

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI

LOUISVILLE: THURSDAY, MARCH 4, 1897.

NUMBER 13.

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

OFFICE,  
N. W. COR. THIRD AND JEFFERSON STS.

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

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DR. STORNS says that childhood is not the happiest time of life. He said to his Sunday-school teachers they should teach the children: "If you try to do that which is right and useful to others, that which is honorable for yourself, and that which is for the glory and the praise of your God, every year will be happier than that which went before it."

THE *Outlook* says of the Sunday night sermon: "Many are resorting to special attractions in the way of music and general entertainment to secure a second audience. We venture to dissent. Whenever the sermon is given the most prominent place in the evening, and the work put upon it is as great, if not greater, than in the morning \* \* \* there is no difficulty about a congregation."

GEN. BOOTH, of the Salvation Army, went to see Mr. Gladstone. The latter asked many questions, among them what was the income of the Salvation Army. Gen. Booth said he could not answer definitely, but he knew it was something over \$5,000,000. At the close Gladstone said the Salvation Army was more autocratic than the Catholic church, and it would be necessary to go back to the days of the Tudors to find anything to equal it.

DR. BRUNDAGE, the Unitarian, has made comments on Dr. John Watson's "life creed," which must be stinging lashes to the latter's sense of honor. He reminds Watson that as a Presbyterian minister he has solemnly bound himself to the Westminster Confession of Faith, which contains, among others, the doctrines of the deity of Christ and the vicarious atonement. These are not found in Watson's "creed."

PROBABLY the sorriest man that he "spoke out in meeting" in the United States is Rev. J. W. Young, Northern Methodist. He attributed the falling off in missionary collections to the presence of the Woman's Societies, saying that in 800 churches where there were such Societies the gifts of the churches to the Boards had fallen off \$30,000. For this he was neatly and dexterously scalped by Mrs. Baldwin in one of the finest pieces of his kind ever written. It is cold comfort to him to think that facts are with him. What he needs is arnica.

DR. W. C. BITTING is given to looking at the bright side of things, but he thinks that the whole truth in regard to disagreeable facts is better than deception by concealment. We have had glowing accounts of the interdenominational missionary rally in New York City, and long extracts from the eloquent speeches. In the *Standard* Dr. Bitting says the rally is very generally considered an entire failure, the attendance being very small. In one district where 45 churches had been invited, there was an audience of 250; in another of 150. In the "great rally" Carnegie Hall was not one-fifth full.

## DR. WHITSITT'S "QUESTION."

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

Professor of Church History in Newton Theological Seminary.

### IX.

But especially significant is the "*Bekentnisse van Beiden Sacramenten*," issued by Rothmann and his colleagues at Munster in 1533, which Dr. Whitsitt characterizes as "in some respects a singular performance," and which Prof. Scheffer sums up as teaching that "baptism signifies an immersion, or sprinkling with water." This confession, which even Cornelius, the most industrious and able explorer in this field, had not yet seen when he wrote in 1851, is given in the work of Bouterwek before mentioned (pp. 6-8). Unwilling to trust to my own impressions as to its meaning, I have appealed to my accomplished friend, Prof. P. H. Steenstra, of the Episcopal Divinity School at Cambridge, a native Hollander, and am indebted to his kindness for a translation which I give in *ipso verbis*:

"What the word *doop* means. Every Deutsche knows, of course, the meaning of *doopen* (to dip), and consequently also that of *doop* and *doopsel* (dipping). *Doopen* is as much as to say to dip or immerse in water, and *doop* is as much as a ducking in or besprinkling with water. Now, this word *doop*, by reason of its natural signification, may be used of all and every kind of dipping. But in the Christian sense there is not more than one sort of dipping in water that can be called *doop*, which is when a person is dipped according to the command of Christ; otherwise, if it be done in a manner, or with intent differing from what Christ and the Apostles practiced, it may literally or naturally be called a *doop*, but it can never be regarded as *doop* in the Christian sense; for all dipping in water is in fact, and may be called *doop*, but only that which is done according to the command of Christ is the Christian *doop*.

"What *de doop* (baptism) is. . . . It is a small matter that I be plunged into water. Indeed, it is of no benefit to the soul that the filth of the flesh be put away; but the certain announcement of a good conscience, the putting off of the old man, the laying aside of the lust of sin, and endeavor henceforth to live in obedience to the will of God—on this salvation depends, and this is also that which in baptism is acquired. . . .

"The dipping, as the Apostles write of it, and also used the same, is to be performed with this understanding. They who are dipped are therein to confess their faith, and, by virtue of this faith, to be disposed to put off the whole old man, and henceforth to live in a new conversation; indeed it is on this condition that the dipping is to be received by every candidate—that he, with the certain announcement of a good conscience, renewed and born again through the Holy Ghost, will forsake all unrighteousness with all works of darkness, and will die to them. And, accordingly, the dipping is a burial of the old man and a rising up of the new man; likewise a *doop* into the holy church, and a putting on of Jesus Christ.

"There are some who . . . make of the dipping a sign of grace; but this can be proved by no Scripture; that the dipping was intended to be the true token of grace. . . . But, well, be it so: let the immersion in water be a sign; we hold, however, that the water does not bring anything more with it, but that it is an external sign. But we pray thee, then, what is the use of the sign, where the reality which is signified is not present? He who gives or receives the sign of anything without regard to the reality, is he not a traitor? The kiss is the sign of friendship. Judas gave the sign, and had not the reality; how did he fare!

Likewise, when one receives a troth-penny, accepts the right hand of his friend in token of fidelity, if, in fact, he be found untrue, having not the reality of the sign (which is truth) in his heart, dear friend, wouldst thou think of such a man? \* \* \* and for what wouldst thou value such a sign? . . . Accordingly, whoever would rightly bring the external sign must assuredly bring the inward reality along with him: otherwise the sign is false, useless and worthy of condemnation. . . .

"Well, then, to be brief, and to reach a conclusion as to what *de Doop* is, we say, that the dipping is an immersion in water, which the candidate desires and receives as a true token that he has died to sin, has been buried with Christ, thereby rises to a new life, thenceforward to walk not in the lusts of the flesh, but obediently according to the will of God. They who are thus minded and thus confess, the same should be dipped, and they also are rightly dipped, and thus assuredly receive forgiveness of sins in the dipping, and also admission into the holy church and the putting on of Christ. And this comes to the person dipped, not by virtue of the dipping, nor yet because of the formula employed, "I dip thee, &c.": neither by reason of the faith of the fathers and of their uninvited vows and suretyship—it comes to him through his own knowledge of Christ, his own faith, and because he of his own free will and heart, through the Holy Ghost, puts off the lusts of his flesh and puts on Christ. And this is briefly what *de doop* is, and to whom it should and may usefully be administered.

" . . . After that this gateway was thus destroyed and opened to everybody, the holy church also was desecrated and injured; and it is to be expected that the holy church itself also will never be able to reach her glory, unless the gateway be built up, and be judged and cleansed of all abominations."

"This confession," significantly adds Bouterwek, "makes the impression through out that it indicates the purpose of its authors to walk uprightly according to evangelical truth." It seems incredible that its clear distinction between the broader *etymological* signification of the word *doopen*, and its single and exclusive *Christian* use, accompanied by so elaborately detailed explanation of its specific symbolism of burial in its Christian use could have been simultaneously repudiated by the voluntary substitution in practice of the illegitimate modifications condemned in it.

I conclude, on the whole, that since the early Anabaptists knew as well that baptism, according to Scripture precept, was "dipping," as that it belonged to believers only, since they were ready to die rather than surrender the literal command of Christ in any known particular, and since the relinquishment of immersion was everywhere slow, reluctant, and under priestly sanction only, there is a tremendous presumption against their voluntary disloyalty in this particular. This presumption is confirmed by the uniform tone of their literature, wherever it has become accessible. Conflicting, or rather locally differing, accounts of actual practice are given. But all the accounts we have are from bitter foes, and give us but straggling glimpses of casual incidents in a movement that was as necessarily elusive in its inner life as it was widespread and irresistible in its profound sweep beneath the superficial phenomena of the time. It could not have been ignorantly that Bossuet (as cited by Stannett in his answer to Russen, 1704,) asserted, that "neither we nor the pretended Reformed hearken to the Anabaptists, who held immersion to be essential and indispensable."

Let us remind ourselves, in conclusion, that the only question under consideration is whether sufficient new evidence has been

produced to overthrow a long established, and presumably justly established, opinion. It is not for the holders of that opinion to produce "indubitably established instances" of early immersion. The truer their opinion the less able would they be to do this; for if immersion was the uniform and well known practice of a people no one would think of noting that as the form used in particular cases. Silence might as well be due to the universality as to the absence of a custom.

I cannot discover, in the English documents appealed to, any satisfactory evidence not already long known to English scholars, nor any adequate reason for reversing their judgment upon the subject. I am impressed, on the other hand, with the circumstances that while non-Baptist German scholars, as the mists roll away, are discovering that the Anabaptists were the real originators of the Reformation at large, non-Baptist American scholars, like Dr. Griffin, feel compelled by a like study of the original sources to say that "The history of the English people from 1530 to 1550 is nearly identical with the history of the foreign and native Anabaptists in England." From them, he affirms, came Congregationalism, the chief element of Cromwell's army, the first Bible translations from Greek and Hebrew into English, and "probably three-fifths of the settlers of New England." Until the testimony, now only beginning to be heard, shall have been fully introduced and weighed, and shall compel a contrary admission, I cannot persuade myself that these men who were so ready to die rather than depart from rigorous adherence to one side of Christ's command would voluntarily and recklessly abandon it on the other.

The only lasting conquest comes from realizing that it is never safe to stop fighting. There is a deep lesson in that sentence in Luke's account of Jesus' temptation to the effect that the devil left him for a season. No doubt the victory in the wilderness made all subsequent struggles with Satan easier, but, if our Lord were truly human, he must have been often approached by the tempter throughout all his years on earth. Sometimes, it is true, God honors a man's heroic endeavor to free himself from a certain besetting sin by permitting him to rise above the fear of ever again becoming a victim to it. At the same time, the testimony of men who have fought and mastered the drink devil is that, even years afterward the old passion would suddenly recur with almost overwhelming force. The selfish principle in us has so many roots and branches that when one is killed another shoot is likely to appear. The proper attitude is one of humility and vigilance, not of boasting and fancied superiority to temptation. Nearly every Christian who has dealt with his besetting sins at close range can bear witness that the evil thing in us which we thought we had entirely vanquished returns in the most unexpected ways and places.—Sel.

The fact of our being heirs of God and joint heirs with Christ proves that all things are ours. Are there crowns? They are mine if I be an heir. Are there thrones? Are there dominions? Are there harps, palm branches, white robes? Are there glories that eye hath not seen? And is there music that ear hath not heard? All these are mine if I be a child of God. "And it doth not yet appear," etc. Talk of princes and kings and potentates! Their inheritance is but a pitiful furl of land; but the broad acres of the Christian cannot be measured by eternity. He is rich without a limit to his wealth; he is blessed without a boundary to his bliss.—A. W. Bradford.

PROF. H. H. HARRIS AS A TEACHER.

BY PRESIDENT EDMUND HARRISON.

To intrude into the sacred precincts of recent bereavement with curious speech has always seemed to me ill-timed and unfeeling, but when a man departs from us whose character and conduct have been such that his life has been a benediction, not only to his family and friends, but also to the world, we may, without violation of delicacy, present, at least, the more striking features of his excellence that others may catch inspiration for further good.

In compliance, therefore, with your request, I send you this brief tribute to the character and worth of Henry Herbert Harris, whose death we all so deeply lament. This is indeed a sad privilege, which long and intimate association gives me, to hold him up as a model for all to follow, who aspire to the great office of teaching truth and righteousness, and guiding men to make the most of time and talents.

