**

BY C. H. SPURGEON.

He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55:7-9.

At first, men have low ideas of sin. It is a trifle, a mere mistake, a failure of judgment, a little going aside; but when the Holy Spirit begins to deal with them, sin grows to be an intolerable burden, a fearsome thing, full of horror and dismay. The more men know of the evil of sin, the more astounded they are that they ever should have found any pleasure in it, or could have made any excuse for it. Now, it is well when men begin to see the truth about themselves; for even if that truth breaks them into pieces, and grinds them small as the dust of the threshing-floor, it is well that they are delivered from the dominion of falsehood. At this time, however, while the thought of sin becomes clear, the thought of pardon is not first so clear. Sin is great, and for that reason the sinner thinks it cannot be pardoned, as if he measured the Lord by his sin, and fancied that his sin was greater than the mercy of God. Hence our difficulty with men who are really weakened, is to raise their thoughts of God's mercy in proportion to their raised idea of the greatness of sin. While they do not feel their sin, they say that God is merciful, and talk very flippantly about it, as if pardon were a trifle. But when they feel the weight of sin, then they think it impossible that sin should be forgiven. In our text God in condescension helps the sinner to believe in pardon by elevating his idea of God. "Because God is infinitely superior to man, he can abundantly pardon." "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." He can abundantly pardon, because his nature is not on our level. May God bless what I shall say, and enable doubting ones to have confidence in divine mercy, and at once receive the pardon of our God!

"Pardon for crimes of deepest dye,  
A pardon bought with Jesus' blood."

I. Your own thoughts judge pardon to be impossible. Let me show you why. To some it seems impossible that there can be forgiveness for men, because of some special, secret, gross, and gracious sin. Most persons, when they remember their past lives, see a certain spot blacker than the rest.

Perhaps more light falls upon that spot than upon any other, but certainly the eye of memory constantly returns to it; and when they take a view of their lives, they are overwhelmed by the remembrance of certain enormous transgressions. In conversing with inquirers, it has been my painful lot to hear many an awful story, which will never be repeated by me. They weep over sins inexcusable, sins foul and terrible; but, oh, it has always been a delight to me to be able to say, "All manner of sin and blasphemy shall be forgiven unto men!" I have never heard in secret of any special action that has seemed to me—even seemed to me—to be beyond the reach of grace. "The blood of Jesus Christ his Son cleanseth us from all sin." Those convicted of sin, who think their cases heinous beyond all others, are sometimes astonished when we tell them that many such have been forgiven, and remind them how the apostle, after he had mentioned all manner of enormities, says, "And such were some of you; but ye are washed." They fancy Christ only came into the world to save saints; but he came into the world to save sinners. They imagine that he saves those who think themselves sinners, and are not truly such; but it is not so. Jesus did not come to save sham sinners, but those that have committed real sin, and ought to be ashamed of what they have done. Jesus died for the guilty. Thinkest thou that the ransom paid in his blood on Calvary was for trifling offences! Nay, verily, the infinite One died because enormous sin was to be put away. Believe, then, in a great Saviour for great sinners!

To others the difficulty of pardon seems to lie not so much in some special offence, as in the number of their sins, and the long continuance of them. "Look," says one, "I perceive that I sinned when I did not think it was sinning. I sin in word, I sin in thought, I sin in motive, I sin in spirit; whereas I thought I had but a few sins." In your room the air seems clear and pure enough till you let in a beam of sunlight through a hole in the shutter. Look! look! look! Why, dancing up and down in that ray of sunlight there are myriads of objects. So, within the action which appears quite innocent, there may be myriads of evils which are discovered to us by the light of God when the eye of conscience has the scales taken from it. To have lived in sin for twenty, forty, sixty, or eighty years, appears to the awakened conscience to be a very dreadful thing; and a dreadful thing it is. It is cruel to provoke a person for five minutes; to go on provoking him for an hour is abominable; but to provoke God year after year, as sinners do, is a tremendous crime, which might seem to be beyond mercy. So the heart feels, and hence the need for such text as mine.

Others have been grievously oppressed with the idea that they could not be pardoned because of the awfulness of what they have done. "I did, on such and such an occasion," says one, "distinctly prefer sin to righteousness. I sinned against great light. I had to do violence to myself to go into evil company, and to commit sin. I sinned by an awful constraint which I put upon my conscience." Certainly this is a very grievous evil. To sin awfully is dangerous to the last degree. Willfulness is the very damnablest of sin. Sin committed of malice aforethought, against light and against knowledge, is sin indeed. I do not wonder that you think it impossible that you should be forgiven; but I would have you remember that

your judgment is nothing as compared with God's Word; and God's Word declares that if you forsake your way and turn to the Lord, "he will abundantly pardon." Be not astonished when I tell you that you are much worse than you think you are. Even though you have a very terrible idea of yourself, that idea does not come up to the truth. But, notwithstanding this, if you were ten thousand times worse than you are, still God—the infinitely merciful—is able, for Christ's sake, to forgive you all trespasses, and to blot out, as a thick cloud, your transgressions, and, as a cloud, your sins. Behold, in the name of God I publish this truth: "He will abundantly pardon."

"Sir," says one, "I sinned with a great falseness and treachery of heart; for I was baptized and joined a church. I professed to be a follower of Christ, and I have broken my covenant. I did know something of the salvation of Christ, and I sinned against it. I did rejoice at one time in the light of God's countenance, and I wickedly went astray from him." Yes, this is very, very, very grievous. But there is a text that says: "Return, O backsliding daughter!" and I cannot go further until I have sounded it in your ear. May the Spirit of God send it in your heart! "I will heal her backsliding; I will love them freely: for mine anger is turned away from them." "He will abundantly pardon"; for as high as the heavens are above the earth, so are his ways higher than your ways.

I hear one say, "But, sir, there is about my sin this peculiar heinousness, that I have injured myself and others by my sin." Many a man has to carry in his bones the sin of his youth; and though the physical consequences may not be averted, yet I would have him turn in Christ, that the guilt is, notwithstanding, blotted out. We may lead another into sin, and that other may perish; and yet, amazing grace, we may be saved. When David was forgiven, he could not restore Uriah to life, who had been slain through his wicked device. Worst of all, we may have led another into hell. "Oh," says one, "if I have damned anyone, can I yet be saved myself?" Yes, yes; but as I say it, I feel inclined to stop and ask you to sing,

"Who is a pardoning God like thee,  
Or who hath grace so rich and free?"

We cannot undo the mischief of our ungodly lives. The drunkard may become as sober as he pleases, but he cannot bring back those young lads whom he taught to drink. The man who was an unbeliever, and who spoke against God and his Christ, may turn and repent, and be a faithful follower of Jesus; but the wicked things he taught may still linger in many minds, and go on poisoning them to their destruction. Sin is a spreading plague. It is a horrible evil; and were it not for the cross, it would be a despairing business to talk with sinful souls; but the cross, the cross, it rises high above all the bills of sin, and they that look to it shall find that God doth abundantly pardon.

II. But, secondly, God's thoughts of other things are far above yours.

You read history, and everything seems to be a tangle. The stories of the nation look like "confusion worse confounded"; and yet, before you have read through the chapter, you see in it all a plan and a method—

"From seeming evil still educing good,  
And better still, and better still,  
In infinite progression."

God works wonderfully in providence, in ways that we look not

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for. His thoughts are above our thoughts.

It has even been so in your own mind as to the future. Read the prophecies, and see what is yet to be. God's thoughts about a new heaven and a new earth—how far above ours! The book of Revelation, which gives us parts of God's thoughts about the future, is not to be understood by us as yet. We have to wait till facts explain it; for God's thoughts are above our thoughts. Why, take a simple matter like the resurrection of the dead. We bury the departed, and their bodies are dissolved. God's thought is that they shall rise again. The seed shall become the flower. God's thoughts are far above any thoughts that can arise in your soul.

III. I merely throw that in as an interjectory head, to come to this—that his thoughts about pardon are above yours. God's ways of pardon are far above anything you can ever compass. Look at yourself. Are you not slow to forgive? Some are sadly slow! It is a long time before they can get over an injury. God forgives readily. Through the death of his dear Son he is able, without the violation of his justice, to forgive at once, freely, readily. There are no compulations with him: "He delighteth in mercy." It is his very self to pardon; for God is love. Do not judge God's heart by that hard heart of yours. He is a God ready to pardon.

You come to an end of your forgiveness before long. After being offended seven times, you do not go on to seventy times seven. If you did so, surely you would make a great wonder of it, and think that you deserved great praise. But God goes on to seventy times seven—on, and on, and on, and never comes to the end of pardoning mercy so long as a soul craves to him for forgiveness. Some things you find it hard to forgive. You say, "Well, now—now, this is really very provoking. I am of a forgiving spirit, and I have overlooked offences a great many times, but you do not expect me to endure such treatment as this! Surely, nobody can expect me to be always trodden on." No, nobody does expect it of you, and if he did he would be disappointed. God does far more in the way of pardon than we ask, or even think. He stickleth not at great offences; but as soon as we cry unto him for pardon, he answers with forgiveness.

I am afraid I must say of some of you that you forgive, but do not forget. Now, God promises to forget our iniquities. It is more than omniscience can do to forget; and yet God declares that he does forget. "I will cast all their sins behind my back," saith he. "I will cast their iniquities into the depths of the sea. They shall not be remembered against them any more for ever."

We forgive, and yet feel some returns of anger. You forgive, and mean it; but there are times when you get chewing over the old offence, and you feel grieved again. The offence sticks in your throat, does it not? It floats up again, though you thought you had drowned it. But it is never so

with God; there are no back reckonings with the All-merciful. "I have blotted out," says he, "thy transgressions." Once blotted out, they are done with forever. "The day cometh, saith the Lord, when the sins of Judah shall be sought for, and shall not be found, yea, they shall not be, saith the Lord." He has annihilated our sins. It is not written, "He hath made an end of sin?"

Dear friend I do not slander you when I say that you are not very eager to pardon. Are you! When you have been offended, you think a good deal of yourself, if, after persuasion and humble apology, you are ready to give your hand to the aggressor, and end the dispute. You are not pining to forgive; but God is. It is he, the offended one, who seeks the offender, and proposes to make peace with him. It is he that cries, "Hold," and bids transgressors to come to him; yea, pleads with him—"Be ye reconciled to God." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his ways and live."

Do you think that any of us would suffer much for the sake of being able to forgive another? "No," you say, "I do not see that I ought to suffer for his wrong. I will forgive him if I can do so freely; but I could not consent to be a loser thereby." Should there be a very serious difficulty in the way, so that you cannot rightly forgive without some atonement being made, would you make the atonement yourself? You exclaim with astonishment, "I make the atonement! How can you propose such a thing?" Some time ago, a case did occur in which I tried to imitate the Saviour, and did so with a great measure of success. Two brethren had greatly grieved each other. One had acted very shamefully. I entreated the other to forgive him, and as he did not feel willing to do so, I said, "There are certain consequences involved in what he has done. I will bear all those consequences, and you may regard me as the guilty party if you please." Well, he said he could not be angry with me, because I have done no wrong. However, I did bear the consequences of the wrong action, and thus I made peace between the two. The aggrieved brother was able, by my interposition, to overlook the injury, and yet to keep his word; but he regretted that I should be the scapegoat, until I assured him I was pleased to do it, that I might bring them together again. It would not have been wise for me to ask the offended brother to suffer himself the consequences of the other's offences; but this is what God has done. The consequences of our sin he bears; and Jesus dies because our sin involved death. Miracle of mercy!

"Who is a pardoning God like thee,  
Or who hath grace so rich and free?"

All this was done because all the wisdom of God had been engaged to find out the way of doing it; you and I do not thus plot and plan how to forgive. If God were freely to forgive sin without atonement, it would not manifest his love so much as does that plan by which he, in the person of his Son,

himself suffered in our stead, that we might be reconciled to God. If I can end a quarrel as soon as I speak a word, there is little in it; but if it needs plotting and planning and contriving, to make a way by which my pardoning the offender will not cause him to offend again, or will not deal with other members of the family to think lightly of his offence, and will prevent any mischief coming from the freedom of my pardon to him, then you see how I love. And if it comes to this—that I must die myself before I can, without damage, freely forgive the offender; and if I do die myself for him, herein is love amazing—love beyond degree! O souls, you that are listening to me now, and think that God cannot forgive you, I hope that all this is sufficient to make you feel that you have made a mistake! You have measured God's corn with your own bushel. He is greater at forgiving than ever you dreamed. Oh, he is a great forgiver! Wonderful is God in every position which he assumes; but when he takes to pardoning through the bleeding sacrifice, then is he glorious indeed. The silver sceptre is the most majestic ensign of his royalty.

Ah, well! I know your thoughts, poor sinner! You think that if Christ will save you, yet he will never get much glory out of you! Listen! This is his glory, that he should call a nation that he knows not, and people that know not him should run to him. He mentions a people who were so bad that our Lord himself did not know them, a people so ignorant that for certain they did not know him. This is to be his glory, that he is to call them by his grace: "For he hath glorified thee." There's a thought! It is not one of your thoughts, but one of the thoughts of God—that he will glorify Christ in the saving of great sinners.

"Ah, well!" says one, "I will go home, and cry to God for mercy." That is your thought. Listen to God's thought. "Seek ye the Lord while he may be found, call ye upon him while he is near." Breathe a prayer to him now. Look to Jesus with the eye of faith at once! The Lord help you so to do! Your thought is that salvation is to be won through months or years of labour and prayer. But pardon is given as quick as a lightning flash. The sin is there! The sin is gone! The dead soul lives! The lost soul is saved! While I speak the word, it is done, and God is glorified thereby.

Ah! still you think, "How can I be pardoned?" Listen to this: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Read the rest of the chapter, and say to yourself, over each verse, "This was not my thought; this was not my way." End all your doubts with the last verse: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Ah, my God! this is not my way, and this is not my thought.

"Who is a pardoning God like thee, O or who hath grace so rich and free?" The Lord bring all of you, who are not saved as yet, to believe unto eternal life! And you that are his people, I beseech you, pray God to bless this word for his name's sake. Amen.

Dark seasons are never pleasant to us, but are always good for us. A cloudless sky could never produce a good harvest.—Jackson.

**SUNDAY-SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION.**

**HISTORICAL STATEMENT.**

In its session at Birmingham, Ala., in 1891, the Southern Baptist Convention created its Sunday-school Board, locating it at Nashville, and entrusting it with the publication of the periodicals known then as the "Kind Words Series." This series had previously been published for five years under the auspices of the Home Mission Board, and the name has since changed to "Convention Series" and represents a full line of Sunday-school helps. Like the other two Boards, the Sunday-School Board is under the control of the Convention, the periodicals and all its property being the property of the Convention, and its purpose being the furtherance of the interests of the Convention in the betterment of its Sunday-school condition and the fostering of its Sunday-school power.

Immediately upon its creation, now nearly six years ago, the Board began its work, but made its first issue of the periodicals in January, 1892, up to which time (a period of eight months) it was practically without income, even having to borrow money to cover its necessary expenses. Its growth and success have been phenomenal. For the sake of convenience and emphasis, its work may be presented in five different departments, which have come as advancement and development.

The Board began its Bible work in 1893 by setting apart five hundred dollars as a Bible fund. This was done to meet a necessity for free distribution of the Word of God in destitute places, and from the first met with decided approval. The demand has grown, and there has been a corresponding enlargement of its operations, until the Convention year now closing will show many hundreds of Bibles and Testaments given away, and put in places where they will tell for the building of the kingdom. While the Board does not print Bibles, yet in its work it will use a Bible and Testament printed for its own special use. This Bible and Testament are in every way well adapted to the Board's Bible distribution, being 4 1/2 x 6 inches in size, good type, with self-promoting feature, and can be sold, single copy, 25 cents and 6 cents, and in quantities, 20 cents and 5 cents, transportation being extra. We shall rejoice to see them go into thousands of homes, and have tens of thousands come under their influence.

The Book and Tract department was organized in accordance with a change of policy in the conduct of the affairs of the Board. Heretofore appropriations were made in cash, but hereafter they will be made almost, if not altogether, in Bibles and books and tracts. They will be made also, for the most part, either to State Boards direct or under their endorsement. The Board will purchase its books from Baptist publishers and others, and send them out to work their work of usefulness, selling some and giving away others. This change of policy has been made during the current Convention year, and its announcement has met with general approbation, and opens a door for great usefulness.

The Periodical department, though mentioned last, is really the first. It carries all the other departments, and is the burden bearer for all the work of the Board. It furnishes a full line of periodicals and everything necessary to the equipment of a Sunday-school. Bear in mind that these periodicals belong to the Southern Baptist Convention, that they have

their distinctive missionary feature, and that their use puts the missionary thought into the child's mind, and their presence in the Sunday-school and the home fosters all the interests of the Convention.

Scarcely six years have passed since the Board began its work, and yet much has already been done towards the ends for which it was created. The money result may be seen from the following figures. It has given in cash over sixteen thousand dollars to Sunday-school missions in the different states; it has given over thirteen thousand dollars to the Home and Foreign Board (from Missionary Day collections) and over twenty-five hundred dollars for the advancement of other denominational interests; and besides these cash donations, it has given away about eight thousand dollars' worth of Bibles and books and tracts and periodical literature to mission schools, in all aggregating nearly forty thousand dollars.

What has been done is the result of the generous support given by the churches and Sunday-schools, not in gifts of money, but in patronage. The Board makes its appeal for kindly consideration and sympathy and further cooperation. Heretofore it has not asked for money, and its appeal for money now is only for contributions to its Bible Fund and to its Book and Tract department. The Board will double every dollar it receives for this purpose. A Sunday-school that sends us five dollars will have another five added to its gift, and so send out ten dollars' worth of Bibles and books and tracts. This change of policy and this enlargement of our work has met with great public favor and some responses have been made in the way of contributions. Five dollars sent to the Board is increased to ten dollars and will put two hundred Testaments into two hundred homes. A wonderful sowing is this of the Word of Life. It is in this work the Board asks your help.

If you cannot send money for this great work, we still earnestly entreat that in ordering Sunday-school supplies you will remember the periodicals and this Board of the Southern Baptist Convention. J. M. Frost, Sec'y. Nashville, Tenn., Feb. 16, 1897.

The surest way to have some thing and to keep it is to earn it.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY ..... FEBRUARY 25, 1897.

MR. MAURICE THOMPSON writes in the Independent of an old book which has come into his possession. It is "A Concise History of the Kehukee Baptist Association," written by Elders Lemuel Burkitt and Jesse Read, and published at Halifax, N. C., in the year 1863. The Association was organized in 1785, how many years before they united the churches had existed is not stated.

Mr. Thompson writes with respect and reverence of the men who composed the Association, but he attempts feeble sneers at their creed, which he evidently does not understand. Their articles of faith were evidently, from what he writes, the London Confession of 1689, which is identical with the Philadelphia Confession adopted by all our Southern Baptist Associations, except that the Philadelphia has two added articles. The fact that hundreds of thousands of earnest Baptists believe those doctrines to-day seems unknown to Mr. Thompson.

He says: "These Baptists were the Southern Puritans, grim dogmatists, unswerving opponents of 'liberal theology,'" and says they were wedded "to 'foreordination, eternal election, and the final perseverance of the saints,' whatever the words may mean." We hope some Baptist or Presbyterian friend will kindly explain to Mr. Thompson what those words may mean.

He says: "Certainly the 'Elders' who wrote of the Kehukee were men almost absurdly antique in their theology, yet how their golden integrity stamps every word they penned." Their theology was indeed antique, being as old as the Apostle Paul, and not having changed its fashion in the least. But it was not absurd either in its doctrines or its age. Until we have a new dispensation and a new Bible, the Philadelphia Confession of Faith will never be antiquated.

The doctrines of the Baptists are indeed strong meat which dyspeptic stomachs cannot bear. But these are the doctrines which in all ages of the churches have made strong men. The golden integrity of those old elders was due, as they themselves would have asserted most vehemently to their unshaken faith in their strong creed.

Besides the perils of the wilderness, our sturdy, God-fearing forefathers endured hardships from their persecutors. Elder John Tanner was shot by a man who objected to his baptizing; seven-teen shot entered Elder Tanner's thigh, but he recovered. Another elder was seized by his enemies and dipped by them in derision of baptism till he was nearly drowned. Others were persecuted and imprisoned, and showed themselves heroes and soldiers of the cross through it all.

Mr. Thompson concludes by saying that throughout the West and South these churches have been a factor of our civilization far too greatly overlooked. The elders trusted God, and took every risk offered by perilous journeys through savage wildernesses, going wherever the Spirit led them. They were men of iron, holding hard to an iron creed, believing themselves the elect of God, chosen before the foundation of the world, and never doubting for a moment that the Baptist church was the very Church of Christ, just as Christ himself had set it up. His tribute to the work done by these men of iron is just. But they

would not have spoken of the Baptist Church, using a capital "C." Had Mr. Thompson studied his old book more carefully he would have seen that those Baptists thought the Baptist "churches" were the very churches of Christ.

Our forefathers were indeed men of iron in danger and in fighting evil. Their mental sinews were not made flabby by doubt. They delighted in a sovereign God who ruled the world. He had made and who had numbered the very hairs of their heads. But they are wrong when they are called the Puritans of the South. They were persecuted, but they never persecuted others. They never mistreated women whom they called "witches," as an excuse for the cruelty shown them. They never cut off the ears of Quakers.

And they were tender and true in all the relations of life. Mr. Thompson does justice to their humor, and to their "abounding optimism," a word which they would never have used. Their strong faith in a sovereign God made them cheerful, hopeful and brave. Men who feared God as they did will fear neither man, nor death, nor devil. There were giants in those days.

PROF. W. M. FLINDERS PETRIE has been engaged for a long time in making explorations in Egypt, and he has found many interesting things.

He has been digging among the ruins of Koptos, once an important city, which occupied a commanding position upon the Nile. It was a city before the days of the Patriarchs, and flourished for many hundreds of years.

One of the most interesting of the ruins found there is the remains of a church. The church was so thoroughly destroyed that little is left except the baptistry. This is of great interest, as Prof. Petrie thinks it the oldest oriental baptistry which is known.

The baptistry is cruciform, with three steps leading down into it. There are two pillars of red granite standing on the east and one fallen one on the west, which indicates that the baptistry had a roof over it. These pillars had been taken from the temple to the god Min, which had been built by Tahutmes III. The Christians had carefully erased all the inscriptions with the exception of the sign ank. Why they should have left this one untouched is a matter of speculation. This hieroglyphic is a cross with a loop, and its meaning is not certainly known. Prof. Petrie's conjecture is that ank was left intact because it was a form of the cross.

Prof. Petrie gives this description of the baptistry: "The cruciform tank has three steps leading down into it; the central space is about three feet across between the parallel sides, affording plenty of space for immersion of adults, while the three recesses being twenty-eight inches wide, are fully sufficient for a person to stand in. Possibly they were for the priest, and two deacons with the oil of exorcism and the oil of thanksgiving, in an earlier form of the ritual than now exists, when adult baptism was general."

From the capitals of limestone on some octagonal columns lying by the tank Prof. Petrie dates the baptistry in the latter part of the fourth century, though it may be older.

Sometimes in the old pictures of baptism the candidate is seen standing in the water of the baptistry, and a deacon is pouring the oil of exorcism upon him. We do not remember any such pictures in which there are two pouring on him at the same time the oil of exorcism and the oil of

thanksgiving, though there may be such pictures. This anointing with oil was one of the most ancient additions which were made to the simplicity of the Gospel ordinance, as the churches grew corrupt and ritualism crept in. The unregenerate heart in all ages does not like a simple, unadorned, spiritual worship.

A RED LETTER DAY.

Last May at the Southern Baptist Convention Hon. Joshua Levering, President of the Board of Trustees, gave \$10,000 to build a gymnasium for the Seminary. The building has been completed, and on Tuesday was formally presented to the Seminary.

Dr. F. H. Kerfoot, formerly Mr. Levering's pastor, has had charge of the work during its construction, and he has discharged his duty well, as is shown by the completeness and beauty of the building and the excellent arrangements for the exercise of all the muscles known to man. One of the most attractive features of the building are the well appointed marble baths. In these the students can take all the different kind of baths which it has entered into the heart of physicians and sanitarians to conceive. If there were nothing in the building but these baths, Bro. Levering would deserve the thanks of the denomination for his wise generosity.

The exercises took place in the chapel of Norton Hall. Dr. Kerfoot made a graceful speech, telling of the building and its advantages. We regret that Mr. Levering failed to get here, but his address was read. It was as instructive as it was interesting. Through the kindness of Dr. Kerfoot, we are enabled to give it to our readers this week.