I first met with Harris when we were students at the University of Virginia. We were in several classes together. My name followed his on the roll of Dr. McGuiffey, the great teacher of mental and moral philosophy, and so when the Doctor called on "Mr. Harris" (which he seemed to find pleasure in doing whenever any difficult matter was under consideration) I instantly put myself on the alert lest I myself might be caught "off guard" at the supreme moment. Thus, my close attention was always given to Harris' answers to Dr. McGuiffey's searching questions. It soon became evident that there was no man in the class who possessed a clearer, stronger, more penetrating mind than did he. His grasp of a subject was comprehensive and tenacious, and his interpretation was always lucid and complete. Even then it was a pleasure and inspiration to hear his clear-cut and pointed answers and explanations. Of course a man with such a mind availed himself freely of every facility for improvement offered by the University. He was soon first among the first, and achieved the highest honors the institution had to confer. He went forth under the prophecy of that eminence and usefulness which he so rapidly attained.

It was not until we were associated as colleagues in Richmond College, Virginia, in 1866, that we became intimate personal friends. The civil war had swept away that institution, leaving only the grounds and building. The trustees, with the promptness and zeal that were as adacious as commendable, determined in 1866 to reopen the college and start it at once on a career of usefulness. Their minds instinctively turned to H. H. Harris, an alumnus of ante-bellum days. They elected him Professor of Greek and German. He was exactly the kind of man the emergency demanded. Thus in the midst of difficulties, aspirations and hopes, Prof. Harris began his career of teacher in Richmond College, where he had taken his first lessons as a college student. For twenty-nine years he labored here with lofty purpose, unselfish devotion and consummate ability and skill, adding constantly to his rich store of knowledge and extending his influence and fame far beyond and into divers fields. Throughout these years of toil, growth and success, I observed him daily, and now, as I review the scenes of the past, I do not hesitate to record that to Prof. Harris' wise and timely words, acts and influences, was due, in no small degree, the rapid resuscitation of Richmond College, its thorough course of study, wide extended usefulness and well-deserved reputation. He walked worthy of his high vocation. He loved his work and never lost sight of the obligation to do his best for the good of all concerned. Nor did he confine his powers within the limits of his own special department, but expended his ability in every direction that could contribute to the welfare and prosperity of the college, and to the growth and power of Christianity. There was no sphere of Christian labor into which he did not enter with zest and zeal, proving himself always a wise counsellor and a good leader. I must not, however, though the task would be pleasant to me and not without interest to many, suffer myself to go further into the wider field of Prof. Harris' usefulness. I desire now to speak of him only as a teacher. The Roman bard truthfully sang: "Poeta nascitur non fit," but I have often thought that with equal truth

and for like reasons it might be said, "The teacher is born, not made." Certain qualities absolutely essential to good teaching are innate. Henry Herbert Harris was born teacher. Nature had given him richly the endowments that would fit him for this high duty. His mind was clear, strong, inquisitive, penetrating, discriminating, logical, truth-loving and constructive. His disposition was noble, kindly, helpful, sympathetic. He had all of his powers well in hand, and could direct them with Christian devotion whither he chose. Prof. Harris loved his professorship. He did not regard it merely as the means of making a living and winning a reputation, but rather as the arena whereon he was to prove himself a true man, the peer of the most skilled and conscientious in educating the mind, moulding the character and shaping the destiny of human beings. Thoroughly trained, scholarly, self-reliant, brave, self-poised and full of energy and holy ambition, he entered into and prosecuted his work with controlling devotion to truth, and with intense interest in the intellectual and spiritual growth of his students. He had a true conception of the dignity and responsibility of the teacher's position. There was no sham and superficiality in his mental make-up. He went to the bottom of the question in hand, and would understand, as thoroughly as might be, what had to be taught. Clear-cut, keen and incisive were his powers of analysis and synthesis, and they enabled him easily to conduct the pupil through the mazes of difficult thought into the pleasant realization of delightful possession. His method was not merely to tell the student, "It is so," but to point out clearly "how it is so, and why it must be so." Not bare statements, but principles and processes, not results only, but causes as well, were the potential elements which he wrought into the minds of his pupils. He did not pour into them (so to speak) as from a full vessel, but he stimulated their thirst and showed them whence and how they might draw. To change the figure, he carried them into the mine of truth, pointed out the rich deposits all around, stirred their desire to possess, and then taught them how to use with skill the implements at hand and made them know that success depended entirely upon their own honest and constant work. Prof. Harris knew, and made others know, the difference between education, information and learning—valuable each, but most valuable and effective when in their proper correlation. With him there was no confusion of thought, no hasty generalizations, no servile re-echoing the dicta of "authority," no "ex cathedra" utterances. Modestly, yet with consciousness of strength and manifest reservation of power, he presented what he had to say, and with gentle art engaged the attention and elicited the thought of the listeners. Deftly, too, could he put his finger exactly on the difficulty which barred the student's progress, and, with that sympathetic touch which always marks a real teacher, he would remove the obstacle or else gently lift the learner into the way of truth. Prof. Harris, beyond most men, was given to illustration. He was, indeed, an adept in this field. His imagination was strong, facile, sensitive and chaste, making him a master of figures of speech. His skill in picturing truth, in making an argument visible, was superlative, and gave freshness and piquancy to his speech, beauty and cogency to his writing. When necessary he made timely use also of sarcasm, of which he was no ordinary master. His shaft sped with lightning flash to its object and usually had the desired effect. In the professor's chair, on the platform, in the pulpit, in the chamber of counsel, at the editor's desk, in the Sunday-school class, in social life, and especially within the sweet retirement of home, Henry Herbert Harris was a strong man, a humble Christian, a true friend and a wise counsellor, whom we can never forget. His influence and usefulness will continue.

Bethel Female College, Hopkinstville, Ky.

HEAVEN is. Already its atmosphere touches this lower firmament; already the heavenly-minded breathe its air. The same love throbs in their hearts that stirs in the souls of those who have passed on beyond all mortal hindrances. A little while, and the realities in which they both live will be fully unveiled.

• OLD FRIENDS.

BY THEODORE L. CUTLER, D.D.

It takes a great many new friends to make one old friend. Friendship is not like asparagus—a plant that shoots up in a night and is then ready for the knife. It is rather like the hickory or the oak, of gradual growth and solid fibre. As it is the wood which has been "seasoned" by long exposure to wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow. An eccentric old man in London hung out an auctioneer's red flag over his front door; he said that he did it to "weed out the false friends who would make off if they thought that he had come to bankruptcy." A rather sharp stroke of humor was that device; and there are quite too many who are ready to halt their carriages before the door of a fine mansion but who have very few bye-streets and backlanes on their visiting lists. Prosperity breeds friends; adversity tests them.

A genuine unselfish friendship sweetens and mellows by age. A true, honest face becomes dearer the longer it is looked at; just as a loving pair become more beautiful to each other when they reach the milestones of their "golden wedding." One of the best antidotes to pessimism is the cordial grasp of the hand by a long-tried friend; it renews our faith in human nature. In spite of Adam's fall, and its disastrous consequences, this old world has many a foretaste of heaven in it when love lights its pure sweet flame on the altar of the heart.

One of the best tests of friendship is the willingness to point out our mistakes, and to deal faithfully with our sins. Blessed be the friend who makes us to see and to feel our faults! What a sharp contrast the inspired Book draws between the treacherous "kisses of an enemy," and the "wounds" of a true friend who applies the lancet to the diseased spot in our character! That is the way that our adorable and loving Saviour deals with His redeemed ones. He saith, "As many as I love I rebuke and chasten;" and He never loves us more than when He is applying the pruning knife to the vine in order to let the rich clusters ripen. My own experience has been that the very best way to ensure the respect and affection of those whose friendship is worth the most, is to offer frank and loving criticism when conscience prompts it. I once wrote such a frank criticism to a very distinguished clergyman in regard to what seemed to me to be a painful defect in one of his sermons. Instead of awakening his resentment it drew forth a cordial response, and kindled a friendship that grew warmer until the sad day when I followed his remains to their burial in Westminster Abbey. We ministers make a grievous mistake when we shrink from a plain, tender, faithful dealing with the faults and sins of those who are committed to our care. "Son of Man, I have made thee a watchman; give them warning from Me;" that is the divine injunction to all ministers to be faithful to the souls of their flock. There will be a great many blessed renewals of friendship in heaven, and none will be sweeter than that of pastors and the souls whom they have led to Jesus. They will be our "joy and crown."

What a beautiful and even sublime idea of friendship is afforded us when our divine Lord says to His followers, "Ye are my friends!" He does not regard us as slaves or even as hired servants. He chose His twelve original disciples that "they might be with Him;" He opened God's thoughts to them, and took them into His intimacy. That same Jesus honors us poor, weak creatures in these days; He takes us into His companionship, offers us His escort, promises us His presence, helps us on the journey, and intercedes for blessings that we need. Dearer does He become every day; and when a pilgrim who has walked with Him for forty or fifty years reaches "Bethel land" he thinks of his Saviour as an old, well-tried, ever-faithful and almighty Friend.

This sublime idea of a divine friendship is in my mind to-day as I sit in grateful meditation about the three-score and fifteen years of my own humble life-journey. Before me lies a large pile of letters from dear old friends—called forth by the occur-

rence of a birthday, the knowledge of which had become more public than I had sought. As I read over these epistles, so sweet with the aroma of affection, I thank God for them, but they make me ashamed. I can appreciate the feelings of Dr. Charles Hodge at the celebration of his semi-centenary in Princeton Seminary, when at the close of the congratulatory addresses he said: "Brethren, I never felt so mean in my life." To as many of these kind friends as read these columns every week I have no time to send personal acknowledgments. I can only say to them—brethren and sisters in Christ, I thank you heartily; the time is short; let us be up and doing; the Judge is at the door; what we can do for our Master and fellowmen, let us do quickly! Then by His grace we may be old friends in heaven.—Interior.

THE DIVINE COMPANION.

"Make Christ your most constant companion." Be more under His influence than under any other influence. Ten minutes spent in His society every day, ay, two minutes, if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a keynote; let Christ set it. Yesterday you got a certain letter. You sat down and wrote a reply which almost scorched the paper. You picked the cruelest adjectives you knew and sent it forth, without a pang, to do its ruthless work. You did that because your life was set in the wrong key. You began one day with the mirror placed at the wrong angle. To-morrow, at daybreak, turn it toward Him, and even to your enemy the fashion of your countenance will be changed. Whatever you then do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the same, your judgment may be unchanged; but if you try it the ink will dry on your pen, and you will rise from your desk an unavenged, but a greater and more Christian man.—Henry Drummond.

We should consider seriously the great warning of our Lord, that for every idle word that men shall speak they shall give account in the day of judgment. "Idle words" are words that are spoken carelessly, indolently, without any moral effort to avoid sin; if they are sinful our moral insensibility to their sinfulness will be no excuse for them. These are words against which Christian people have to watch most carefully. When challenged about them they say they never thought that what they said would do any harm; but it was because they never thought, that their words were idle words. They say they never meant any harm, but they did harm; and if they had considered what they were saying they would never have said it.

And if for "idle words" we must give account in the day of judgment—and Christ himself, who warns us, will be the Judge—much more shall we give account of words which are not idle, careless, thoughtless; but which are deliberately false, uncharitable and revengeful. And even if, through God's grace, we are not shut out of the city of God, false words, uncharitable words, revengeful words, idle words, that pained and wronged other men, will impoverish our eternal reward and lessen our eternal joy.—Dale.