Dr. Whitsitt, in a feeling and eloquent speech, accepted the gift for the Seminary. The closing address was by Dr. Marvin, who, as a leading physician and scientist was most admirably fitted to tell of the uses of the apparatus in the gymnasium and the value it would be to the health of the students.

The days when dyspepsia and saintliness were thought to be close companions have passed. The churches wish and need pastors who have sound minds in sound bodies. And many generations of Baptists will be benefitted by this elegant and useful gift of Bro. Levering.

We are glad to learn that Mr. J. D. Rockefeller has given \$250,000 towards the debts of the Missionary Union and the Home Mission Society. Their debts amount in all to \$486,000, and this contribution is a very great help towards paying the amount.

But we wish that the amount had been given dollar by dollar by 250,000 brethren. It is much better to have the money necessary given by many who can give but small amounts, than by one or two wealthy men.

Much as money is needed for missions, prayer is much more needed. Those who give are those who pray. Few men are such Pharisees that they would not be ashamed to face God with a prayer for missions if they have given nothing when they are able to give. The greater the number of those who give, the greater the number of those who will pray.

The ideal plan is for every head of a family at least to contribute regularly to missions as God has blessed him. Towards that goal let us all work steadily, rejoicing in great gifts from individuals, but never contented nor stopping to rest till all give something.

The question has been asked whether a collection for missions

was ever taken in a Baptist church, and nothing given? It has not yet been answered. We would like to ask two other questions. Did any pastor ever wish to take up a collection for missions and the church refuse him permission? Did any member ever go to a pastor and ask him to take a collection and he was unwilling to do so? If any such cases have ever been known, we shall be obliged to any one who will tell us of them. And we promise no one shall ever know the name or address of the writer, or any of the circumstances which would enable the most skillful guesser to decide in what state the church is situated.

We were grieved to hear of the death of Rev. Dr. John N. Murdock, Secretary of the Missionary Union, which occurred at Clifton Springs, N. Y., on the morning of February 16.

It was a surprise to learn that Dr. Murdock was in the 77th year of his age. He looked much younger; he had the vigor and fire of a much younger man, and although he had been a conspicuous character for long years, it was impossible to think of him as an old man.

Dr. Murdock was born in Oswego, N. Y., Dec. 18, 1820. After practicing law for awhile, he felt called to preach, and was for some years a minister of the Methodists. He became a Baptist more than forty years ago. In 1863 he became one of the Secretaries of the Missionary Union, and his great energy and ability have been given to the mission cause. He will be greatly missed in the councils of our Northern brethren.

We are sorry to learn that Hon. William L. Wilson, Postmaster-General, has accepted the Presidency of Washington and Lee University. President Lee has resigned the position on account of ill-health, and Mr. Wilson enters upon his duties on July 1.

We are sorry, although we love the University of Washington and Lee, and are proud of its great history. We are sorry, although we know that Mr. Wilson will make an ideal President, and a better man for that responsible position could not be found.

But such men are so sorely needed in politics. Mr. Wilson is a scholar, a man of great ability, of genuine piety and therefore of spotless integrity. He is needed in politics—alas! how few like him are found in Congress and in Cabinet! We wish he could be a member of the House of Representatives till he should go home to his God full of years and of honours.

A GOOD movement has been begun in St. Louis which we greatly hope will succeed. It is to separate the saloon business from the grocery business. Children who are the natural errand-runners for their mothers see and hear much evil in the grocery-saloons. The saloons ought to be abolished entirely, but till that glad day comes it will be a great thing especially in the country to force the saloons to stand alone.

A GOOD story is told in England, which illustrates James Anthony Froude's disposition to be on the "other side" of all questions. A canvasser called at his home to secure his vote. Mr. Froude was absent, and he asked the butler, an old servant who had served him long, how Mr. Froude would vote. The butler replied: "When the Liberals is in, Mr. Froude is sometimes a Conservative. When the Conservatives is in, Mr. Froude is a Liberal."

Editorial Varieties.

During dedicatory exercises of the gymnasium, a telegram came from Mr. Levering stating that his train was delayed in West Virginia on account of a landslide.

We extend our congratulations to Mr. J. B. Roseman, of Kershaw, S. C., on his marriage to Miss Nettie Blackwell, and our thanks for an invitation to attend the wedding.

Besides the \$250,000 of his last contribution, which is not exactly conditioned on paying off all the debt, but in the meantime, Mr. Rockefeller had sent \$50,000 a short time before as his contribution to home and foreign missions.

We have received a note from Bro. W. J. Williams, written from Kissimmee, Fla., which gives the good news that his health is improving, and he thinks his throat trouble will soon be entirely cured.

The President of the Royal Scottish Academy has painted a portrait of Dr. Alexander MacLaren, and it has been secured for the municipal art gallery of Manchester. Thus the city authorities indicated their belief that Dr. MacLaren has been an honor to their city.

Dr. H. M. Wharton has become sole editor and proprietor of the Evangelist in Baltimore. The Evangelist has always been both able and bright, and Dr. Wharton does well whatever he does, if there is any change it will be for the better.

The Interior puts the well-nigh universal feeling towards the present United States Senate into expressive words: "Eagles are not half so quarrelsome as bastards. The trouble with the United States Senate is that we have too few eagles and too many bastards."

Baroness Hirsch shows the same spirit of benevolence that distinguished her deceased husband. She has given \$50,000 to the Pasteur Institute in Paris, and a similar sum to build a hospital on the seaside in England for the benefit of consumptive children.

Vice-President Hobart must think that this is a nation of paupers and paupers with abnormality of the cheek. Since his election, he has averaged fifty beggars taken care of by one young man, we are sorry to say, from the South, asked him for \$10.00 to pay for a musical education, and told him to telegraph to her what day the money would come!

A portrait of Charles I. of England has been "enshrined" in an Episcopal church in Philadelphia, two bishops taking part in the ceremony. We don't know exactly all that is included under the word enshrined, but the Congregationalist is doubtless right in saying the picture is "made one of the idols before which the neo-pagans will bow down."

Just after the news of the death of Dr. Murdock, Secretary of the Missionary Union for so many years, comes the word that Dr. William Malcolm is dead at his work in Chempulpo, Korea. He was a missionary sent out in 1893 by the Missionary Union, was only 46 years of age, and it was hoped had many years of useful life in the foreign field.

We are glad to see this in the West, if it is needed. "It is comparatively seldom that a man who has been violent before his conversion attains to eminent usefulness. This is contrary to the usual opinion, but unfortunately the usual opinion has little evidence in its favour. The Bible heroes were not men who wasted youth in drunkenness and lust and then turned to God. Almost without exception they appear to have led clean, wholesome and self-respecting lives from their youth up."

On last week the Christian Observer celebrated the twentieth anniversary of the beginning of its editorial career. The first issue of the paper was published on Feb. 1, 1877. Under his administration and that of his sons the Observer has been a strong, courteous, true-blue Presbyterian paper. Many grand and great grandsons follow in the footsteps of Rev. A. C. Converse, and keep the Observer worthy of him.

There ought to be a law preventing outsiders from putting up statues to the dead when living relatives protest. A second attempt to do this is now being made. Mrs. Stowe's children unite in a protest against the proposition to erect a statue of her. Rev. C. E. Stowe says it is their privilege to erect what monument they please over their mother's grave. If others wish to make a memorial of her, let them endow a scholarship somewhere, in his sensible suggestion.

Dr. Lyman Abbott has been preaching a series of sermons "on the theology of an evolutionist." From what we have read it seems to be a good deal more of evolution than of theology about the sermons. The Congregationalist pastors in Brooklyn held a meeting and protested against the teaching of these sermons. They said: "Fearing that our influence is being used by the presenters of the endorsement of these views, we do declare our emphatic dissent from such handling of the Holy Scriptures, and deplore the probable effect of such teaching."

They have organized in Maine what they call the "Interdenominational Commission of Maine," whose object is "to prevent the needless multiplication of churches of different denominations in the smaller communities of the state and to promote mission work therein." We can see how this can apply to Rhode Island, but we do not see how it is the Baptists for Methodists, for example, to worship together at the same altar, and the partaking of the Lord's Supper and engaging in active co-operation along all lines, would involve no sacrifice of conscience. But a Baptist cannot do this. No matter how many Pentecostal churches are in a town, a Baptist church is still needed.

Among the Churches.

LOUISVILLE.

Walnut-st.—Bro. Marks preached in the morning and Bro. Cox at night.

Broadway—Pastor Pickard preached. One by letter. Good congregations. Goes to Corinth in special ordinance. Preached at Eleventh and Market mission Tuesday night.

East—Pastor Christian preached. Two baptized. Pastor had a busy week, being out of the city part of time. Preached at Orphans' Home Sunday afternoon.

McFerran Memorial—Pastor Jones preached. Good day in spite of rain. Began a series of sermons on "Influence. Two by letter, 1 by baptism. Lectured at Lawrenceburg and spoke at Frankfort before Y. M. C. A.

Franklin-street—Pastor Edwards preached in the morning and Dr. Dargan at night. Two for baptism and two baptized.

German—Pastor Leight, of Cincinnati, preached every night last week. Good meeting, 5 conversions. Meeting continues. Pastor preached Sunday.

Highlands—Pastor Dawes preached. Begins a meeting next week. Third-ave.—Pastor Taylor preached. Lectured at Charleston, Ind., and Indianapolis, with good results.

Twenty-sixth and Market—Pastor Thompson preached. One by baptism, 1 by letter, 1 baptized. Dr. Jones lectures Tuesday night.

Parkland—Bro. Bond preached in the morning, and Bro. Watson at night.

Southgate-street—Pastor McFarland preached. Preached at Culbertson Ave., New Albany, every night last week.

Shepherdsville—Brother Jenkins preached.

SEMINARY NOTES.

Bro. W. R. Earle has gone to South Carolina to take charge of churches near Abbeville.

Bro. T. B. Ray spent several days in Frankfort attending the Y. M. C. A. State Convention.

Bro. Jeff. D. Ray conducted the prayer-meeting Thursday night.—Subject: "Methods of Soul Winning."

Bro. Sam Deane is preaching at Bethel Mission this week, with good results.

Next Monday is Missionary Day. It is hoped that Dr. Willingham will be present. Mr. C. T. Studd will also be with us.

Missionary Meeting was held Monday night by Bro. E. O. Kaseman. Subject: "Mission Work in North India." It was one of the best papers we have had this session.

Mr. C. T. Studd, of England, who has been working as a missionary in China, addressed the students Wednesday last week.

Eight of the Louisville pastors are studying in the Seminary, either in the regular course or taking special classes.

Dr. John S. Tanner, of the class of '05, has been elected professor of Hebrew and New Testament Greek in Baylor University.

The general rains throughout the state Saturday and Sunday produced an epidemic of Blue Monday among the students who have returned to their studies.

Dr. Kerfoot preached to his class in Systematic Theology on the theme, "We would see Jesus." The hour was entirely devotional and proved a blessed occasion to the class and the many others who were present.

Bro. T. A. Johnson, pastor at Lexington, Va., will have one of Mr. Cleveland's cabinets in his church.—Hon. Wm. L. Wilson, the new president of Washington and Lee University.

Supplies for Sunday were: Twenty-second and Walnut, Dr. Kerfoot, morning, W. D. Bolton, night; Fourth and Walnut, Bro. Marks, morning, Ben S. Cox, night; Parkland, A. E. Bond, morning, J. F. Watson, night; J. Bell, City Mission, night; J. L. Prosser, New Albany, Second church, morning and night; T. B. Ray, Frankfort, morning; J. E. Gwathkin, New Castle. J. B. S.

THE STATE.

Bro. G. H. Dorris writes: "I have just closed a successful meeting with the Magnolia church, Lucas county, 13 additions to the church, by experience and baptism. This baptism forcibly reminded me of the baptism of the eunuch. The converts were carried into the water with vehicles, and the vehicles were commanded to stand still; and we both went down into the water, both the eunuch and myself, and I baptized them. And when we were come up out of the water, I was caught away from the dear young converts, and they have seen me no more, but went on their way rejoicing. And I was found not at Arobus, but at But-

falo, preaching the same crucified, and buried, but thank God, risen Savior. Dr. M. B. Peterson who lives in Magnolia and is also a member of the Magnolia church, was a great help in the meeting, for he is such a good man everybody loves him. Bro. Fickett their noble pastor could not be with us much."

Pastor J. C. Hopewell writes from Madisonville: "You ask pastors who have been ten years or more at one place to state to you. If it is of any interest, you may know that I have been pastor of Sharon church at Providence, Webster county, for twenty-eight years in succession; this is the beginning of the twenty-ninth year."

OTHER STATES.

There have been 15 additions to the fellowship of the New Market church, Tennessee.

Pastor R. W. McNemer held a meeting in the Richmond church, Indiana, which closed with 13 additions to the fellowship of the church.

A two weeks' meeting in the Clear-springs church, Brownstown Association, Indiana, closed with 11 additions to the fellowship of the church.

Twenty-two were baptized into the fellowship of the Hopewell church, Indiana, as the result of a recent meeting. Two of those baptized were nearly 70.

A recent meeting in the Thorn Creek church, Indiana, closed with 10 additions all by experience and baptism.

Forty-nine have been added to the fellowship of the Browns Valley church, Indiana, 35 by experience and baptism.

An 11 days' meeting in the Gabriel church, North Carolina, closed with 12 approved for baptism.

A recent meeting in the California church, North Carolina closed with 27 professions of religion and 30 additions to the fellowship of the church.

Bro. W. H. Braddock, clerk of the Englewood church, Illinois, at the request of the church sends us the resolutions passed in a recent meeting, desiring that they be published to guard sister churches against the man. These resolutions show that the church excluded from her fellowship Rev. F. Nelson Glover upon charges of grossly immoral conduct. We do hope the day will come when our churches will refuse to allow tramps professing to be preachers to occupy their pulpits. We hope our churches will remember this name and be on their guard.

The Bay Minette church, Alabama, has set apart Bro. J. S. Lambert to the full work of the Gospel ministry.

A meeting in the Victoria church, Texas, closed with 10 additions to the fellowship of the church.

The Fellowship church at Culleno, Tenn., has set apart Bro. John A. Scott to the full work of the Gospel ministry.

A recent meeting in the Stanberry church, Missouri, closed with 25 additions all by experience and baptism.

A meeting in the Maryville church, Missouri, closed with 10 additions to its fellowship. One stands approved for baptism, and there are others to follow.

Pastor J. H. Clay is rejoicing in the results of a meeting held in the Liberty church, Missouri, which closed with 27 additions to its fellowship.

A meeting in the Braymer church, Missouri, closed with 10 additions to the fellowship of the church.

Fifteen have been added to the fellowship of the Palmyra church, Missouri, as the result of a recent meeting.

The Baptist young brethren at Rome, Ga., will drill in the doctrine and Pastor Hadden can rely on them at any moment to lead the prayer-meeting.

The Second Baptist church at Rome, Ga., under Bro. Joseph E. Hudson is gaining in membership and strength. The North Rome church, under Bro. Puller is catching the Gospel spark and will spread to remote parts of the town.

Pastor Wynne of Gainesville, Ga., is again enjoying health and the church is active and the Sunday school under Prof. A. W. Van Hoose is alive to all duties.

The number of scholars at the Georgia Female Seminary and Conservatory of Music, has two thirds equally divided among Baptist and Methodist and one third among other denominations.

Few men more beloved by all who knew him have lived and died than Prof. J. E. Willet whom Georgia Baptists are mourning. He was for many years a professor of Mercer University; faithful, able and efficient. He possessed the great gifts of generalship, to control without contention or difficulty. He was gentle, but firm and died greatly beloved by his students, his church, his state.

A meeting in the Singer's Glen church, Virginia, closed with 13 additions to the fellowship of the church.

A three weeks' meeting in the Gladesville church, West Virginia, closed with 25 professions of religion. All of the converts joined the church, which speaks volumes for the faithful preaching of Baptist doctrine by Pastor J. D. Williams.

A meeting in the Elizabethon church, Tennessee, resulted in 88 conversions and 45 renewals.

The meeting in the Bales Chapel church, Missouri, closed with 31 additions to the fellowship of the church, 22 by experience and baptism.

The Harmony church, Monroe Co., Mo., closed a meeting with 18 additions to its fellowship. Fourteen of these were heads of families.

A two weeks' meeting in the Keytesville church, Christian county, Mo., resulted in 13 additions to the fellowship of the church.

THIRTY-EIGHT YEARS A PASTOR

In complying with your request, allow me to say that I am now pastor of Little River church, have served the church in that capacity for thirty-eight years for one-half my time. I was also, until a few years since, pastor of West Union church, giving the church one-half my time for thirty years. From this you will see that I believe in long pastorates.

Perhaps some of my friends would feel some interest in the following statements. I was born in Christian county, Ky., on the 13th of February, 1818; converted Nov. 12th, 1838; baptized Dec. 1838; licensed to preach May 11, 1839; ordained Dec. 10th, 1839; studied under Elder R. I. Anderson during 1840-'41; was pastor of the First church in the city of Paducah in 1842. From Paducah I went to Middle Tennessee, where I spent ten years; was pastor respectively of the following churches: Shelbyville, Mt. Lebanon, Cornersville and Lebanon, Wilson county; while in this state I baptized 1,500 people. From Tennessee I came back to my native county and present field of labor, where I have not been inactive, thank God, for having spared my life so long; more especially do I thank Him for permitting me to preach the Gospel of His Son so long and for the success with which he has crowned my feeble efforts in the Master's cause. To this date I have baptized 4,163 persons; have united in marriage 743 couples; officiated at 1,000 funerals.

When I became a Baptist preacher, I subscribed for the WESTERN RECORDER (then the Baptist Review). I take it yet and read it till I die. I can't get along without it. I love the RECORDER and love its editor; I love him because of his dignified, manly course in conducting his paper; I love him because it was mine to enjoy the personal friendship and ministerial cooperation of his venerated father—in my estimation one of God's noblemen. A. W. MEACHAM, Gracey, Ky., Feb. 7, 1897.

FROM BRAZIL.

We are passing the hot months out in the mountains. I go into Rio every week. The work there is going forward gloriously; the church now numbers a hundred and fourteen members, and during this month we have baptized five new converts—all men. A majority of our converts are men. The Gospel is truly, as of old, full of manly, robust power. Our experience proves that it purges spiritually, sometimes time to help build chapels on mission fields. Our building is a continued source of stability to our cause, and attracts a great number of people who would never otherwise hear the Gospel. At times it is crowded, many strange faces are seen there every week and conversions are now frequent. I am aided by Bro. Alves and a band of young men—one a business man from Baltimore—who do noble service. Sometimes foreigners on mission fields are helped by our church.

Rio church members contributed about nine hundred dollars to the cause during the year, a noble record for poor people.

Bro. J. J. Taylor is beginning work in the new city of Minas State, and writes of much interest there.

From Campos Mission and from North Brazil good news continues to come of new-born souls and additions to the churches.

Yours in the faith, NORA FRIZBERG, Estado do Rio, Brazil, Jan. 28.

KINDNESS seems to come with a double grace and tenderness from the old. It seems in them the hoarded and long purified benevolence of years, as if it had a memory and conquered the baseness and selfishness of the order. It had passed—as if the wind which had broken the form, had swept in vain across the heart and the frosts which had chilled the blood and whitened the skin locks, had no power over the warm tide of the affection.—Bulwer.

Smouldering fires of old disease

lurk in the blood of many a man, who fancies himself in good health. Let a slight sickness seize him, and the old enemy breaks out anew. The fault is the taking of medicines that suppress, instead of curing disease. You can eradicate disease and purify your blood, if you use the standard remedy of the world,

Ayer's Sarsaparilla.

BAPTISTS WEST OF THE MISSISSIPPI.

At the request of our Baptist Publication Society I am endeavoring to prepare a history of the Baptists west of the Mississippi river. Throughout most of this vast region, especially the northern and western portions, the Baptist cause is comparatively recent, the beginnings being within the last and the present generations. The materials for the history must be gathered mainly from the fields and the loving workers, and not from books. Will you and your readers kindly and promptly help me in this matter? What are especially wanted are records and reminiscences of the very beginnings of things in all lines of denominational activities, churches, Sunday-schools, young people's societies, the formation of associations, state conventions, etc. Particular care should be exercised to secure accuracy and fullness in dates, names, and locations. Pioneer experiences and special incidents will be appropriate for giving illustration and coloring to the narrative. All who can aid in this important service will confer a great favor by sending to me their information as soon as practicable with any suggestions that they may think valuable.

Very sincerely,  
LEMECEL MOSS.

MANY of us are no better than the sleepy disciples. We too, have been told to watch and pray. The Lord Christ is still in the world. His cause still has its Gethsemanes. We are set to watch and pray that the interests of the church may not suffer, that we may not ourselves enter into temptation. Many souls are in the crisis of decision. Our vigilance, our sympathy, our help, are needed that Christ may triumph. But how indolent and indifferent we seem to be. Christ cometh and finds us slumbering. While the battle between his forces and those of Satan is raging we are taking our ease, and even while we sleep his cause is betrayed. He is not less concerned for his church than he was for himself in the far-doff days of Peter, James and John. He is as much grieved over our failure to watch as he was over that of his beloved disciples; and as he spoke to them in gentle chiding, so he often speaks to us when he is troubled at our indifference: "What could ye not watch with me one hour?" It is a small service to ask of us; it is a little time to give in self-sacrificing and love for him who agonized for us and redeemed us, and who watches for us through all our days.—Independent.

DIVINE grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity; it rises more beautiful, as not being drowned, indeed, but only washed; it comes out purer, and loses nothing but the dross.—Archbishop Leighton.

TOBACCO WAS THE REAL CAUSE. But parents are sometimes to blame for a son's bad habits. He is cured by taking SURE-QUIT, the popular antidote chewing gum remedy. It is sold in all drug stores. Eureka Chemical Co., Detroit, Mich.

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MORPHINE Optum, Cocaine Habit cured at home. Remedy 55 Cents Guaranteed. Endorsed by physicians, ministers and others. The price is 55 cents. Free trial. Write to: Tobaccoline, the tobacco cure, 81 East 182d St. WILSON CHEMICAL CO., Dublin, Texas

PROGRAMME.

The following is the programme of the Missionary Meeting, to be held at the Madison-avenue Baptist church, Covington, February 25, 26, 1937.

THURSDAY AFTERNOON.  
Devotional exercises. Rev. R. E. Kirtley.

Our State Work; Present and Prospective.—Rev. J. B. Crouch.

The Need of Mission-Work in our own Association.—Rev. T. L. Utz.

Things favorable and unfavorable in our Foreign Work.—Rev. J. A. Kirtley.

EVENING.  
Prayer for Missions.—Rev. J. A. Lee leader.

Missionary sermon.—Rev. W. B. Crompton.

Home Missions.—Rev. W. P. Harvey.

FRIDAY MORNING.  
Devotional exercises.—Rev. S. M. Adams.

Executive Board Meeting.

EVENING.  
Devotional exercises.—Rev. C. G. Jones.

How to cultivate the Missionary Spirit.—Rev. A. F. Bowling.

Woman as a Missionary.—Rev. W. D. Holt.

Missionary Societies.—Rev. G. W. Lasher.

REV GEO C. NEEDHAM ENDORSES



Cures Him of Dyspepsia.

Mr. J. E. DuBois.

Dear Sir—I have invariably declined giving endorsement to medicinal agencies for curative purposes, but after a faithful use of the Electroprise in my family I have had such signal proof of its remedial value, that I herein voluntarily testify to its healing virtues. It is my immediate duty to make known its curative properties for the sake of those who suffer. The Electroprise has very materially benefited myself in displacing the agonies of chronic nervous dyspepsia. I regret that an unjust prejudice founded on misrepresentation kept me from its beneficent help until recently.

GEO. C. NEEDHAM.

Mr. J. E. DuBois.

Dear Sir—I fully endorse my husband's testimony to the value of the Electroprise, both in family and personal use.

Yours,

ELIZABETH A. NEEDHAM.

Rev. Geo. C. Needham is the Anglo-American Evangelist and author of books for Bible study. Mrs. Needham is also widely known as a Bible teacher and theological writer of international reputation.

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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, fulfils every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and "calding" pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.—If you need a medicine you should have the best. Sold by druggists price fifty cents and one dollar.—For a sample bottle and pamphlet, both sent free by mail, mention WESTERN RECORDER and send your full post-office address to Dr. Kilmer & Co., Birmingham, N. Y. The physicians who should guarantee the genuineness of this offer.