THE Rev. John Robertson, at a recent rally of Christian workers in Philadelphia, made what the *Presbyterian Journal* calls a sharp thrust at modern methods of inducing men to attend church services. He said that in a certain Scottish community a backsliding Andrew was waited upon by his minister. As he happened not to be at home when the minister called, his wife was asked if she knew of any way by which her husband's attendance at church might be secured. She replied, after a little hesitation: "Yes, there is a way, a very certain way." "Well, what is it?" "Just put a muckbin of whisky and a pipe of tobacco at the end of the pew and you will find Andrew there every time." Dr. Robertson seemed to think that many ministers nowadays, in seeking to augment their church attendance, were working along the same lines. He evidently disapproves of all tobacco and toddy methods of raising a congregation.

DR. CHRISTIAN AND HIS BOOK.

BY J. H. SPENCER, D.D.

Dr. Christian's book, "Did They Dip?" has already become famous. But it may be interesting to the reader to know something about its now distinguished author. And as God honored me as an instrument in leading him to Christ, and into a Baptist church, I may be accused for saying a familiar word about the brilliant young historian who has shown himself abundantly able to refute the wild assertions of such claimants to historic lore as Dexter, the leader in the new perversion of Baptist history. My narrative may also prove a useful lesson to ministers and churches which have become discouraged over their failures to lead sinners to Christ. But to the narrative:

On Nov. 20, 1870, I reached Campbellburg, Ky., and commenced a protracted meeting with the Baptist church there, under what appeared to be extremely adverse circumstances—bad roads, deep mud and heavy rains. During the beautiful autumn weather, that had preceded three protracted meetings, covering a period of about six weeks, had been held with the different churches in the little village, and had all proved failures as to visible results. Christians were much discouraged, and their faith had almost entirely failed. For about ten days our meeting seemed destined to the fate of the three that had gone before. The people began to ask me when I was going to break up the meeting. My prompt and energetic reply was uniformly: "I didn't come here to break up a meeting, but to hold one." I began to speak of my agonizing prayer for success. At last the light began to dawn, and the power of God became manifest among the people. Our meeting continued till the 18th of December. I think there were about forty baptized. Among these I call to mind two ladies, apparently about fifteen years of age, who were called "Johnnie" Christian and Arthur Yager. The latter is now the learned Dr. Yager, of Georgetown College, and the former is the able pastor of East Baptist church, Louisville, Ky., and the well known author of several popular denominational books.

Johnnie Christian's parents belonged to the Campbellite fraternity, and, young as he was, he was immediately brought into controversy with members of that sect. The dispute was carried on for a considerable time in writing. This not only familiarized the earnest young student with the Word of God, from which he drew his arguments, but also gave him an early training in close thinking and correct composition. His excellent parents were not too sectarian to be proud of their brilliant boy, and to afford him the opportunity of obtaining a good education. His mother was naturally very desirous that he should join her church. But when she saw that his mind and conscience were fixed, she gave her consent for him to unite with the Baptist denomination of which her German ancestors had been honored members. And after he had been received by the Baptist church at Campbellburg, she came to his aid, and said to her young son: "I want you to make the best you can of him." It was the mother's heart that spoke, and we felt its power.

After he had graduated from Bethel College, having been set apart to the Gospel ministry, he devoted himself to the work of his holy calling in some of the more Southern States. He was called back to his native Kentucky. But he never relaxed the close application to study and painstaking investigation to which his Teutonic extraction prompted him. For about twenty years he has made baptism, with its history and kindred topics, the subject of his study. Meanwhile, he has gathered a library of rare books and manuscripts on these topics, that is probably unrivaled by any private collection on the Continent. God never has a work to be done in defense of his truth and honor without having prepared an instrument to accomplish it. Christ needed to build, perpetuate and defend against the gates of hell, not merely his truth, or his disciples, but his Church. This was equivalent to declaring that the time should never come when his church should not exist. But there can be no true church of Christ without the true baptism of Christ—never immersion. No, therefore, that there has been a time since Christ built his church when there was no believers' immersion, is equivalent to saying that Christ had no church during that time, that the gates of hell had prevailed against it, and blotted it out of existence. This was to dishonor the Son of God, and make his word void; and this would be precisely the effect of the new teaching on Baptist history, or, rather, the perversion of all church history, if such teaching should be received.

It was to refute this position, so injurious to the reputation of the Baptist denomination, that our brilliant young historian published his new book, "Did They Dip?" We had few men, if any, better equipped in every way for such a work. In addition to his own extensive collection of historic materials, he sought and obtained access in person, to the great public libraries in the Eastern States, and, through his agent, to the more extensive collections in England, and culled from them whatever could be found that would aid in his work. He spared no labor, no pains, no expense to produce a book worthy of the subject he treats. Let none of us forget his sacrifices in defending our cherished history.

As to the book itself, I need say but little, as it has already been endorsed and highly recommended through the press by many of our most competent writers. It seems to me a most thorough refutation of the perversion of Baptist history, and it is a most valuable addition to our too scant literature on that subject. We need the means of defending the truth of our history, as well as of our doctrine. And, happily for us, a great opportunity has been furnished us with a weapon of defense that is ir-

refutable. Let no Baptist who loves his denomination and its sacredly cherished doctrine and practice, and especially its eighteen centuries of eventful history, written in fire and blood, be without Dr. Christian's book. Let it be in the hands of all true Baptists, and let it be in the library of every Baptist Sunday-school. Eminence, Ky., Jan. 1897.

SECTARIAN APPROPRIATIONS.

Men love to play the tyrant. Tyranny always dies hard. Driven from one inroad it lodges itself in another. Victories won have to be repeated so often that it has grown into an adage that "eternal vigilance is the price of liberty." What is true of political tyranny, strange to say, is more true of ecclesiastical or religious tyranny. It never relaxes its grasp. It subsidizes, mercilessly and incessantly, all possible agencies for accomplishing its ends. Allying itself with selfishness, ambition, cupidity, fashion, social customs and prejudices, literature and law, it is able to bring into being, under false assumptions or possessions. Take, for instance, the Establishment in England, which must not be identified with the Anglican church. In the course of two centuries it has been compelled, by public opinion, liberal ideas, better understanding of the New Testament, to surrender much of what it has claimed of Divine Right and yet defeat has only increased the offensiveness and injustice of its claims. In hostility to freedom, in power of resistance to liberal ideas, in upholding sacerdotalism, in corrupting and sectarianizing public opinion, in making bigotry a matter of principle, in existing clericalism, it is, and has been next to the hierarchy of Rome.

Its most recent and dangerous attempt in England is to get control of the children. "The Society for promoting the education of the children of the poor in the principles of the Established church," states in its annual report that the National School exists in order to secure that the Anglican religion shall be "the first and chief thing taught to the poor, according to the Liturgy and Catechism provided by the Church." To accomplish this it seeks to control education so as to include religious instruction, as defined and interpreted in its constitution and resolutions.

In 1870 an Education Act was passed, largely increasing the Parliamentary grants to schools, but retaining the limit that such grants could never exceed the local income of the schools. The Act practically set up two rival systems of schools, allowing the people in every school district to choose between the Voluntary System and the School Board System, and the Act by the Education Department has been so construed, in the interests of the Establishment, as to restrict the opening or enlargement of the Board Schools. It should be stated that the Voluntary Schools are church schools administered as such, whose teachers must conform to the church, while the Board Schools are allowed only where existing schools were not large enough. These are non-sectarian, and are largely patronized by Non-conformists, although, as education is compulsory, the State crosses a large number of Non-conformist children into church schools. In a Board School, all the churches stand on equality. What is allowed to be taught is common to all; what is forbidden is the teaching which belongs exclusively to every one of them. On many School Boards the Churchmen have secured a majority, and it is only in these Non-conformist teachers are allowed. There is no equality in the system, but it is the best that could be extorted in a country where the Establishment rises with such unrelenting despotism.

The Act of 1870 being unsatisfactory to clerical influence, the Education Act of 1880, which the education bill was introduced, modifying the former law so as to give greater preference to ecclesiastical organizations by establishing and maintaining such institutions at public cost. The bill was highly controversial and reactionary, and encountered such opposition that it was abandoned. The snake was scotched—and without any increase of local contribution. It is asked that the poor shall be "educated in the principles of the Established church," but nothing in return is conceded. The newly-introduced education bill jealously guards, and also extends, the rights and privileges of established Churches, but neither recognizes, nor proposes to remove the grievances of Non-conformists. One Churchman says "the real object of the present struggle is to secure larger grants from the State, and yet to hold on to the exclusive denominational management of schools and the exclusive denominational parochial schools." The best accounts from London are to the effect that the new bill, "a Church of England Scheme, and not a National Scheme," introduced by Mr. Balfour, has awakened much opposition from Unitarians and Catholics, as well as from Liberals. Indignation meetings are held every where, but the Establishment is in the saddle, and, morally, House of Lords, the fashionable world, the leading newspapers, and will only surrender when there is not the remotest chance of holding on to privilege, prerogative and power.

Those who sustain or acquiesce in sectarian appropriations among Indians, or municipal grants for parochial schools, or churchable institutions managed and controlled by churches, may learn instructive lessons from the history of England. KIPPIN.

WHEN He takes your work away and bids you no longer to do good and obedient things, but only to go good, and obey, that is, that the death of faith. That may be faith's transfiguration.—Phillips Brooks.

THE SAFETY OF THE CHURCH.

The church was established by its great Head to accomplish a definite work in the earth. It will not close its existence until the object for which it was organized shall have been secured. It is to be the means of banding together God's people, for their own spiritual benefit, and for united work in bringing the world to Jesus Christ. The church must be evangelistic if it would be evangelical; it must be missionary in order to the own firm establishment. It must go in order to stay. It must bring others to Christ in order to live near to Christ. And it will continue in soundness of faith, and in vigor of life, and in persistency of effort, because it is under the direction and control of the Holy Spirit.

Anxious thoughts may sometimes arise as to the possible outcome of the church, but these arise from a failure to grasp the truth that the Holy Spirit is directing its life and work. There have been lapses from the faith by some in times past, and the question arises why there may not be some possible vicissitude when all shall fall away and the church perish. And the answer comes that the security is in the inflexibility of the divine decree and in the presence and power of the Holy Spirit. There have been persecutions in times past which have almost destroyed the church, and the question arises whether there may not be some possible future persecution, world-wide and relentless, that shall entirely obliterate the church. But we may confidently answer that there will not, for God has a covenant that will stand, and the Holy Spirit is in this world saying to the powers of the air, "Here shall the proud be stayed."

We believe, actually, in the Holy Ghost. We are not content to repeat this simply as part of a creed-statement, but we do believe, positively, in the personal presence of the Holy Spirit in his church, and in his superintendence of its work. There have been times when great dangers of false doctrine or false leadership has threatened the very existence of the church, but the danger has been escaped from, and because the Holy Spirit has guarded the interests which were brought by the blood of Christ. There have been times when the church has been in danger of craft to destroy the church, but they have failed, and they always will, and always must fail, because the Holy Spirit makes the promise sure, by his presence, that no weapon formed against it shall prosper.

Let us love the church, and let us show our love by our concerted efforts to advance its interests. Let us make it our home and find our dearest associations and joys among the people of God. Let us guard its vital principles, and defend its divine truths, and stand fast in our glorious heritage. But let us remember that it is God's church that he loves it far better than we do, and that because he lives, he shall live, and he shall have perfectly accomplished the purposes for which he called it into existence.—Herald and Presbyter.

FOR THOSE BESET.

"I know where thou dwellest" where Satan sits in wait for those who are beset with hindrance and temptation. "I know" saith the all-glorious Lord, "where thou dwellest. I know for I have lived there, where the scorner sits, and all that the heart holds dearest is ridiculed, and all the dearest and deepest convictions of the soul are mocked. I know what it is to be 'beset'—to have efforts to do good mistaken and misrepresented." From within a depth of lonely darkness, from what incessant strain of temptation, comes this "I know." Think of that life at home, how He came and went, ridiculed, suspected, condemned; think of all that lies in the words, "Neither did His brethren believe in Him." "I know" saith the Lord, "where thou dwellest when Him and them! The Pharisees—the most respectable and religious people of the day—said that He cast out devils by the prince of devils. Think of Him plucked by hunger and parched by thirst, and the tempter hanging beside Him with horrid whisper, "Command that these stones be made bread." Think, as He wrought that supreme miracle of the world's redemption, the putting forth of infinite love and infinite endurance, how He is met with the terrible cry of scorn: "He saved others; Himself He cannot save." "I know," saith He to the tempted, "I know where thou dwellest."—Hugh Price Hughes.

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.]

OLD COMRADES. By Agnes Giberne. Boston: A. I. Bradley & Co. 12mo, 218 pp. Price \$1.00.

Two colonels in the British Army had been close friends, but some misunderstanding had broken the tie. One was more unforgiving than the other. And the one who refused for reconciliation sent the other a Christmas card. No acknowledgment of any kind was made till the next Christmas came, when he received back the same card. Thus year after year the card passed between them, but they came no nearer together. At last a family, the other had lost his wife, and was left with a only daughter. In the good old days of friendship he had given her daughters the same name, Dorothea.

Dorothea Tracy, the only child, came home from school to find her father a self-centered book worm in straightened circumstances. How he warmed his cold heart and made peace between the old comrades, is told in the story,

which ends with the marriage of the two Dorotheas to two brothers. A wholesome story.

MOTHER COBB, OR SIXTY YEARS' WALK WITH GOD. By Mary Weems Chapman. Chicago: G. D. Arnold, 104 Franklin Street. 357 pp. Price 75c.

We read the first chapter and found it pleasant enough reading. It gave a brief account of the birth and early life of Eunice Parsons, her marriage to Whitman Cobb, her conversion and joining the Methodist church.

But the second chapter was more than sufficient to satisfy us, and left us without the slightest desire to read another line. That chapter gives an account of her seeking "holiness," not by growth in grace, but by a sudden exercise of faith. And it represents that she was promised sinless perfection by the Lord if she would only consent to wear blue calico as her only dress the rest of her life. We closed the book, hoping that her friends in the next chapter sent her to a lunatic asylum.

A CAPE ANN CHRONICLE, OR LILY'S GARDEN. By Mildred Scarborough. Philadelphia: American Baptist Publication Society. 12mo, 192 pp. Price 90c.

A pretty and interesting story of one summer. Lily is a perfectionist, and her love of money grows and is a root of all sorts of evil in one's heart, leading to neglect of duties and disobedience to parents. And showing, too, how the grace of God can lead to repentance and a changed life. This little book teaches many valuable lessons in a pleasant way, and can be heartily commended.

Magazines.

A REVOLUTION IN COTTON HANDLING.—The question of cotton-baling is now attracting unusual attention in cotton-growing, cotton-handling and cotton-manufacturing circles. The plans that have been matured for introducing the cylindrical-baling system, after several years of preliminary work, indicate that in the near future the whole method of cotton-handling will be improved, and that all cotton must be better baled and better handled, whether it be compressed by the old system or by the new. This issue of the *Manufacturers' Record*, of Baltimore, devotes five pages to a full illustrated description of the new system, as compared with the old, which is the first comprehensive report ever made upon the subject, and in closing, says: "The mechanism for making round, rolled bales of cotton at such a low price, and with such practical perfection that its almost immediate general use may be set down as a foregone conclusion." The inauguration of such a revolution in cotton-handling as this would make a change in the marketing of the South's great staple of universal interest.

CONTENTS of *Lippincott's Magazine* for March, 1897: Dead Selves; Julia Magruder; Farming under Glass; George Ethelbert Walsh; Origin of Pennsylvania Surnames; L. Oscar Kubin; Father Sebastian; Kate Jordan; Dead Flowers (Couplet); Carrie Blake Morgan; The Deserts of South-east California; John H. Bennett; Sue's Wedding; The Case of the C. H. (Herald); (George Earle Coates); In the Manuscript-Room of the British Museum; D. C. Macdonald; Innocuous Vanity; Ellen Duval; One Woman (Quatrain); Theodosia Pickering; The Phantom Kangaroo; Owen Hall; A Dilemma of the Day; Helen F. Lovett; The Contributor his Own Editor; Frederic M. Bird.

CONTENTS of *What To Eat* for March: A Direful Story; Clarke Barrows; The Necessity of Eating; Milton H. Kauffman; The Social Side of Eating; Charles P. Burton; Fortunes in Tea-Grounds; Frances Louise Houston; A Britanny Wedding; Feast; Isabel McDougall; Menus and Recipes; K. S. S.; Two Recipes for Salads; Chas. Redford; "Old Virginia"; Illustrated Centre-Page; A Cure for Love (concluded); E. C. Relp; When Peggy Cooks; Marco Morrow; New Table Devices; The Dinner I Cooked for Sallie; Adelaide Keen; Editorial. Published by Pierce & Pierce, Minneapolis, Minn.

HOLDING fast to its literary traditions, the *Atlantic Monthly* for March contains, besides fiction, travel, reviews, and reminiscences, five articles on subjects of the greatest public importance and timeliness—John Fiske's comprehensive discussion of the Arbitration Treaty; Woodrow Wilson's Review of Mr. Cleveland's political career, and an estimate of him as President; Professor Hadley's clear statement of the good and evil of trusts and monopolies; Mr. Francis C. Lowell's article on the causes of the decline of legislative bodies and some remedies; and a true scholar's explanation, by Mr. Irving Babbitt, of Harvard, of the right place and use of the classics—a defense of literature against the philologists.

THE editor of the *Review of Reviews* comments in the March number on the Spanish programme of reforms in Cuba, the United States Senate's attitude toward the arbitration treaty with England, the immigration bill, the proposed international monetary conference, President-elect McKinley's cabinet's saboteur's saboteur's investigations, the New York Trust investigation, the famine situation in India, the affair of the Greeks in Crete, the foreign policy of Russia, the position of England, France and the other great powers, and many other matters of current interest.

THERE is a legendary tale which describes how the word of the crucifix was so old, rejected because it would not fit into the building of the ancient temple. It was too long for one corner, it was too short for another, it was too narrow for a third, it was too broad for another; and so it was laid aside till it came forth at last to be the means and symbol of the world's redemption.—Dean Stanley.

SUNDAY-SCHOOL.

INTERNATIONAL  
Bible Lessons, 1897.  
FIRST QUARTER.  
SUNDAY, MARCH 14.

SAUL THE PERSECUTOR CONVERTED.

Acts 9:12, 17-20.

**MOTTO TEXT.**—This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.—1 Tim. 1:15.

"And Saul yet breathing out threatenings and slaughter."—He had been sorely persecuting the disciples in Jerusalem, so much so that the greater part of them fled to other cities and lands. Saul was of the tribe of Benjamin, whose home was in Tarsus. He was a man without vice, upright and earnest and zealous for the glory of God. Idolatry was forbidden most sternly by God, and all the evils which had come on Israel as a nation, had come from that sin. These Christians were idolaters if Jesus of Nazareth were not God, and they deserved death by stoning. Through no malice towards them, but a zeal for God's glory and a love for his nation, Saul would have them put to death as the law of Moses commanded.

Some of the Christians had fled to Damascus, and Saul would follow them there. Damascus is the oldest city in the world, about 140 miles northeast of Jerusalem. The emperor of Rome had given to the Sanhedrim the right to exercise discipline over the synagogues in other cities. If the disciples were carried bound to Jerusalem they could be dealt with more severely than at Damascus. Saul knew the temper of the Sanhedrim and of the people of Jerusalem. He did not know that of the courts of Damascus.

"And as he journeyed and came near to Damascus."—On horseback, though Canon Cook thinks he rode a camel. "Suddenly there shined round about him a light from heaven."—It was at noon, and Paul tells us the light was much brighter than the sun. "And he fell to the earth."—All his company also fell on their faces. The others heard a voice speaking, but could not distinguish the words.

From the midst of this dazzling brightness the words come to him, "Saul, Saul, why persecutest thou me?"—Thus the Lord identifies himself with his people. Whosoever persecutes them, persecutes him. "Who art thou, Lord?" Saul does not mean the Lord Jesus. He thought it was God or it might be an angel who spoke to him, for he was familiar with the Scriptures, and the voices which had spoken to patriarch and prophet, and even to the child Samuel.

"I am Jesus whom thou persecutest."—The light which broke over Saul's mind as he heard these words must have been more dazzling than that which shone round him. Jesus the crucified Nazarene was indeed the Son of God as these disciples had asserted and they were not idolaters condemned to death by Moses. "It is hard for thee to kick against the pricks."—The gods which were used in driving oxen. If unruly oxen kicked against them, they only injured themselves, driving the gods deeper into the flesh. The Lord tells Saul he was not injuring His cause, nor his saints, he was only injuring himself. Nothing can really injure a child of God but his own yielding to sin.

"And he trembling and aston-

ished."—Astonished to find that Jesus was the Lord, and trembling with a sense of his own guilt. "Lord, what wilt thou have me to do?"—Instantly he surrenders his opposition and admits that Jesus is God. He had been acting conscientiously, thinking he was doing God service. He sees how wrong he was, and is ready to do anything that the Lord wishes.

The Holy Spirit had the greatest of the race with whom to deal, and He would make him great among the greatest Christians. His work with Saul is thoroughgoing, piercing even to the sun-dering of joints and marrow. He is not told to go in peace. Rather there is for him three days of keenest anguish and penitence during which he learns to estimate as highly as finite man can do the infinite greatness of the grace of God.

The Lord tells him what to do then, and he obeys. Blinded and penitent, he is led by the hand into the city to sit in the horror of a great darkness for three days. When we get to heaven one of the things we will all be eager to hear will be Paul's experience during those three days. That he would be always blind was what he had to expect. But what was blindness to the wrath of God? Did he think then of the dying prayer of Stephen, and did it bring hope of mercy to his heart?

"And there was a certain disciple at Damascus named Ananias."—Nothing more is ever heard of him. He was a good man, having a good report of all the Jews who lived in the city (22:12). When his Lord called he answered, "Behold, I am here, Lord."—That is he was ready to do whatever his Lord wished.

"Arise and go into the street which is called Straight."—The main street of the city going straight from the eastern to the western gate, a distance of about a mile. "And inquire at the house of one Judas."—Judas was a common name. Nothing more is known of him. He was a Jew and must have been one in sympathy with Saul's errand as his companions carried him there. "For behold he prayeth."—It is a blessed thing when this can be said of a sinner. When he prays from an humble, contrite heart, God is hearing and is preparing to answer in His own good time. "And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."—His Lord had prepared Saul for Ananias' coming, and in these words tells that disciple what he must do.

Ananias had heard how terribly Saul had persecuted the disciples, and also his errand to Damascus. There was surprise and hesitation in his reply. But when the Lord told him that Saul was a chosen vessel of his, he went promptly and lovingly. "Brother Saul," he calls him. A brother who was to suffer great things for his Lord's sake. Saul's vision had told him a man named Ananias would come. And that Ananias was sent by God was also shown to Paul from the fact that he knew who had appeared to him on the way. His sight was to be restored, and he was to receive the gift of the Holy Ghost. Not only the forgiveness of his sins, but also the miraculous power which the apostles had. God had abased that he might exalt him.