FAMILY CIRCLE.

WHEN MOTHER SITS DOWN BY THE FIRE.

BY MARTHA BURR RANKS.

On the five o'clock chime brings the coolest time. This is found in the whole of the day. When Larry and Gus, and the others of us. Come in from our study or play. When we pass the bar chair to the hearth seat there. And pile the wood higher and higher. And we make her a space in the very best place— And mother sits down by the fire. There's a great deal to say at the close of the day. And so much to talk over with mother; There's a comfort, light or a horrible plight. Or a ball game, or something or other; And she'll laugh with Larry and sigh with Harry. And smile to our hearts' desire. As a trifle was or a task well done— When sitting down there by the fire. The little she'll care for the clothes that we wear. Or the havoc that we make on her ladder; For the toll and the strife of our everyday life She will live as a little bit harder; Then our lady is she, and her knaives would be. And her trust doughty deeds will inspire; For we long then anew to be generous and true. When mother sits down by the fire. —Independent.

LIGHTS AND SHADOWS IN A MINISTER'S LIFE.

BY ADELPHOS.

How John Pickering Gained the Albert Medal.

There were plenty of shadows in Pastor Goodman's work. Indeed, that dark bleak country district in which he so faithfully labored was a land of shadows, both moral and physical. At times, when some great mining disaster or other terrible accident at one of the great foundries occurred, it was a veritable valley of the shadow of death, and such accidents, alas! were not infrequent.

There had been disasters in which there was scarcely a home that the death-angel had not entered. But if there were shadows, there were also glorious lights woven into the sombre life of the hard toilers.

Pastor Goodman believed in the maxim that a hissing minister made a chattering people. He was not the man to be invisible all the week and incomprehensible on the Sunday. Accordingly he visited his people systematically. He used to say that there was only one drawback to his pastoral visits, and that was the too enthusiastic character of the greeting he received. Certainly that is not a complaint a minister often has to make. The people of his charge had wonderful appetites, and they expected him to have the same. Besides, there was the grasp of their iron fists. Oh! the vice grip from which his hand suffered. It was like undergoing a surgical operation. The brawny workers took his slender sensitive fingers and somehow insinuated their own slinky ones around his, and just gave the squeeze of a bear's paw.

If his fingers were between the clamps of a vice, Pastor Goodman used to remark that he had some idea what the martyrs must have suffered when their feet were compressed in the iron boot. He tried all manner of devices to escape this sort of "the gripe," but it was no use—willy nilly, he must undergo it.

One of Pastor Goodman's earliest visits was to the house of John Pickering. Pickering was an intelligent broad-faced miner. He was not an ordinary collier, for, by his skill and industry, he had secured the requisite Government examinations, which had enabled him to take the place of examiner of the pit. He was one of Pastor Goodman's deacons, and was as sturdy in mind and character as he was in body.

On the first visit to John Pickering's house, Pastor Goodman received a right royal welcome. He soon found himself another Gulliver, and some three or four Lilliputians, in the shape of Mr. Pickering's children, climbed up on his knees, hung round his neck, explored the wonders of his pockets, and admired his watch chain; while one curly-headed young whorl contemplated the golden light of his curls in the good minister's soft shaven hat. "For shame, Jehanis, Sammy, Mabel!"

But the minister did his best to look amiable. He tried to prevaricate tactfully, and to appear to say, "Oh, it doesn't matter in the least; in fact, I quite like it. Jammy fingers, you know,

only lend additional gloss to black cloth."

Pastor Goodman was a young man then, and he found the baby difficulty one of his early ministerial crosses.

The fond mothers would insist on having his opinion on the baby's bearing, and his likeliness to its father, and soon the pastor confessed himself a bit awkward at that time. He said the way he held the babies when the mothers insisted on his feeling their weight, reminded him of the way you hold a tin of sardines to be drained dripping out of the water. As to the question of baby's beauty, that was always a poser for him. He wanted to keep on good terms both with his conscience and with the fond mothers. He used to say it seemed to him in those youthful days that, so far as the beauty of babies was concerned, all mothers had drawn blanks. A blank represented to his undisciplined mind a baby's expression.

Still, he was compelled to say something to assure that you have dragged dripping out of the water. As to the question of baby's beauty, that was always a poser for him. He wanted to keep on good terms both with his conscience and with the fond mothers. He used to say it seemed to him in those youthful days that, so far as the beauty of babies was concerned, all mothers had drawn blanks. A blank represented to his undisciplined mind a baby's expression.

So he managed to save his conscience and the fond mother's feelings at the same time.

John Pickering's house overflowed with babies. The household quiver was verily full of them. On the minister's visit, having at last appeased the puerile curiosity of three or four chubby youngsters, Pickering and Pastor Goodman sat down to a talk. Pickering brought out of a drawer in the dresser that stood in the snug little parlor a small morocco case carefully frapped up. "I'd like you to look at this," he said, with a modest blush on his intelligent face. "It may be a bit interesting like." With that the minister touched a spring, and open flew the lid, disclosing a gold medal. The sun shone upon the glittering treasure, revealing the fact that it was the Albert Medal, presented to Mr. John Pickering for saving life in a colliery disaster.

"Interesting," said Pastor Goodman, "it should think it is. That gold medal means no ordinary risk in saving life, I know."

"No, I suppose it doesn't," said John. "But," he added, "I don't know as I thought much of the risk at the time when I won it. I suppose it was the excitement and the thought of the lives that were perilled; but I didn't think at the time of the risk I ran. It's a bit interesting like," he added, depreciatingly.

"The bread and the wine doesn't look much in the Sacrament," observed Pastor Goodman; "but it's what it means, Mr. Pickering."

"I should like to hear that story," said Pastor Goodman, and settled himself to listen.

"Well, it's like this, sir," said John Pickering. "It's not only the story of saving a life, but there's another story behind it," and he gave an inquiring look at his wife, who had turned crimson.

"Shall I tell the minister, lass?" he asked.

Mr. Pickering assented, and her husband went on.

"Well, you must understand, sir, that before Polly and I were married, ours was a case in which the course of true love didn't run quite smooth—not at all. It was my trouble with the dear girl, Pickering, addressing his wife.

"You know, Mr. Goodman, there was a manager in the office of the name of Waters. Mr. Waters became sweet on my Polly. I don't wonder at that, you know," he said admiringly, and he beamed fondly on his wife. Certainly at that moment she did present a beautiful picture as she stood in the summer sunlight, with the sunbeams tangled in her golden tresses. As her children gathered about her she presented the image of a rare gem set amid a cluster of smaller gems.

ing, especially to believe in the possibility of good in a man like Waters.

"Well," continued Pickering, "it so happened that one winter's morning in the year 18— I had got up early to have a bit of work at my books. My mother—you know her, Mr. Water. Pickering—was still in bed. It was quite dark, and the house was silent as the grave. All of a sudden the house began to vibrate, and the crookery to jingle on the shelves. It was just as if the house had been shaken by an earthquake. But I know it was no earthquake—I rushed to the door, and it seemed as if the heavens were on fire. A great flash of light shot up from the main shaft of the Gobble Pit. The pit had fired, I turned round and looked at the clock. It was half-past five. That meant that the first shift of men would by that time be all down the pit. I rushed to the mouth of the pit. I could see hundreds of dusky forms all congregating to the same spot, and rivulets of misery came running in all directions into the one awful stream that swirled around the pit's mouth.

"What could be done?" was the question upon the lips of as many as were not distraught with the appalling calamity. It was at once seen that it was impossible to reach the men, who might still be living, by the downcast shaft. But there—the other—there was the upcast shaft. Could they be reached by that? They might; but it would be a terrible risk, even if there was anyone brave enough to volunteer.

I remember very well how Score's mother counseled her a friend in the counsel she gave their boys and girls, and—but it isn't to be talked about—the mothers themselves sometimes went to her for advice. "Miss 'Freely's blue eyes were so sweet and tender as mine. Five in all, as abundant that the minister's wife dared to ask one day. 'Miss 'Freely, you would have made such a good wife and mother, why is it you have never married?' And, contrary to the expectations of the daring questioner, Miss McFarland told her. She said: 'I have been asked in marriage (she did not say how often, but her listener mentally added, 'If I were a man you would be asked again') but I have never found the two things I require in a husband embodied in the same person. My first husband was a Christian, and a Christian, and the second that his personal habits had faultless. The one I speak of had such habits but was not a Christian, and I dared not take the risk. Had it been the reverse I could have been a good wife and mother."

Miss 'Freely boarded with an aged couple in the village, and a modest income from her father's estate gave her the comforts of life; but she enjoyed the luxury of giving, and in order to indulge she was obliged to earn something. This she did with her needle, but not to the injury of her health, for going about as an angel of mercy among the sick and poor in all sorts of weather gave her plenty of exercise.

One day Miss 'Freely went to Boston with her wedding outfit, for everybody knew Miss 'Freely "could make one dollar go as far as two"; and as, when she had it—as in a genuine case like this—Miss McFarland added the third, it was not to be wondered at that she was sooted as a valuable as well as safe chaperon.

A "little accident," or rather providence, drifted them into a Baptist hospital meeting, and a new life opened to this noble woman, for who should know better than herself the need of hospitalities? She had had a hard life, but she had closed many beautiful eyes that need not have shut to the world that needed them so much if they could have had a skillful surgical operation or the quiet and nourishment that cannot always be had in a poverty stricken or ill-governed home.

So before Miss 'Freely knew it she had reached out her hand and it had closed over a free-bed book.

Lying on her couch that night, trying to rest after her all-day tramp, Miss 'Freely for the first time realized that she must turn about face, and where she had always helped people she must now ask them to help her.

Long she studied over the first annual report, and recalled again and the next morning she heard that minister's wife with a more dejected air than any one ever remembered seeing before.

There was "a spire of the old Adam" in the minister's wife, and she then and there determined to make this providence teach her lesson to people who had accepted so freely all these years without any effort to repay. So she arranged all her advice to Miss McFarland in a wise little way all her

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MISS 'FREELY' FARLAND'S FREE BED BOOK.

BY MRS. MARGARET E. BLACKBURN.

Miss Ephraim McFarland was a dear old maid, such a dear old maid! That was the children loved her. In fact, she got her name from a little mite of a girl who could not speak plainly, and as is often the case in a New England village, a name accidentally given becomes the universal one; so Miss McFarland went by the name of "Freely 'Farland," except on state occasions when the minister or his wife introduced her to some stranger in the little church.

In order to give you any sort of an idea what kind of an old maid Miss 'Freely was, I must first tell you what kind she wasn't. She wasn't one of those sour, cross old things that look as if they "could bite a ten-penny nail in two," and go about with such an injured air as if you had, in some way, wronged them. Neither was she one of the "never-grow-olds," who patch themselves up with ootton and powder and curling-irons, and boast in certain circles "that all the gentlemen think so much of them that they have the joys of married life without any of its cares." The sort of old maids that make long visits piling on the burdens "they will not lift with one of their fingers."

No, Miss 'Freely was never known to look cross, except once, when she caught a boy robbing a bird's nest, and her mothers counseled her a friend in the counsel she gave their boys and girls, and—but it isn't to be talked about—the mothers themselves sometimes went to her for advice.

Miss 'Freely's blue eyes were so sweet and tender as mine. Five in all, as abundant that the minister's wife dared to ask one day. 'Miss 'Freely, you would have made such a good wife and mother, why is it you have never married?' And, contrary to the expectations of the daring questioner, Miss McFarland told her. She said: 'I have been asked in marriage (she did not say how often, but her listener mentally added, 'If I were a man you would be asked again') but I have never found the two things I require in a husband embodied in the same person. My first husband was a Christian, and a Christian, and the second that his personal habits had faultless. The one I speak of had such habits but was not a Christian, and I dared not take the risk. Had it been the reverse I could have been a good wife and mother."

Miss 'Freely boarded with an aged couple in the village, and a modest income from her father's estate gave her the comforts of life; but she enjoyed the luxury of giving, and in order to indulge she was obliged to earn something. This she did with her needle, but not to the injury of her health, for going about as an angel of mercy among the sick and poor in all sorts of weather gave her plenty of exercise.

One day Miss 'Freely went to Boston with her wedding outfit, for everybody knew Miss 'Freely "could make one dollar go as far as two"; and as, when she had it—as in a genuine case like this—Miss McFarland added the third, it was not to be wondered at that she was sooted as a valuable as well as safe chaperon.