"And immediately there fell from his eyes as it had been scales."—The feeling was as if scales had fallen from his eyes. And his sight was restored. It is thought by many that Paul's thorn in the flesh was weak eyes. May it be that his eyes never recovered their strength, but a weakness remained

as a remembrance of this blindness! "And arose, and was baptized."—About the weakest of all the weak arguments for sprinkling is the effort to show that because Paul arose he was baptized standing. If it had said he sat still and was baptized that would be some little argument for sprinkling. He had gone to Damascus with letters to the synagogues to persecute the disciples. His mission was known, as Ananias' words show. Yet is he in these synagogues boldly preaching that Jesus is the Son of God. One would like to know what the Sanhedrim in Jerusalem said when this news of their messenger was brought them. And thus by the amazing grace of God the chief of sinners becomes the greatest of the apostles.

SECURITY OF THE BELIEVER.

All who have Scriptural faith are saved. John 3:36 says: "He that believeth on the Son hath everlasting life." It is not a question to be decided in the future. With the believer the matter is settled now and forever. There is no power that can cause a believer to be lost. He is as certainly saved as he will be when he gets to heaven. A believer is not so happy now as he will be in heaven, but he is just as safe. However in affirming the security of the believer we do not affirm that all church-members will be saved because some church-members are not believers. They are hypocrites, and all hypocrites will be consigned to the "lake of fire." Neither do we affirm that all officers, such as pastor or deacon, will be saved. There is, no doubt, preachers and deacons in hell. Judas Iscariot was a preacher and was also treasurer of the first church of Christ. Some preachers and deacons are "wolves in sheep's clothing." Neither is a believer exempt from temptation, for even Jesus was tempted, and so were the apostles. Nor would we be understood to say that believers are clear of sin. "All sin and come short of the glory of God," even the best. "If we say we have no sin we deceive ourselves, and the truth is not in us" (1 John 1:8).

By the security of the believer we simply mean that the Christian will not fall away so as to be lost. He may fall, and sometimes does fall, but he does not so far fall as to be lost. Psalm 37:23, 24 says: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand."

HOW IS THE BELIEVER MADE SAFE?

1. By the power of God. 1 Pet. 1:5 says: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." God has all power, and all of his omnipotence is brought to bear in our salvation. What a comforting thought!

2. Our relation to Christ is so close as to assure our salvation. In Matt. 25:31-40 we learn that whatever is done to the least disciple is regarded as done to Christ. "Inasmuch as ye did it unto the least of these my brethren ye did it unto me." It is not possible to think of separation if our relation to him is so close.

3. We are sealed by the Spirit. Eph. 4:30 says: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Unto what time are we sealed? "Unto the day of redemption." We are sealed by the Holy Spirit unto the resurrection day, in other words. Thus it is

seen that the Godhead—Jehovah—has charge of us. We are wrapped up in the Trinity.

"Then let the infernal lion roar, How vain his threats appear, When he can match Jehovah's power, Then I'll begin to fear."

Who then shall separate us from the love of Christ? Can Satan? No, for "he that is begotten of God keepeth himself and that wicked one toucheth him not" (1 John 3:18). Satan tried to cause Job to give up his faith in God, but made a failure, as he must do every time. Can sin cause us to fall away? No, for we read in Rom. 6:14 that "sin shall not have dominion over you." Can the law? The same Scripture answers: "Ye are not under the law but under grace." The Lord Jesus stands between us and danger, for "on him was laid the iniquity of us all," and "by his stripes are we healed." How then can the law reach us? Can trouble or sorrow do the dreadful work? Can that drive us from God? "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Instead of affliction causing us to loose our religion the Bible says: "These light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory."

WHY ARE BELIEVERS THUS KEPT?

1. Because the believer is enabled to overcome the world. 1 John 5:4: " whatsoever is born of God overcometh the world."

2. Because the believer has eternal life. John 10:27-29 says: "My sheep hear my voice and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." How long is eternity? How long will God exist? Just so long must "eternal life" be. Mark you, this life is given now to the believer. It is not a gift reserved for some further time. "I give unto them eternal life." We do not have to wait until we get to heaven to obtain eternal life. It begins here and now in every believer.

3. Sin is not counted against a child of God. Rom. 4:7, 8 says: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." The believer's sins are all counted against Christ. "He bear our sins in his own body on the tree." He is our substitute. Therefore we are to "reckon ourselves to be dead indeed unto sin but alive unto God" (Rom. 6:8-11).

4. "All things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28). If all things work together for our good, then it follows that nothing can so work as to cause us to loose our religion as that would not be for our good.

5. God will not depart from a Christian, neither will a Christian ever depart from God. Jer. 32:39, 40 says: "I will give them one heart and one way, that they may fear me forever, for the good of them and their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me."

"How firm a foundation ye saints of the Lord Is laid for your faith in his excellent word; What more can he say than to you he hath said, You who unto Jesus for refuge have fled?"

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart. The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigor. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass. cure Liver Bils, easy to take, easy to operate. 25c.

"That soul though all hell should endeavor to shake, I'll never, no never, no never forsake." BEN M. BOGARD. Charleston, Mo.

LAYING ON OF HANDS.

In the Sunday-school lesson for Feb. 28th, one subject for "home study" is "laying on of hands in the Old and New Testament."

The exposition on the 17, and last verse of the lesson, says, "Laid their hands on them—a custom of the Jews. It naturally passed over into Christianity. The act possessed no efficacy, for the blessing symbolized was received here in answer to prayer." In studying this question we find that God called Moses to lead the Jews out of Egypt, and gave him power to work miracles. Moses set Joshua before all the congregation, and laid his hands upon him and gave him a charge (Num. 27:18-23).

"And Joshua was full of the spirit of wisdom, for Moses had laid his hands on him" (Deut. 34:9). Joshua received some of Moses' honour, and was full of the spirit of wisdom. For, (because) Moses had laid his hands upon him. And Joshua ever afterward, had power to work miracles. Christ called and ordained his apostles, and gave them power to work miracles (Mark 3:14:15). The Jews regarded laying on of hands as a medium or sign, by which special blessings were conferred by those who laid on hands. This is evident from the cases recorded by Mark alone. "Come and lay thine hands on her, that she may be healed, and she shall live" (Mark 5:23). "And they brought young children unto him; that he should touch them; and he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:13-16). "And they bring a blind man unto him, and he sought him to touch him" (Mark 8:29-23). "They shall lay hands on the sick, and they shall recover" (Mark 16:18.)

In every case in the Old and New Testament where hands were laid on, there was a special blessing, or power conferred upon the subject. The seven deacons at Jerusalem, Stephen and Philip, (the only two mentioned after the laying on of the apostles' hands,) had power to work miracles. Stephen was full of faith and the Holy Ghost before hands were laid on him. But afterward he was "full of faith and power, did great wonders and miracles among the people" (Acts 6:8). So did Philip (Acts 8:6). "Then they laid their hands on them, and they received the Holy

Ghost" (Acts 8:17). This is the lesson referred to. Mark the context. "And when Simon saw that through, (because of, the ultimate purpose,) laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whosoever I lay hands he may receive the Holy Ghost. Simon did not want to buy the Holy Ghost, but the power to confer the Holy Ghost. The same power the apostles had. Paul received sight, and was filled with the Holy Ghost by Ananias laying his hands upon him (Acts 9:17). But Paul performed no miracle until the prophets at Antioch laid their hands on him and Barnabas; though he had been preaching three or four years; but then they were given power to work miracles (Acts 13:11; 15:12; 19:6, 11, 12). The promise in Acts 16:18 was fulfilled in Paul (Acts 28:3-8). Paul said to Timothy, "stir up the gift of God, which is in thee, by the putting on of my hands" (2 Tim. 1:6).

What the "gift of God" was, that was in Timothy by Paul putting his hands on him, we are not told; but it is reasonable to suppose, he had power to work miracles by putting his hands on others; as he was enjoined to "lay hands suddenly on no man" (1 Tim. 5:22). We don't know what Timothy did during his life work; neither do we know what the thorn in Paul's flesh was; but this we do know; there was a thorn in Paul's flesh, and the gift of God in Timothy was there by the putting on of Paul's hands.

"Therefore leaving" the principles of the doctrine of Christ" (Heb. 6:1-2). Dr. Pendleton says, "Laying on of hands—a ceremony which we learn from the Acts of the Apostles, sometimes followed baptism, and itself was followed by the gift of the Holy Spirit." Laying on the hands belonged to the days of miracles, and passed away with other miraculous gifts. The offices of apostles, prophets and evangelists were extraordinary and temporary, but that of pastors is ordinary and permanent.

"And when they had ordained them elders (pastors) in every church, and had prayed with fasting, they commended them to the Lord on whom they believed" (Acts 14:23). Here is the only instance in the Bible where elders or pastors were ordained. And they were ordained without laying on hands. Why do presbyteries leave off fasting now in ordaining pastors or elders and lay on hands?

It may be said that Timothy was ordained without fasting. But Timothy was not an elder. His office was that of evangelist, and was supplementary to that of Paul. So was Titus to "set in order, the things that are wanting, and ordain elders in every city." Paul alone constituted the presbytery that had laid hands on Timothy; and was very desirous that Timothy should make no mistake; and twice reminded him of the "gift of God," that he had by the laying on of hands; and adds: "For God has not given us the spirit of fear, but of power" (2 Timothy 1:7). I don't know whether the word power, used here, is the same word used in (Luke 24:49) or not. But if it is, then Timothy was enabled to work miracles, speak with tongues as Paul and others were.

S. C. McELROY.

Kelsey, Ky.

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MAKING DEFINITIONS.

It is a matter of constant observation that many Christians are strongly inclined to make their own definitions of certain truths, commands, doctrines and duties as given in the Bible. It is very apparent that they go to the Bible with preconceived ideas of what such things should mean and then read their own definitions into them. Take, for example, the word "sin" and words vitally related to it. Many define it to suit their conceptions of what it should mean. In many cases the word is made to contain very narrow meanings. Tight-laced definitions are given to it. With them sin is made to mean only a willful transgression of God's law. If they were asked what they mean by "God's law" they would be puzzled for an answer. They would probably give the term a very contracted meaning, just as they do to the word sin. And the same may be said as to the words "duty" and "obligation." They define these words very largely by personal biases and inclinations, especially so if the words relate to some naturally repulsive doctrine or ordinance.

It is sometimes quite amusing to see the struggles which some Christians undergo in dodging the evident meaning of certain fundamental truths and explicit commands. They really seem afraid that they actually mean more than the definitions do which they themselves give to those truths, doctrines and commands. According to their own definitions their duties are not really duties at all. If they would honestly and cordially seek to know the meaning of such things as God defines them, then they would arrive at a correct understanding of their duties in regard to them. And it would be immensely better for them if they should do so. Let us be gladly willing to have God define his truths, his commands, his ordinances, and hence our obligations.

C. H. WETHERE.

DUTIES TO GOD.

The light of nature, aided by conscience, was not able to reveal to mankind all that should be known and done with reference to God and human society. God in his wisdom and love gave us a written law that we may know more fully what we are to believe concerning him and what duties we owe to him and to each other. It teaches: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself." All knowledge of our duties to God and man may be learned; all that is profitable for doctrine, for proof, for correction, for instruction in righteousness, we need to be taught; reproof, corrected and instructed in what is right, that habits of love, purity and goodness may be exhibited in our lives. In the great commandment God demands that we shall love him with all our powers of affection and reason and judgment and will, and prescribes a method by which we may make our love known. He says: "If ye love me, keep my commandments." Groping darkly by the dim light of nature, we are not left to infer what these commandments are, but God has furnished them to us, and to avoid all errors, we are directed to search the Scriptures that we may more fully discover his will. He not only asks that we shall love him, but as an inducement for us to study his Word and practice the precepts of his law, he says, "I love them that love me, and those that seek me early shall find me."