A "little accident," or rather providence, drifted them into a Baptist hospital meeting, and a new life opened to this noble woman, for who should know better than herself the need of hospitalities? She had had a hard life, but she had closed many beautiful eyes that need not have shut to the world that needed them so much if they could have had a skillful surgical operation or the quiet and nourishment that cannot always be had in a poverty stricken or ill-governed home.

So before Miss 'Freely knew it she had reached out her hand and it had closed over a free-bed book.

Lying on her couch that night, trying to rest after her all-day tramp, Miss 'Freely for the first time realized that she must turn about face, and where she had always helped people she must now ask them to help her.

Long she studied over the first annual report, and recalled again and the next morning she heard that minister's wife with a more dejected air than any one ever remembered seeing before.

There was "a spire of the old Adam" in the minister's wife, and she then and there determined to make this providence teach her lesson to people who had accepted so freely all these years without any effort to repay. So she arranged all her advice to Miss McFarland in a wise little way all her

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The sweetness of the first embrace with the spouse will always linger in a man's mind. It is a pity that the sweet memory should ever be poisoned by the taint of ill-health and consequent unhappiness. It is sad that the flower of a happy remembrance should be obscured and killed by the noxious weeds of sickness and sorrow. Too frequently this is the case. A woman cannot be a happy, helpful amiable wife who suffers from weakness and disease at the very mainsprings of her nature. Pitty may grow up to take its place, but love itself seldom survives where this is the case. If a woman will, she may always hold her place in a man's mind and heart. If she will take the right care of herself in a womanly way she will never lose her rightful inheritance, a husband's love.

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(Continued on eleventh page.)

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WESTERN RECORDER—I have received the machine and am well pleased with it. It is equally as good as machines sold here in Lake City for \$60. JOHN H. JEFFERSON. Lake City, Fla., Aug. 24, 1894.

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WESTERN RECORDER—Will say that the sewing machine is just what you said it was. My wife is well pleased with it. JOHN F. TREER. Burdick, Ky., Aug. 4, 1894.

DEAR RECORDER—To Sewing Machine you sent me has been a great blessing to me. I am more than pleased with it. We had it a year and a half ago. G. A. GARDNER. Washington, Ga., Feb. 24, 1894.

DEAR RECORDER—The machine I bought of you is the best I ever had. I paid \$45.00 for one more than pleased with it. Taylorville, Ky., March 14, 1894.

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own. Already her allowance was breaking under the weight of charities, but she began the list with her names, and counseled Miss 'Freely' to write her next. Then together they carefully made out a list for Miss 'Freely' to call upon.

She was to go first to the old couple with whom she had lived, and whom she had done so much. They had no children or anyone depending upon them, and could of themselves have endowed a bed; but give me an old workman with a generous heart, and he will give more for the sick than those "rich" old people would give to Miss 'Freely'.

Time went on, and Mrs. Chardon, the pastor's wife, felt that Miss 'Freely' was not very successful in securing contributions or she would have come to rejoice with her. This letter, received one morning, explained the long silence.

"DEAR MRS. CHARDON: "You have been so kind to me, my salary help I am ashamed of my long absence. I will not trouble you with my efforts and disappointments, but tell you how, at last, I have succeeded in supporting a free bed in the hospital. I am so accustomed to succeed in everything I undertake that I was losing my appetite and most of my sleep, and really I began to suspect that after all I had nerves. In this state I went one day into a hospital meeting, and there heard the need of a matron discussed.

The thought came to me suddenly to offer my room and my salary to go toward my free bed. You know my income will answer for all my needs outside of board. I have been accepted and will go at once. Mr. and Mrs. seem to be really sorry they did not put their names on the book, and I am sure that if I had done so, it is without any expense to me. I haven't time to write more to-day, but will later, when I get fully into my new work. I am very happy. I feel as if I had found my life-work, and am thankful to all the poor people who let me practice on them, for the hospital is so in lack of funds that it seems my nursing skill will often be needed to relieve the regular nurses. I can never repay you for your kindness, and hope you can come and see for yourself what sort of a matron I make. Yours lovingly, E. M."

Mrs. Chardon did go to see for herself, and was delighted to find her friend at last appreciated. The Board showed its satisfaction over her service and sacrifice by putting "Miss Euphrosia McFarland" over the door of the room that contained her free bed. Miss 'Freely' often wished she could visit the staff of all the people who were raised to life in that room, little dreaming that her own rare ministry made the stories and helped on the recoveries.

"Nobody ever dies in Miss McFarland's room; the room is charmed," said the nurses; and so it seemed. The weeks flew, the months went swiftly, more than a year passed. One night after Miss 'Freely' retired, her free bed—the only one then vacant—was called into service for a splendid-looking man injured by an electric wire. At least, this was the report brought to Miss 'Freely' early next morning. The doctor, a resident, little later was that the injury, which at first seemed so serious, was a very slight one, but he had better remain quiet a few hours; "and," added the doctor, "send him in a first-class breakfast; it won't hurt him. He looks used to good things."

Miss 'Freely' arranged the tray in her own way, and carried it into the room "where nobody ever died, and where every patient went away happier than he came. How glad she was that this gentleman was not dangerous."

She opened the door with one hand, holding the tray firmly in the other. True to her business she had closed the door and was well in the room before her eyes sought the face of her patient. When their eyes met she stood transfixed. Nobody had ever died in that room, but it seemed to her some one had been murdered. The color left her cheeks, her lovely eyes stared into vacancy. The tray seemed to be floating away from her. Was she fainting? She wasn't one of the fainting kind. It was only for a moment, but it seemed ages to her before the laughing eyes before her grew tender, and a strong voice recalled her composure: "Farlie, won't you put down that tray and come here? I want you more than breakfast. I have wanted you more than anything else all these years; and I believe, Farlie, when you have heard all I have to tell you, you will be willing to share my life with me. Blessed electricity that brought me here! If you will write out your resignation, I will send your free bed for you. And, Farlie, no doubt you know of many things needed here. We'll get them as fast as a hawk catches its prey."

When 'Freely' realized her voice she said: "If a woman only sees her mind to

provide a free hospital bed she can. If she can't one way she can another!"—Watchman.

WHO that has read Burnbrae's prayer can ever forget it? "Almighty Father, who we are a 'thy pair and ain't' pair, who we are of 'hame and good awa' lasses an' far country. Forgive us for we didna ken what we were leavin' or the sair heart we gied our Father. It was weary work to live wi' oor ains, but we wud never ha' come back had it no been for oor Elder Brother. He cam a long road to find us and a sore travel he had afore he set us free. He's been a gude brither to us, and we've been a heavy charge to him. May he keep a firm hand o' us, and guide us, in the richt road, and bring us back gin we wander, and tell us a' we need ta know till the gloamin' come. Gither us in, then, we pray thee, and a' we have, no a balra mislin', and may we sit down for ever in oor ain Father's house."

HERE in this sin-stricken world all are called upon now and again to share with some one else the burden of sorrow, but in heaven God wipes away all tears from the eyes—sorrow and suffering are never found there.

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

The Kava-Kava Shrub, as previously stated, is proving itself a wonderful curative for diseases of the Kidneys or other maladies caused by Uric acid in the blood. This new botanical discovery bids fair to change medical practice in these diseases, and its compound, Alkavix, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sumner, Texas, a minister of the Gospel of thirty years' standing is an example. He writes:

"I was suddenly stricken down on the 23d of June with an acute attack of kidney trouble (uric acid gravel). For two months lay hovering on the border line of life, and with the constant care of two excellent physicians. I only received temporary relief, and my physicians told me that the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now no more than ever I must needs get my house in order and expect the end. Meantime I had heard of Alkavix and wrote to an army comrade (now a doctor) to order for me a trial. He wrote me by all means to try it as it had made a new man of him. At the end of two months and three weeks I was able to get up. I dismissed my physicians and began the use of Alkavix. In two weeks I could ride out in the carriage for a short time. The improvement has been constant and steady. I am now able to conduct my business as usual. I owe what life and strength I have to Alkavix. I am fifty-five years old, have been a minister over thirty years, by thousands of acquaintance, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, 'try Alkavix.'"

Mrs. James Young, of Kent, O., writes that she had tried six doctors in vain, that she was about to give up in despair, and that when she found Alkavix, and was promptly cured of Kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

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

It is only the great-hearted who can be true friends; the meek and cowardly can never know what true friendship means.—C. Kingsley.

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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. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free of cost, I will, to every sufferer of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer. Write me and I will send you the means of cure. Address: Prof. A. W. BURTON, 20 Warren St., New York.

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FROM OREGON.

One of the visitors which receives a welcome in this Western land is our own loved RECORDER. My father, Rev. T. E. Richey, knowing the help and pleasure to be derived from perusing the columns of our denominational papers, sends me the WESTERN RECORDER and other Baptist literature. All are read and enjoyed.

In St. Louis we visited the exposition. One of the attractions in Denver was the magnificent state building. We spent some time visiting the different departments, Historical, Mineral, Horticultural and the Reception Room. However the door of the Senate room was locked and so we were barred from entering that.

Particularly interesting was our visit to Salt Lake City, Utah, the stronghold of the Mormons, "Temple Block" is one of the central features here. It fits an enclosure within which are the Temple, Annex to the Temple, Tabernacle, Assembly Hall and a statue of Brigham Young. The tabernacle has a very large self-supporting roof, said to be second largest in the world. It is so arranged that at a distance of 200 feet one can hear a whisper or a pin drop. We were informed that 9,000 people can be seated in the building, and 11,000 can be crowded into it. The pipe-organ is placed second in the rank of large organs in the world. On one occasion we heard the choir composed of hundreds of voices. Other places of Mormon fame which we saw were "Eagle Gate," the "Lion House," "Bee Hive," "White House," the school-house which Brigham Young's children attended and the "Tithing-house," where Mormons pay contributions. Many of these places are surrounded by a high wall. We entered the house claimed to be the oldest in Utah. We saw Brigham Young's grave only at distance, as the gate opening into the lot was locked.

Spokane is a pretty city. The beauty of architecture displayed in its public buildings and palatial houses is surpassed by the great beauty of the natural scenery. A view of Spokane Falls is sufficient to fill one with admiration for the grand things of nature. There is one large cataract which leaps over the massive rocks and breaks into billowy foam, and looking beyond this up the river several other lesser waterfalls are visible. It is a most magnificent sight, enough to cause one's heart to swell with love and gratitude to him who bestows so much beauty on earth to make us glad and who governs all things from the least to the greatest.

We heard part of one sermon preached by Rev. J. Lewis Smith, of Spokane. Also heard Rev. O. W. Van Oadel. While in Colfax, Washington, we attended a helpful revival service conducted by Rev. J. E. Coombs. Bro. J. L. Smith had been assisting Bro. Coombs, but had gone home, before we attended the service. This little town of Colfax is picturesque, situated as it is in a canyon.

Along the route from Kentucky toward the west we saw some grand scenery. The trip through Echo Canyon was magnificent. It was there we saw Pulpit Rock, Jack-in-the-Pulpit, Devil's Slide, etc.

Another run that was very enjoyable was that between Roseland and Portland. Coming over the Cascade Mountains we were delighted with the scenery. So we have returned to the land where wave our own Stars and Stripes and are in this city claiming 90,000 inhabitants. But Portland does not seem to be a very lively city. We note numerous empty houses,

etc, and there is, to some extent, an air of quietude. From Portland the three lofty peaks, Mta. Rainier, St. Helens and Hood are visible.

Since coming here we have taken great interest in studying the ways of the Chinese. We visited the Baptist mission and heard them read the Bible and sing in our language and a few made talks in their native tongue. We became personally acquainted with several, among them, the pastor, Bro. Lee To. The white lady teacher, (whose name I do not know,) was very earnest in explaining God's word to the Chinamen. The following day Bro. Lee To carried us into the school for Chinese children and we were pleased with their work. Part of the day he instructs them in their native language, and part of the day they are taught English by Miss Alice E. Voss under the auspices of Ladies Missionary Society, of New York. Last week was their New Year and Miss Voss carried us calling into several of their homes. First we called on a Christian woman whose house showed refinement. Later we visited poor benighted heathen families. Oh, how the hearts of Christians should go out to these people and what an effort we should make to point them to the Lamb of God! In some places they had pictures of their images, incense burning, etc. Sad—sad!