From the earliest age to the present and among all nations the existence of a Supreme Being has been acknowledged. He has been and is worshipped as an intelligent first cause by whom all things exist, and through whose wise superintendence they fulfill the designs of their creation. No object in nature has been considered too vast and none too minute to escape his providential care. Mankind have feared him for his judgment and revered him for his wisdom and mercy. They have called upon him as helpless, dependent children, soliciting his paternal guidance. These were the teachings of reason derived from the operation of natural causes, but the Scriptures impart more rational views of praise and prayer.

It is written: "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." We are told to fear and love, to trust and acknowledge, to call on and praise the Lord, these are the exercises of worship which he has prescribed and which if performed aright he has promised to bless. We may exhibit our love to God by the constant remembrance of the precept which declares, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." We may also show our love to God by observing the commandment, "Remember the Sabbath Day to keep it holy."

God in his supreme wisdom, has ordained that the seventh part of man's time shall be devoted to purposes differing from the ordinary business of the week, as a measure of prudence and worthy policy. The proper observance of the Sabbath Day is of special interest and importance, it may be asked then how shall the Sabbath Day be observed. We should on that day endeavor to lay aside all unnecessary business and devote the time to the public exercise of God's worship, to the study of his word, to the improvement of our minds, to the culture of our affections and in acts of mercy and benevolence to all.

MISS ANNIE SKAGGS, Maple, Ky.

THE GOSPEL THE POWER OF GOD.

Paul went to the very metropolis of the world, to declare "the gospel of Christ," assuring the proud Romans that he was not ashamed of it because it was the power of God. The results which followed his preaching, convince us that Christ was indeed the power of God and the wisdom of God. The author of the salvation which he preached belonged to a despised nation, had been put to a most shameful death on the cross; (the instrument of punishment for Roman slaves) and his religion

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demand a life of humility, self-denial and labor, which was thoroughly incompatible with their idea of life. Not-with-standing these great barriers, the gospel triumphed and history records the fact that in less than fifty years after the death of Christ, churches had been planted in all the chief cities of the Roman Empire, thus presenting an astonishing revolution of faith and worship.

Truly the Gospel is the power of God and many striking proofs are at our command. Every conqueror over sin, whether exhibited in the revolution of heathen nations or in the conversion of the individual, is an evidence of its divine power. On every modern mission field can be found argument sufficient to convince even the most skeptical that the Gospel must be invested with super-human force. What other system but the Gospel of Christ could produce such wonderful changes and uproot the deep-seated deformities of heathen nations?

History is prompt to answer, none. Only the influence of Christianity can claim the honor of such transformations as has been witnessed in the Fiji Islands and other countries too numerous to mention. But turn from nations to the individual. See Saul of Tarsus suddenly changed from a vile persecutor of Christians to the most earnest and self-denying disciple of them all. No wonder he exclaims, "I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation to every one that believeth."

We need not confine ourselves to the early ages of the Gospel for shining examples of its power. Under our own observation have come many who stand as monuments to the sovereign grace of God. The drunkard uplifted from the gutter, the gambler saved from sin and vice and the guilty debauchee of pleasure, have had their "feet taken from the miry clay and placed upon the rock of ages and a new song put in their mouths even praises unto God," thus testifying to the power of the Gospel. Thus again, the trials to which it was subjected in its early age, the fierce assaults of every character of enmity in the later centuries, have endeavored in vain to destroy it. Though millions of its humble advocates have been persecuted and tortured to death, and while thousands of Bibles have been burned, yet the Gospel lives on, increasing in glory, and assuring us that the tree of life was planted to live and not to die. It must grow and spread and blossom "till time's last thunder shakes the world." The decree of high heaven has gone forth that, "the kingdoms of this world shall become the kingdoms of the Lord and his Christ."

In conclusion, I would present some practical thoughts to those who are preaching this Gospel. First, with so many evidences of God's favor and power attending His Word we should not be tempted to leave the old doctrines of grace for sensational themes and speculative theories. Let us remember that Christ is the universal magnet and if he shall be lifted up men shall be drawn unto him, and the perplexing problem, how to reach the masses, will be solved.

Second, let us not fear to send this Gospel "to earth's remotest bound," with an abiding conviction that "the gospel is the power of God unto salvation to every one that believeth" and that the glorious day will come when a world redeemed shall shout with "sweet accord," "now is come salvation and the tabernacle of God is with men."

WM. M. STALLINGS, Texas, Ky., Feb. 13th 1897.

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FORWARD.

Others shall sing the song, Others shall right the wrong, Finish what I begin, And all I fall to win. What matter, I or they, Mine or another's day, So the right word is said And life the sweeter made? Hall to the coming singers! Hall to the brave light-bringers! Forward I reach and share All that they sing or dare. I feel the earth move seaward, I join the great march onward, And take, by faith while living, My freehold of thanksgiving. —Whittier.

OUR PULPIT.

THE GREAT PRAYER BASED ON GREAT PLEAS.

BY ALEXANDER MACLAREN, D. D.

Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.—Hebrews 13:21.

Massive foundations prognosticate a great building. We do not dig deep, and lay large blocks, in order to rear some flimsy structure. We have seen, in a previous sermon, how the words preceding my text bring out certain great aspects of the Divine character and work, and now we have to turn to the great prayer which is based upon these. It is a prophecy as well as a prayer; for such a contemplation of what God is and does makes certain the fulfilment of the desires which the contemplation excites. Small petitions to a great God are insults. He is "the God of peace," therefore we may ask him to "make us perfect," and be sure that he will. He is the God "that brought again from the dead the great Shepherd of the sheep," therefore we may ask him and be sure. He is the God who has sealed an "everlasting covenant" with us by the blood of the Shepherd, therefore we may ask him and be sure.

This prayer is the parting highest wish of the writer for his friends, and for those whom we would seek to bless, run in the same mould! How strange it is that Christian people, who believe in the God whom the previous verses set before us, so imperfectly and languidly cherish the confidence which inspires desires, for themselves and their brethren, such as those of our text this morning! Let us look at these great petitions, then, in the light of the great name on which they are based.

I. And, first, I ask you to consider the prayer which the name excites.

"Make you perfect in every good work." Now, I need only observe here, in regard to the language of the petition, that the word translated "make perfect" is not the ordinary one employed for that idea, but a somewhat remarkable one, with the very rich and pregnant variety of significances. For instance, it is employed to describe the action of the fisherman apostles in mending their nets. It is employed to describe the Divine action which "by faith we understood" when he "made the worlds." It is employed to describe the action which the Apostle commends to one of his churches when he bids them "restore such an one in the spirit of meekness." It is the condition which he described when he desired another of his churches to be "perfectly joined together, in one mind and in one judgment." It is still again the expression employed when he speaks of "filling up," or "perfecting that which is lacking in

their faith." The general idea of the word, then, is to make sound, or fit, or complete, by restoring, by mending, by fitting up what is lacking, and by adapting all together in harmonious co-operation. And so this is what Christians ought to look for, and to desire as being the will of God concerning them. The writer goes on to still further deepen the idea when he says, "make you perfect in every good work;" where the word work is a supplement, and unnecessarily limits the idea of the text. For that applies much rather to character than to work, and the "make you perfect in every good" refers rather to an inward process than to any outward manifestation. And this character, thus harmonized, corrected, restored, filled up where it is lacking, and that in regard of all manner of good—"whatever things are fair, and lovely, and of good report"—that character is "well-pleasing to God."

So, brethren, you see the width of the hopes—ay! of the confidence—that you and I ought to cherish. We should expect that all the discord of our nature shall be changed into a harmonious co-operation of all its parts towards one great end. We bear out within us a warning anarchy and tumultuous chaos, where solid and fluid, warm and cold, light and dark, calm and storm, contend. Is there any power that can harmonize this divided nature of ours, where lusts and passions, and inclinations of all sort, drag one away, and duty draws another, so that a man is torn apart as it were by wild horses? There is one. "The worlds" were harmonized, adapted, and framed together, and chaos turned into order and beauty, and the God of Peace will come and do that for us, if we will let him, so that the long schism which affects our nature, and makes us say sometimes, "I find a law in my members warring against the law of my mind," "Oh! wretched man that I am; who shall deliver me from the body of this death?" may be changed into perfect harmony, and the "bear shall eat straw like the ox, and the lion shall lie down with the lamb; and a little child shall lead them"—the meekness of a patient love bridling all the ravening passions. It is possible that our hearts may be united to fear his name; and that one unbroken temper of whole-spirited submission may be ours.

Again, we should expect, and desire, and strive towards the correctness of all that is wrong, the mending of nets, the restoring of the havoc wrought in legitimate occupations and by any other cause. Again, we may strive with hope and confidence towards the supply of all that is lacking. "In every good"—an all-around completeness of excellent ought to be the hope, and the aim, as well as the prayer, of every Christian. Of course our various perfectings will be various. "Stai differeth from star in glory," and the new man in many respects follows the old man, and temperament is permanent. But still, whilst all that is true, and while each shall ray back the Divine light and radiance at a different angle, and so with a different hue from that which his neighbor, standing beside him, may catch and reflect, on the other hand the gospel is given to us to correct temperament, and to make the most uncongenial types of grace and excellence ours. It is meant to make it possible that men should "gather grapes of thorns and figs of thistles;" and to correct and fill up what is wrong and what is defective in our natural dispositions, so as that the passionate man may be made meek, and the hesitating man may be

made prompt, and the animal man may be sublimed into spirit, and all that is proper to my peculiar constitution and character may be curbed and limited, and much that is not congenial to it may be appropriated and made mine. We are all apt to grow one-sided Christians, and it is our business to try to make ours the things that are lacking in our faith, and to supplement, by the grace of God working in our hearts, the defects of our qualities and the failures of our disposition and temperament. Do not grow like a tree stuck in the middle of a shrubbery, which has only space to put forth branches on one side, and is all lop-sided and awry; but like some symmetrical growth out in the open, equal all round the strong bole, and rising in perfect completeness of harmonious beauty to the topmost twig that looks up to the sky. God means to make us "perfect in every good;" to harmonize, to correct, to restore, to perfect us, that we, having all grace, may abound in all good to his glory.

Such is his purpose. Ah! brethren! has not the recognition of that as his purpose alarmingly died out of our minds; and do we live up to the height of this prayer! I would that we should all remember more, as defining our aims, and animating our courage, and directing our hopes, that "this is the will of God, even our sanctification;" and that, when faith is dim, and effort burns low, and we are ready to put all such hopes away as a fair dream, we might be stirred to more lofty expectations, and to open our mouths wider by the thought of the "God of Peace that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, by the blood of the everlasting covenant;" and ask ourselves what result on us will correspond to that mighty name of the Lord.

II.—And so, secondly, note the Divine work which fulfils the prayer.

"Working in you that which is well-pleasing in his sight, through Jesus Christ." Creation, Providence, and all God's works in the world are also through Jesus Christ. But the work which is spoken of here is yet greater and more wonderful than the general operations of the creating and preserving God, which are also produced and ministered through that eternal Word by whom the heavens were of old, and by whom the heavens are still, sustained and administered. There is, says my text, an actual Divine operation in the inmost spirit of every believing man.

I suppose that everybody must believe that, who believes in a God having any real connection with his creatures. Surely he is not so imprisoned in his own majesty, or shut out from his own creation by his own creation, as that he cannot touch the spirits which he has made. And surely we are not so walled up by our own separate individuality as that we cannot, if we will, open the door for him to come in and dwell with us, and work on us. Surely, if there be any reality in the Gospel teaching at all, there is this in it, that Christ in us, or God in Christ working in us by his Divine Spirit, is the crown of that hope and blessing of which Christ for us is the beginning and foundation.