All were hospitable and we were liberally treated to Chinese nuts, candies, tea, oranges, etc. A few hours later some of the same homes were wrapped in flames and demolished.

We have attended one Chinese wedding, but as the bride and groom were dressed in American style, had some white attendants, and were married by one of our ministers, Rev. Claude Rabetau, it did not seem much like a Chinese wedding.

In this western country can be seen Chinese, Japanese, Indians and other nationalities, each needing the grand and glorious gospel.

May rich blessing attend the RECORDER as it goes on its mission o'er this broad land.

LELIA RICHEY PRICHARD. Portland, Oregon, Feb. 8th 1897.

PETER'S DENIAL AND REPENTANCE.

Peter, being admitted into the high priest's palace, realized the situation, and so was very restless. John says he "stood" by the fire, the other evangelists, "sat," which is no contradiction, but reveals his uneasiness. He thus attracted the attention of the maid who admitted him. She had probably fastened the door and ran back to the fire in the court, or (as was natural at that late hour) she had been relieved by another maid. She observed Peter in the light of the fire very closely, till being fully convinced, sprang out calling the attention of the crowd, "and looking steadfastly upon him said, this man also was with him." But Peter denied, saying, "woman I know him not" (Luke 22:57). But she insisted and addressing herself directly to Peter said, "Thou also wast with Jesus the Galilean." "But he denied before them all, saying I know not what thou sayest" (Matt. 26). She persisted and said again, "Thou also wast with the Nazarene, even Jesus." He denied, saying "I neither know nor understand what thou sayest" (Mark 14:68). The girl had done her work well and went tripping away, while poor Peter was left in a fit of anger. Little was he suspecting harm from this source but when it came, he fell to the ground at the first stroke of a frivolous maiden. Oh, how weak is human nature!

Peter was now too ill at ease to remain any longer by the fire; and, as if to get away entirely, strolled away into the porch and came suddenly into a second trap. He drew near the door, which was kept by the maid who relieved the former one. Peter may have been pointed out to her by her friend and so when he came near she pointed him out to some bystanders and said, "This man also was with Jesus the Nazarene." Again he denied with an oath, "I know not the man" (Matt. 26). The men then took it up and said to him, "Thou also art one of them." But Peter said, "Man I am not" (Luke 22). Here the second time Peter denied his Lord. He has added to his former sin of denial and falsehood, and oath. See how sin grows on us! This oath was doubtless the resurrection of his old Galilean habit. Oh, how old habits cling to, and come back to us!

Between the second and third denials an hour passed, during which took place the third stage of the trial or the decision, following it. At a suitable opportunity the attention returned, with redoubled energy, to Peter. One after another confidently affirmed that he was "one of them." One saith, "Of a truth thou also art one of them, for thy speech bewrayeth thee," another, "for thou art a Galilean;" a third, "did I not see thee in the garden with him?" At last, maddened with fear and determined to continue as he began, Peter began to "curse and to swear, saying, I know not the man." He turned himself loose and added bitter cursings to oaths, and oaths to denials and falsehoods.

This man was Peter whom Christ had called a rock; who so indignantly affirmed that he would die rather than deny Him; who had drawn his sword in Gethsemane in His defense. Alas, alas! "Let him that thinketh he standeth take heed lest he fall."

At this moment Peter heard the loud shrill crowing of a cock; and, too, the Lord either from an open door or window in the judgment hall, or as he was being led across the court yard, 'mid jeers and spitting, blows and rude pushing, turned and looked upon him. It brought back to his remembrance Christ's warning, although no words of rebuke or even surprise came from the Master. Either would have exposed the false disciple. The look was all that was necessary; soul met soul, and Peter felt his guilt. It was enough. Peter's false self had slipped away. The agonies of self condemnation, true sorrow and genuine repentance took hold on him, and he rushed out in the night to plead, 'mid tears, for pardon. So genuine was his repentance, according to tradition, he always wept whenever he heard the crowing of a cock, and got up mourning by morning about this time to pray for forgiveness. God grant that every one of us in the moments of our sins may look up into the loving face of our Master and have our cold hearts melted into a fountain of tears. May we have the blessed Jesus look upon us and speak peace to our troubled souls!

T. J. DUVAL.

Vine Grove, Ky.

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BAPTIST PERIODICALS

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CANADIAN LETTER.

It seems to have become the regular thing in this country to go in for special services in January, either directly following the week of prayer, or some time soon after. I have often wondered why we should choose what is generally the most stormy month in the year for these meetings, a time when many people cannot get out, however much they may be inclined to go, and when those who are not interested, and who of all others we desire to see at such services, are glad of the excuse of stormy weather to stay at home. In country districts it is essential to the success of protracted meetings that there should be good sleighing, and that we usually get in January. Conditions and circumstances vary in different places and we should be wise in selecting the best time for getting the largest number of people to the services.

We have been feeling "the dearth of conversions" in our churches, and are praying that the Lord may graciously visit us as he did two years ago when we had a general wave of blessing all through Ontario.

On a comparatively new Home Mission field at Monck three students went from McMaster Hall to spend their Christmas vacation there, and by the blessing of God under their labours a most encouraging work commenced and has continued up to the present so that they could not return to their studies when their vacation came to an end, feeling that studies or no studies the work must not be left. Quite a number of conversions have taken place, and it is expected that about 40 will be added to the church. The whole neighborhood has been stirred.

The Home Mission church at Tecumseh-street, Toronto, has been sorely in need of a new and better building for a long time, and during the pastorate of Rev. J. B. Kennedy, our energetic Home Mission Secretary, the church has made considerable progress and hoped that before long their great need might be supplied. The need has been met in an unexpected way. Mr. and Mrs. Davies have asked the church to allow them to replace their present house of worship with a new brick building as a memorial of their beloved departed daughter who was formerly a teacher in their Sunday-school. We scarcely need say that the church has very thankfully accepted this most kind and generous offer.

Rev. N. Murdoch, LL.D., pastor of the church at Waterford, has been on a Home Mission tour among the churches in Norfolk county along the shores of Lake Erie. He reports a healthy condition in the churches and most hopeful outlook. This is good Baptist ground all along the lake from Windsor to Niagara.

The Baptists in the Maritime Provinces are a sturdy lot and are making most encouraging progress. From the published statistics we learn that in the three provinces—Nova Scotia, New Brunswick and Prince Edward's Islands, there are 405 churches with a membership of 48,830. During the last year there were 2,580 baptisms. Money raised for church support, \$173,159.59; for various branches of denominational work, \$17,785.09; Sabbath-schools, 532; teachers, 3,271; baptisms, 1,396.

We have a few vacant churches in Ontario, but plenty of unemployed men to fill them. It is pleasing to note that pastors are staying longer on their field than was the rule a few years ago. Quite a number of churches and

pastors seemed to be under the impression that one year was long enough for a pastor to stay on a field, but happily longer pastorates are becoming the rule with most gratifying results. For good, steady, solid, lasting work long pastorates are surely the best. The real worth of many men is not made manifest until they have been on a field for several years, and then when their worth becomes recognized the tie is not so easily broken. The writer heard a pastor say who had served one church for thirty-six years that a long pastorate had at least one advantage, it gave time for most of the cranks in the church to die off.

THOS. W. CHARLESWORTH. London, Ont., Feb. 10

MISSOURI NOTES.

The Riverside Scripture Institute began its mid-winter session to-day, Feb. 8th, in the Curryville Baptist church and will continue four days. Among the topics, we notice the following: "Studies in the Book of Romans," J. M. McManaway; "Forming and Severing the Pastoral Relation," W. R. Rothwell; "Homiletics"—two lectures—(1) Expository Sermons; (2) Topical Sermons, James Reid; "Glorification," Bland Beauchamp; "Promotion of Spiritual Revivals," W. J. Patrick; "Regeneration," W. N. Maupin; "Theories of the Atonement," R. S. Duncan; "The Philosophy of Prayer," J. D. Biggs; "The Church," J. D. Hacker; "The Novation Period of the Church," S. H. Ford; "Paulinism vs. Judaism," N. R. Pittman. Elders B. W. N. Simms, W. A. Bibb, J. W. Million, W. F. Roberts, C. A. Mitchell and F. M. Shouse are on important subjects. This Institute is assuming interesting proportions. The meetings are held semi-annually.

Rev. J. D. Hacker's new book, entitled "The Church," is just out. The book will be up to the times, as Bro. Hacker is one of our talented divines. He is a Seminary man and is pastor of the church here, (Bowling Green) serving now his third year.

Elder B. W. N. Simms accepts the call extended him by the saints at Louisiana. It is to be hoped that Bro. Simms will do a good work at this important place. This leaves Cyrene and Grassy Creek pastorless.

Rev. S. M. Brown, in an editorial in the *Word and Way* says: "Evangelization, not education, is the supreme work of the churches. That kind of education that will in any way interfere with evangelization is no part of the work of the churches." Dr. Brown also quotes the Rev. Lyman Abbott in his formal reply to his critics as follows: "There are many persons, no doubt, who find comfort in literal interpretations of sacred texts. At the same time there is an increasing number to whom the letter and not the Spirit appeals." Dr. Brown then asks: "How are we to know the Spirit from the letter? How can the Spirit make appeal except through the letter? How can we be sure we got the inspired substance, except on the assurance of the inspired letter?" I would just mildly suggest that Bro. Brown bring Bro. Abbott to time on this issue.

Dr. A. C. Armstrong of the *Central Baptist* has a hard nut for the Mosaic critics to crack. Here it is: "We commend to the Mosaic critics the words of the Lord Jesus, recorded in John 5:46, 47. 'Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?'" The Doctor adds: "This is the severest criticism of the Mosaic critics we have seen, and

the authority is unimpeachable." Dr. Armstrong says another thing that will make many a Christian heart sad. Here it is: "The falling off in missionary contributions has compelled the Boards to withdraw or reduce their appropriations to the foreign fields, and to withhold further appropriations of new missionaries."

Bro. Pittman says in "Fragments" to *Central Baptist*: "Missouri recently surrendered two preachers to Arkansas—Rev. J. S. Kirtley, who has gone to Little Rock, Ark., and Rev. C. F. J. Tate, who has gone to Pine Bluff, Ark."

Rev. T. B. Corr, pastor at Batesville, S. C., has resigned to take charge at Richmond, Mo. So says Bro. Pittman in the *Central Baptist*.

Rev. Everett Gill, of Mt. Sterling, Ky., is now on his new field at Hannibal, Mo. Bro. Gill and I are just thirty miles apart. I hope to meet him soon.

Rev. S. M. Brown and Bro. J. M. Hunt have held a successful meeting at Kirksville. The meeting resulted in 22 additions to the church, and Bro. S. H. Morgan, an old Kentucky boy is happy.

A good meeting just closed at St. Charles with 8 additions. Rev. C. A. Mitchell, of Montgomery City, did the preaching.

The last item I shall mention in this letter is an allusion to a fact that the State Mission Board held its last meeting at Mexico the latter part of January. "It was," says Bro. Pittman, "a solemn, prayerful meeting. Doors of usefulness are wide open. Communities without the Gospel are appealing for help. Men of God are ready to go and preach provided the Board will keep the wolf from their doors. To pay the missionaries for the last quarter the Board had to borrow money."

The Lord graciously bless the dear old RECORDER. It gets better every day. Yours, etc., J. N. BARBEE. Bowling Green, Mo., Feb. 8.

On earth many go about to establish their own righteousness in order to win the favor of God, but in heaven they ascribe their whole salvation to the Lamb that was slain.

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From the Journal, Detroit, Mich.

"Disease of the spinal cord and nervous prostration, was what the doctors called it at first," Mrs. Rosa Tapley, of No. 721 Harrison Street, Ionia, Mich., said yesterday to a reporter, "but it was not long before every organ and member of my body was affected. There was a continuous beating at the pit of my stomach, my head ached on until I thought I should grow insane. I felt as if I was smothering and my legs would become so weak that I had to drop when I felt the spells coming on. As for sleep, that was out of the question, except little cat naps, for in addition to the feelings I have attempted to describe, I had neuralgia, and for six months I kept getting worse and worse, and at last was confined to my bed in October, 1894."

"I have nearly always thought it was a gripe, that I had," Mrs. Tapley continued, "though the doctor never would say so, but whatever it was it kept getting worse and worse especially my head and nerves, and I thought I should die, but I dragged on a wretched existence until about one year ago, when, while I was reading the *Detroit Journal* and *Narrative Weekly*, I saw a long account of a similar case to my own being cured by the use of Dr. Williams' Pink Pills for Pale People. I made up my mind to try these pills, and I procured a supply and began taking them according to directions."