I do not want men to think less of the Cross. God forbid! But I do feel, and feel growingly, that the Christianity of this generation has not a firm hold of this other aspect of Christ's work. Do not think less of what he has done, but, oh! think more of what he is doing. The perspective of our

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Christian faith is wrong: not that we draw the Cross too large, but that we paint the dove too small. And I would, for myself and for you, dear brethren, lay this thought upon our hearts, as a far more important one than the ordinary type of Christian thinking makes it out to be—the present dwelling of God in Christ, through the Divine Spirit, in the hearts of all who believe, and working there that which is well-pleasing in his sight.

If that be a truth, surely these things follow as our plainest Christian duty. Expect that operation! Do you expect it? You Christian men and women, do you believe that God will work in your hearts? Some of you do not live as if you did. Desire it! Do you desire it? Do you want him to come and clear out that stable of filth that you carry about with you? Do you wish him to come and sift and search, and bring the candle of the Lord into the dusty corners? Do you want to get rid of what is not pleasing in his sight? Would you like him to come and search you, "to try you and see if"—ah, it is not an if!—"there be any wicked way in you, and lead you"—where, alas! our feet are often not found—"in the way everlasting." Expect it! desire it! pray for it! And when you have got it, see that you profit by it!

God does not work by magic. The Spirit of God which cleanses hearts cleanses them on condition, first, of their faith; second, of their submission; and, third, of their use of his gift. If you fling yourselves into the roar of worldly life, the noise of the streets, and the whirring of the looms, and the racket of the children in the nursery, and the buzzings of temptations round about you, and the yelpings for food of your own passions, will deafen your ears so as that you will never hear the still, small voice that speaks a present God. If God dwells in us and works in us, let us yield ourselves to the workings, and open our hearts to the Guest, and say, "Into every corner, O Lord. I would that thou wouldst go, to restore and complete.

III.—Lastly, notice the visible manifestation of this inward work. Now the writer of our text employs the same word in the two clauses, in order to bring out the idea of a correspondence between the human and the Divine Worker. "To work his will, working in you that which is well-pleasing in his sight."

God works in order that you and I may work. Our action is to follow his. Practical obedience is the issue, and it is the test, of our having this Divine operation in our hearts. There are plenty of people who will talk largely about spiritual gifts, and almost vaunt their possession of such a Divine operation. Let us bring them and ourselves to this test: Are you doing God's will in daily life in the little things? In the monotonous grind of the dusty, level road, with never a turn in it; and the same thing to be done tomorrow that was done to-day, and so on, for indefinite weeks and months, are you, with the spirit that freshens the monotony, doing

God's will? If so, then you may believe that God is working in you. If not, it is no use talking about spiritual gifts. The test of being filled with the Divine operation is that our action shall be conformed to his will. "As many as are led by the Spirit of God, they are the Sons of God." That is a pin prick that will empty many a swollen bladder, and bring it down to its real tenacity of substance.

Action is the end of all. We get the truth, we get our souls saved, we have all the abundance and exuberance of Divine revelation, we have the Cross of Jesus Christ, we have the gift of the Divine Spirit—miracles and marvels of all sort have been done for the one purpose, to make us able to do it because it is his will.

This practical obedience to God's will is perfection of human conduct. And, on the other hand, a man who does good things without reference to the highest—viz., the will of God—in the doing of them, lacks the fine gold that gilds his deed; and the violet of his virtue is scentless. A good thing may be done without reference to God—good from the point of view of morality, and the self-sacrifice and generosity that are embodied in it. But no good thing reaches its supreme goodness unless it be an act of conscious obedience to God's will.

And this doing of the will of God is perfect blessedness. All things are right for us if we submit to the will of our Father. No storms can blow us out of our course then. "Thou shalt make a league with the beasts of the field, and the stones of the field shall be at peace with thee." For all creatures, being God's servants, are in covenant with him who does the will of the Lord.

And how are we to do it, brethren? The world says, "cultivate your own nature; correct your faults; strive to fill your own deficiencies." Christ says, "Cast away yourselves; and trust to me; and I will give you new life, and a new spirit. Cultivate that!" If we are to do God's will we must have the spirit of him who said, "I come to do thy will, O Lord; and thy law is within my heart." Let us open our hearts to him; let us seek for him to come in. And then, "the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, shall make us perfect in every good; to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ."

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MR. SPURGEON ON "EVOLUTION."

In the February number of the *Sword and the Trowel* a further series of Mr. Spurgeon's impromptu answers to questions put to him by successive gatherings of his students, under "The Question Oak" at "Westwood," are given. One of these is of special interest, as bearing on the much-vexed subject of "Evolution in its Relation to Christianity," hence we quote it:

Student's Question: "Are we justified in receiving Mr. Darwin's or any other theory of evolution?"

Mr. Spurgeon's Answer: "My reply to that enquiry can best take the form of another question, Does Revelation teach us evolution? It never has struck me, and it does not strike me now, that the theory of evolution can by any process of argument be reconciled with the inspired record of the Creation. You remember how it is distinctly stated, again and again, that the Lord made each creature 'after his kind.' So we read, 'And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good.' And again, 'And God said, Let the earth bring forth the living creature after his kind, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.' Besides, brethren, I would remind you that, after all these years in which so many people have been hunting up and down the world for the missing link between animals and men, among all the monkeys that the wise men have examined, they have never discovered one who has rubbed his tail off, and ascended in the scale of creation so far as to take his place as the equal of our brothers and sisters of the great family of mankind. Mr. Darwin has never been able to find the germs of an Archbishop of Canterbury in the body of a tom-cat or a billy-goat, and I venture to prophesy that he will never accomplish such a feat as that. There are abundant evidences that one creature inclines towards another in certain respects, for all are bound together in a wondrous way, which indicates that they are all the product of God's creative will; but what the advocates of evolution appear to forget is that there is nowhere to be discovered an actual chain of growth from one creature to another—there are breaks here and there, and so many missing links that the chain cannot be made complete. There are, naturally enough, many resemblances between them, because they have all been wrought by the one great master-mind of God, yet each one has its own peculiarities. The Books of Scripture are many, yet the Book, the Bible, is one; the waves of the sea are many, yet the sea is one; and the creatures that the Lord has made are many, yet the Creation is one.

"Look at the union between the animal and the bird in the bat, or in the flying squirrel, think of the resemblance between a bird and a fish in the flying fish; yet nobody, surely, would venture to tell you that a fish ever grew into a bird, or that a bat ever became a butterfly or an eagle. No; they do not get out of their own spheres. All the evolutionists in the world cannot improve a mouse so that it will develop into a cat, or evolve a golden eagle out of a barn-door fowl. Even where one species closely re-

sembles another, there is a speciality about each which distinguishes it from all others.

"I do not know, and I do not say, that a person cannot believe in Revelation and in evolution, too, for a man may believe that which is infinitely wise, and also that which is only asinine. In this evil age there is apparently nothing that a man cannot believe; he can believe, *ex animo*, the whole Prayer-book of the Church of England! It is pretty much the same with other matters; and, after all, the greatest discoveries made by man must be quite childish to the infinite mind of God. He has told us all that we need to know in order that we may become like Himself, but He never meant us to know all that He knows. As for myself, brethren, I want to love my Lord more, to feel my sin more, and to learn how I can live more like Christ, but I do not want merely to know more. Here, 'we know in part,' and what we really know is so little, that we shall be wise just to lay our heads in the bosom of our Heavenly Father, and love Him and bless Him, and seek to do what He bids us."—The Baptist.

WHAT THINKERS THINK.

TEACH self-denial and make it practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—Walter Scott.

"HOME," says the proverb, "is where the heart is;" but if so no man seems to have heart enough to fit out a home without a woman to help him. A woman can do it for herself; there lies her advantage.—Higginson.

THE lover of the soul is the true lover. The lover of the body goes away when the flower of youth fades; but he who loves the soul goes not away, as long as the soul follows after virtue.—Socrates, B. C. 470.

Cast forth thy act, thy word into the ever-living, ever-working universe; it is a seed grain that cannot die. Unnourished to-day

it will be found flourishing as a banyan grove, perhaps, alas, as a hemlock forest, after a thousand years.—Carlyle.

An uniformity is not unity, so, in the evil sense of the term, variety is not variance; and there may be in the Church of God, as in his works, variety the most diversified combined with unity the most divine.—Stanford.

To hunger no more and to thirst no more is to have our ever-returning need perpetually satisfied, and from the overflow of our blessedness to become wells of the water of life to other souls.—Lucy Larcom.

NEITHER in thy actions be sluggish nor in thy conversation without method, nor wandering in thy thoughts, nor let there be in thy soul inward contention nor external effusion, nor in life be so busy as to have no leisure.—M. Aurelius Antoninus.

A MAN'S work is not done upon earth so long as God has anything for him to suffer; the greatest of our victories are to be won in passive endurance, in humbleness, in reliance and in trust; we are to learn to be still and know that he is God.—Robertson.

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## WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MARCH 4, 1897.

RELIGIOUS LIBERTY and civil liberty are inseparable. Neither can exist complete without the other. And religious liberty involves freedom within ecclesiastical circles, as well as within the state. If a man has an ecclesiastical master, he is not free. In this country, to be sure, a man has the alternative of renouncing the denomination which violates his liberty, but so long as he remains in its fold, he is fettered by whatever fetters it places upon him. Then the teaching and influence of those denominations which violate the liberties of their members are opposed to the cause of religious freedom.

Recently we had occasion to refer to the Methodist law forbidding a preacher to preach in a public hall or on the common, unless the resident pastor be willing. Because of a violation of this law Dr. H. C. Morrison was expelled from the Methodist church. Many people in a town in Texas wanted to hear him speak in a public hall, but the resident Methodist pastor opposed it. To say that a preacher must not speak to people who are eager to hear him, is to say that he must not exercise religious liberty. Every man, therefore, who becomes a Methodist preacher, to a large extent, surrenders his liberty. Since the Methodists believe this is right (or else they would not practice it), they believe that religious liberty is not a good thing within the bounds of their denomination. Hence the influence of Methodism is, to this extent, opposed to religious freedom. It is no answer to say that the preacher has the alternative of leaving the Methodists, because to do this he must go against the teaching of Methodism. To be free, he must cease to be a Methodist, and since they try to persuade the people at large to be Methodists, they try to persuade the people to give up, to a large extent, their liberty. Hence they must believe that religious liberty is not a good thing to have. If it be a good thing to give up, of course it cannot be a good thing to keep. Thus if Methodism should universally prevail, religious liberty would, to a large extent, be destroyed. The two are antagonistic to each other.

The same is true of the Episcopalians. The authority of the diocesan bishop is in utter violation of the religious liberty of the members of his diocese. To say that any man is free not to be an Episcopalian at all, is not to the point, since they believe everybody ought to be Episcopalians, and that other denominations are not authorized to administer "the sacraments." Then, too, diocesan episcopacy lends itself to monarchical institutions. The tendency of Episcopalianism to monarchy is illustrated in the action of an Episcopalian church in Philadelphia, which recently unveiled a life-size portrait of "St. Charles the Martyr." The said St. (?) Charles being Charles the First, of England, one of the bitterest enemies of civil and of religious liberty known to history. Then, too, his moral character makes it a burlesque to call him a "Saint." He was a man without principle, "who found it," as has been well said, "impossible to speak the truth or to keep his promise." The public unveiling of the picture of such a man in Philadelphia is an insult to all true Americans. That an Episcopalian church did this, shows the tendency of which we have spoken.

With Baptists, however, civil

and religious liberty are cardinal principles. A Baptist church never assumes to control the consciences of its members. There is no sacrifice of liberty in joining a Baptist church. The man who joins simply recognizes his obligation to believe and to practice what the Bible teaches—an obligation which rested on him all the time. Whenever a man is excluded from a Baptist church, it is always (at least in theory) because he has violated the plain teaching of Scripture, and persisted in such violation. Only Christ is king in Zion; and soul liberty is the first law of His kingdom. Some heretical preachers have the notion that their liberty requires that their brethren should support them in their errors, as if the brethren were not free also. Such preachers think liberty for them means that they have the right to "boss" their brethren. For titanic absurdity and colossal nonsense, commend us to an heretical preacher.