"My experience has been most happy. My heart's action is normal, my back and spine give me very little trouble, all neuralgic and rheumatic pains have

left me. I have no headache, whatever, and after the hell that I suffered my life by comparison is now like heaven."

"I cannot say too much in praise of Pink Pills. You may use all the adulatory language of which you are capable," Mrs. Tapley said to the reporter, "and I will endorse it. I have never tired of recommending the pills to my neighbors, and my sister who is a school teacher, and had a serious time with her nerves and suffered from loss of memory, at my suggestion is taking Dr. Williams' Pink Pills and is being rapidly cured."

"Read over what you have written," Mrs. Tapley requested, and after listening attentively to what she had dictated, said: "I can sign that statement with the greatest pleasure, and when the last remark was entered the lady signed her name to the reporter's notes thus:

(Signed) MRS. ROSA TAPLEY, 721 Harrison Street, Ionia, Mich.

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

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

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## The Farm

W. F. Powers sold his farm of 110 acres near Kingston, to Sam Lackey at \$42.—Pantagraph.

Walker Bros., of Garrard, bought of a Woodford man, a fox hound for \$25, or about \$10 more than a weanling mule brings.

William Robinson bought 150 barrels of corn from W. W. Stephenson at \$1.15.—Harrodsburg Democrat.

At S. D. Clay's sale in Bourbon 31 mules sold at an average of \$67.50 and six yearlings at \$31 each.

At Stanford on court day about 100 cattle changed hands, at from 2 cents for butcher stuff, to 3 1/2 cents for a bunch of best steers and feeders.

A number of Muldraugh's Hill fruit men report that half the buds were killed during the recent cold snap, but a sufficient number left for an abundant crop of peaches.

M. B. King, of Christiana county, on December 11 put up a lot of shoats averaging 80 pounds, and fed them on skimmed milk from his creamery. He fed them milk twice a day and corn once a day and when they were weighed, 46 days later, they averaged 156 1/2, or a gain of nearly 1 1/2 pounds a day.

Capt. B. F. Robinson and Col. W. G. Anderson, two of the oldest stock dealers in the country, their combined ages reaching nearly 150 years were on Saturday's K. C. bound for Cincinnati with several cars of hogs and butcher stuff, which they bought in Garrard at 2 1/2 to 3c for the hogs and 2 to 3 for the cattle.

There was considerable demand for good cattle at Danville on Court day; the best selling at 4.10 These sold privately, but some sold publicly at 4c. There were about 300 on the market. Butcher stuff brought 2 to 2 1/2 cents; feeders 2 1/2 to 4c. Mules and plug horses were dull at any price. The crowd was fairly good.

The lamb season is now on in all its glory and farmers tell us most all that come are saved.... The wheat prospects in this county are quite poor at present.... C. Vandy sold to John Johnson, of Boyle, 29 ewes and 95 lambs for \$100.... O. P. Huffman bought of Mark Hardin a bunch of hogs at 24c, and of B. F. Dalton some butcher stuff at 2 1/2c.—Interior Journal.

Several contracts have been made for lambs to be delivered June 10th at five cents.... Brock & Railback bought of Rus Brown 80 hogs, and of Joe L. Brown, 85, weight about 175 lbs. at \$3.10 delivered in Winchester.... Some of our farmers report sickness among their hogs, not cholera, but coughing, bleeding at the nose, etc., with symptoms of pneumonia. These symptoms are probably from deep cold contracted during the recent cold spell.—Winchester Democrat.

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.  
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## THE KICKING COW.

To an intelligent person it would seem that, like the balky horse, the kicking cow is made so by injudicious treatment while young. Yet there are cases of natural viciousness, where the animal is ready at any moment to display its unlovely disposition at the expense of the other fellow. To those who handle the young cow, a few words of caution may not be received unkindly.

In the first place, it is usually unwise to allow a boy, or even a young man, to milk her. Such are, as a rule, too easily ruffled in their own temper to have sufficient patience with a heifer at the beginning of her milking period. On her treatment at first depends to a great degree her docility for future years, and the uttermost care must be taken to prevent the formation of objectionable habits at this time. The feeling of the cow toward her care-taker should ever be one of confidence and trustfulness; she should not have the slightest reason to fear a blow, or even a harsh word. She should look upon him as a friend who will not only not harm, but relieve her by removing the milk from her distended udder.

It is not to be wondered at if at first she is fearful and suspicious. The newly awakened maternal emotions cause her to mistrust harm to her calf, and when it comes to manipulating the udder, this of itself is an entirely new and strange operation—one to which she must become accustomed before she will allow a man to sit down beside her, and, without a protest, let him go to work on her teats with the energy which the average milker expends at such a time. If the young mother steps about, or in any other way manifests her resentment to this operation, she is commanded to "So!"—in no gentle term—the very tone of itself being sufficient to frighten her the more. I sometimes wonder that there are so many gentle cows; for with the treatment which countless thousands of them receive, we might naturally expect a much greater portion of them to become vicious.

The greatest stress should be placed on the old saying that "an ounce of prevention is worth a pound of cure" in dealing with a heifer, for once the habit of kicking is firmly established, the animal will kick whether there is any apparent cause for it. Indeed, it often looks to an observer as if she did it out of pure cussedness, as many a man can testify.

With some cows a strap or a rope drawn tightly around the body just in front of the udder will prevent spilled milk as well as a spoiled temper, but others will not yield to this treatment. Blows are perfectly useless, beside being barbarous and an injury to the cow. Others can be kept quiet by tying or buckling a strap or rope around the hind legs, crossing it between them. This does not allow the cow to move the hind feet, but I have seen cows get such fright from this that they were controlled with difficulty.

The best plan of all is to have a rope of the proper length so arranged as to buckle or snap around the right hind leg just at the ankle, the other end being made fast permanently to the wall or a post behind her. This holds the foot conveniently for milking, the cow being put at a "hilt" position and the strap buckled in place. If she tries to do so, she cannot get her foot forward to kick, and after a few attempts she usually give it up; and on entering her stall she will put her foot back to receive its fastening without being told to do so. It takes but a fraction of a minute to secure

her in this way against doing any damage, and there are few men who can milk a kicking cow and preserve an even temper.

There are sometimes good reasons why a cow should kick; yet this is rarely taken into consideration. Physical pain must result from sore or cracked teats when the milk is drawn; yet many a cow gets abused for showing any disposition towards resenting the injury. Keep one or more cans of carbolic vaseline in the stable, and insist that every cow with sore teats receive an application after each milking.

There is a vast difference in milkers; some are much more harsh than others. I never knew but one man who made every cow he milked have sore teats; that man was in my employ. His hands, as far as could be seen, were smooth and the nails not long; he was, moreover, one of the most rapid milkers I ever saw. Yet every cow which he milked got sore teats before he milked her very long; and if a change was made, the same thing happened to these, while the first ones got well under some other man's milking.—W. C. Rockwood, in Country Gentleman.

### CULTURE OF SPINACH.

The following is a condensation of a bulletin issued by the Rhode Island Agricultural Experiment station:

Spinach is one of the fastest growing plants; no other field crop yields salable products from seed sooner than spring-growing spinach. These plants are also capable of working both early in the spring and late in the fall. By including spinach in the rotation, one or two extra crops may often be secured from land used for trucking purposes, in a single spring. Spinach enables northern gardeners to use land at a season when it would otherwise be idle. The consumption of spinach is enormously increasing. Lean land always makes lean spinach. The plants usually spindle up prematurely if an attempt is made to grow them even on soil of moderate fertility. By beginning to cut spinach early, and thinning out the plants so that they never crowd in the row, the season of cutting from a single sowing of seed can be prolonged for several weeks. There are four types among the numerous named varieties of the true spinach which have characters more or less distinct. They are the Norfolk, the round-leaved, the thick-leaved, and the prickly seeded. Norfolk "goes to seed" earlier than other kinds. Round-leaved is of firm texture and ships well, but is not extensively grown. Thick-leaved is characterized by its rapid growth and large size. It is enormously productive and particularly valuable for a near market. Prickly seeded, as sold by seedsmen, is planted but little. New Zealand spinach is not much known; it is not closely related to the true spinach, botanically, neither is it a plant of similar habits, but when cooked it makes an excellent substitute for that vegetable, and it can be grown to perfection during the hot summer months, when the growth of the true spinach is impracticable. By starting the seed under glass in February, New Zealand spinach plants may be had that are large enough to trim when the leaf miner begins to work in the leaves of the true spinach. Mountain spinach, or garden orache, has a peculiar flavor that is not relished. Its leaves are injured as badly as those of the true spinach by the leaf miner during warm weather.

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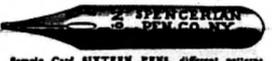
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Items of Interest.

The Georgia legislature has passed a strong anti trust law. It forbids all such combinations in the state, and prohibits all trusts outside of the state from doing business in it.

The Supreme Court of Indiana has made a decision which will make the natural gas companies more careful in cold snaps. The decision says that when a company has a monopoly of supplying fuel gas...

One of the bad features of the Nicaragua canal bill is that it directs the Secretary of Treasury to pay to the company the \$4,500,000 they have expended...

The engineer-in-chief wants Congress that there is no use in building high-class ships unless skilled engineers can be found to operate them.

Lord Roberts who made a name during the Boer rebellion, and who knows India as well as any living man, utters a note of warning...

This does not seem to us, though we may be prejudiced, exactly the right time for officials of the United States to be sending presents to the Sultan of Turkey.

A sensational paper, the Beverly Evening Times, recently said in regard to the Beverly papers: "To read those now published one would think that a large part of the world had gone to the devil..."

The German government wishes Dr. Koch to go to India to study the plague in Bombay. But according to the latest reports he declines to go.

Princess Wovha has died at her home in Zuni, New Mexico. She has lived quietly among her own people since her visit to Washington City where she held her own among the highest of society.

The insurrection in the province of Bahia, Brazil has not been put down, but is rather on the increase. They are said to have six thousand well armed soldiers, offered and drilled by European officers.

The Pennsylvania Steel Company has cut the wages of its employees ten per cent, the reduction to take place on March 1st.

If bicycles are used in the other countries of Europe to as great an extent as they are in Holland, a man on a bicycle...

If You Need A Tonic THE HORNORNS' ACID PHOSPHATE. It stimulates the stomach, nourishes the nerves, builds the brain tissue...

From whatever cause, it is lamentably sure that piety is not cultivated as it should be by precept and example in the Christian families.

Having neglected family worship and personal converse with the members of the family, the parents are ashamed to begin, and thus confess their fault.

SOUTHERN BAPTIST CONVENTION, WILMINGTON, N. C. MAY 7, 1907.

For this meeting the Southern Railway will make customary reduction in rates. This great Southern Railway system with through lines from Louisville and Cincinnati via Asheville to Wilmington...

MISS LIZZIE HARRIS, Purchasing Agent and Modiste, No. 205 Oak St. LOUISVILLE, KY. Respectfully solicits your patronage.

THE MARKETS.

Report for the Week Ending Saturday, Feb. 20, 1907.

Cattle—The receipts of cattle to-day were light and of poor quality. The Saturday dullness prevailed. The transactions were slow and no changes were reported in the early week's prices.

Extra shipping cattle, 1,400 to 1,800 lbs. \$1 15 25 Light shipping, 1,200 to 1,400 lbs. \$ 75 25

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Table listing market prices for various types of hogs, including common to medium butchers, thin rough steers, and good to extra ozen.

Table listing market prices for sheep and lambs, including good to extra shipping sheep and fair to good sheep.

Table listing market prices for leaf tobacco, including trash green mixed, trash sound, and common lugs.

LEAF TOBACCO MARKET. Report for the week ending Saturday, Feb. 20, 1907.

Table listing market prices for leaf tobacco under the heading 'BURLAY-1896 CHOP', including trash green mixed, trash sound, and common lugs.

Table listing market prices for leaf tobacco under the heading 'DARE-1896 CHOP', including trash green mixed, trash sound, and common lugs.

Table listing market prices for leaf tobacco under the heading 'FOLLOWING WERE THE SALES FOR THE WEEK END', including Year 1897, Year 1896, and Year 1895.

GOING out of BUSINESS. Sample Cut Prices. This firm is going out of business in Louisville and the "Wind-up Sale" is in progress.

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