A MILD attack of grip in December left us with a cough which was somewhat annoying. It happened that in a sermon one Sunday night at Walnut-street we coughed. A generous brother, Mr. H. A. Vaughan, was led by the cough to invite the pastor to take his better half and go to Ocean Springs, Miss., for a couple of weeks of fishing and recreation. Of course we gladly accepted the invitation. When it became known that the cough had produced so good a result, other pastors, we are told, began coughing in their sermons, but, so far as we have learned, without similar results.

Ocean Springs is on the Gulf coast, between Mobile and New Orleans, on the Louisville & Nashville railroad. All trains stop there. It is a winter resort for people in the North, and a summer resort for people in the South. We have not tried it in summer, but it is charming in winter. There are some 1,200 inhabitants, and to an extent we have never seen equalled, everybody knows everybody, and everybody likes everybody. This is the more remarkable, since they come from all parts of the land. Dr. E. J. Vaughan and his interesting family, from Louisville, have for five years lived at Ocean Springs. They were highly esteemed members of Walnut-street, and it was very pleasant to be with them. Although the doctor has reached the mature age of 77, he is as active and youthful as a man of 60. It is claimed that people cannot grow old at Ocean Springs. The atmosphere is delicious, with its salt and iodine from the Gulf, and its resin from the pine forests. Oysters, crabs and fish of many kinds abound. The largest and best oysters sell for fifty cents a hundred, and nowhere have we seen finer ones. Boating, bathing and fishing facilities are all that is to be desired. We went fishing three times. The first time we caught nothing. It was an "unusual time." There was "too much fresh water," because of recent rains, for the fish to bite. It was "too late" in the season for one kind, and "too early" for another sort. Have you not noticed, reader, that whenever you go to a place it is always an "unusual time!" The second time we caught four, and the third time twelve; and there is no telling how many we would have caught had we gone a fourth time. We did not weigh the fish, we simply estimated them. We have found that it is much better to estimate the weight of fish caught than to actually weigh them. Certainly it is more satisfactory to the fisherman. We went the last two times

with Deacon George Davis, the champion fisherman of the Coast. He seems to have a private understanding with the fish, and can catch them when all others fail. While we were catching our four, he caught fifteen, and while we were catching our twelve, he caught twenty-nine.

The Baptists have a good church at Ocean Springs, of which the Rev. L. N. Brock is pastor. He lives at Scranton, where he is also pastor. Both churches are doing well under his faithful labors, and they have undertaken jointly to build a parsonage. We lectured Thursday night on Palestine for the benefit of this fund, and we had a very fine hearing. We do not believe any place of its size will furnish a better pay lecture audience than Ocean Springs.

Four miles away, across the bay, is Biloxi, a city of between 4,000 and 5,000 inhabitants, and one of the oldest settlements in America. This also is both a winter and a summer resort. We have a good church there, of which the Rev. H. M. Crain is pastor. He was once a Presbyterian minister, but he is a through and through Baptist now, and he is a man of rare gifts.

We spent a day in New Orleans, and enjoyed seeing our three Baptist bishops there, the two Drs. Purser and Dr. Whittinghill. All three churches are doing well, and are working together in most cordial harmony. Dr. D. I. Purser pointed out a lot to us in the new and best part of the city, where a Baptist church ought to be located. No Protestant church is within a mile; and there is a great deal of the very best material at hand.

We also spent a day in Mobile, and had a charming visit with Dr. J. J. Taylor and his Kentucky wife. He has entered upon the 10th year of his pastorate at St. Francis-street, and the church was never more prosperous or more devoted to their pastor. The church contains some choice spirits, such as Brethren Bush, Bestor and others like them. Now that Spurgeon and Broadus are gone, there is no man living for whom they would exchange Dr. Taylor.

## THAT "CONSPIRACY."

The charge was publicly made by certain brethren that a conspiracy was formed against the Seminary; that the conspirators waited till Dr. Broadus' death cleared the way for their operations, and that the publication of Dr. Whitait's encyclopedia article gave them their opportunity. So they then opened their batteries. We have called on these brethren to either prove their charge or else to retract, but they will do neither. According to our idea of right and justice, a man who makes publicly a charge damaging to others, is in duty bound, when called upon, either to prove the charge or to retract it. The ideas of right and justice cherished by these brethren widely differ from ours.

But if there was a conspiracy, then Dr. Henry M. King, of Providence, R. I., was one of the conspirators, or else he was used by them, because he fired the first shot in the controversy. He replied in the *Examiner* to Dr. W.'s encyclopedia article before any one else had said anything on the subject. Hence either he was one of the conspirators, or he was manipulated by them, or else there was no conspiracy. We quote from a private letter, we received from him, as follows:

I have been asked who called my attention to the views of Prof. W., as published in the *Cyclopaedia*, the suspicion evidently being that some enemy of Prof. W. had been at work. Nothing could be farther from the

truth, so far as I am concerned. The authorized agent of the *Cyclopaedia* called upon me last winter, and in commending the book said that each denomination had been written up by an acknowledged authority—the Baptists by Prof. Whitait, etc. I at once examined the book and was amazed at the result of my examination. Believing Prof. W. to be in error on some important points, and that he presented views utterly contrary to the established facts of our history, I was prompted to write my *Examiner* article. Nobody else was responsible for it, or had anything to do with it. I had no personal feeling about the matter, being only anxious for the truth of history, and that the mother church should not be deprived of a distinction which rightfully belongs to her.

This letter came to us unsolicited. Dr. King closes the letter with "as certain inquiries have come to me from Louisville, I thought it best to put you in possession of the facts." Sincerely yours, Henry M. King." Thus the theory of a conspiracy vanishes. The strange thing is that good brethren could for a moment believe so ridiculous a charge. And we do not wonder that those who, without an atom of evidence, can believe such a wrong of their brethren now living, should find no difficulty in believing, without evidence, that their brethren in England before 1641 "observed sprinkling and pouring as the mode of baptism."

## CATABAPTISM.

The following definition of this term from *Outlook's* *Annals of Antipapal* (Months and Lectures, p. 4) may be of interest to some of the readers of this paper:

*Catabaptistae* etiam nominantur, Græci *katabaptistai*, qui Baptistis opponuntur, vel qui Baptistam oppugnant, contemptores Baptistarum, qui invehuntur in pedobaptismum, eumque non modo illegitimum, sed etiam ut, illicitum ex Decretis Del. ecclesiasticum volunt & proscriptum. "Those are also called *Catabaptistae*, Greek *katabaptistai*, who are opposed to baptizers, or who assail baptism, despisers of baptism, who inveigh against pedobaptism, and wish it to be eliminated from the Church of God and proscribed, not only as useless, but also as unlawful. Therefore in contempt they call us pedobaptists, baptizers of infants; we of right call them re-bathers and re-bathed."

ALBERT H. NEWMAN.

We are glad to give our readers all the facts we can in regard to the matters of Baptist history now under discussion. Nobody denies that the term *Catabaptists* was often used as a reproach, just as Featley used the term *Dippers*. They were against infant baptism and affusion, so they were against what others regarded as baptism. Hence it was easy to speak of them as "opposed to baptizers." This by no means proves that the term *Catabaptist* means one who is against baptism. For, example, Herman Schyn, in his *Historia Christianorum* (page 306 and elsewhere), says that the Mennonites were "true *Catabaptists*." This is not a term of reproach in his mouth, and certainly he would not have claimed that the Mennonites were opposed to baptism. *Liddell & Scott's* *Lexicon* says: "*Katabaptismo*, to dip under water, to drown." A *Catabaptist*, then, must be one who dips under water. Zwingli, in the 2nd part of his *Elenchus contra Catabaptistas* (A. D. 1527), gives what he says are the seven articles of faith of the Anabaptists. He reproaches them for not publishing these articles, but he claims that well nigh every one of them has a copy. The first article is about baptism, and Zwingli gives it as follows. (We quote from the *Encyclopaedia Britannica*, III, 353):

Baptism ought to be given to all who have been taught repentance and change of life, and who in truth believe that through Christ their sins are blotted out, and the sins of all who are willing to walk in the footsteps of Jesus Christ, and are willing to be buried with him into death, that they may rise again with him. To all, therefore, who, in this manner seek

baptism, and of themselves ask us, we will give it.

This is very good Baptist talk, and Zwingli called those who believed thus *Catabaptists*.

On Monday night in Walnut street church, the Hon. E. E. Settle, Congressman-elect from the Seventh District, delivered his lecture on "Will It Last?" It was a masterly and eloquent address, holding the unflinching attention of the fine audience for more than an hour and a half. They would have listened eagerly for another hour and a half. It was a patriotic lecture from the Christian standpoint. He argued that our American Government will last, from the character of its founders, from the history of the country so far, and from the present character of our people. The strains in the past were greater than any are likely to be in the future. The lecture was thoroughly optimistic, and was greatly enjoyed. It was the first time we ever heard Mr. Settle make a speech, and we saw he well deserves his great reputation as an orator.

The lecture was for the benefit of the Owenton Baptist church, of which the gifted speaker is a member.

We publish this week the last of Dr. Jesse B. Thomas' admirable articles. He is Professor of Church History in the oldest Baptist theological seminary, and is certainly a great master of the subject. His articles have been marked by a kind spirit, as well as by clear and accurate knowledge and cogent logic. They are unanswerable, and we do not believe anybody will attempt to answer them. Dr. Thomas has long been recognized as one of the very ablest men and one of the very best scholars in the denomination.

THERE seems to be no end of the new things people will invent. We have had the new chemistry, the new science, the new theology, the new mathematics, the new ethics, the new art, the new music, the new South, and so on, &c. Now we hear of the "new charity." We supposed that charity was an old-fashioned virtue which could not be changed. We do not know how this "new charity" differs from the old article. Mr. Robert Treat Paine is to tell this at the current session of the National Conference of Charities and Correction.

THE *Outlook* states the difference between orthodox and unorthodox preachers thus: "The orthodox teacher believes profoundly and sincerely in the two articles which Professor Christlieb has well said include the whole of evangelical theology—sin and salvation. The unorthodox teacher believes only in error and culture." This, while inadequate, is good so far as it goes, and is very well said.

It is stated that an actual majority of the recent "Congress of Mothers" in Washington, were unmarried women. It has often been observed that those who have no children know how children should be reared far better than do those who have them.

SEEKING Him who is invisible means that this life is not ended by death. No more hunger; no more pain. All tears shall be wiped away. No more need of sunlight; God is the sun.—D. O. Mears, D.D.

We have received a copy of Dr. Kerfoot's book on Parliamentary Law, and will notice it next week.

Editorial Varieties.

Mrs. Truelove, in this city, has brought suit for a divorce from Mr. Thomas Truelove. We suggest a change of name.

The army of the United States amounts to only 85,000 men, yet they cost last year near \$50,000,000. This was an average of \$500 for each man.

The Arkansas Baptist says there is to be a debate between J. N. Hall, Baptist, and Rev. A. Alderson, Methodist, at Magnolia Springs, July 12-22. We are sorry for the Methodist brother.

One-fourth of the estate of the late Joseph N. Hancock, of Stonington, Conn., is to go to the Southern Baptist Theological Seminary on the death of certain relatives. The amount involved is not stated.

The Arkansas Baptist Ministers' Institute met with the First church of Arkadelphia Feb. 9th-12th. It was an interesting and profitable meeting. Brethren Eagle, Jarrell, Hickey and others took part.

We had a pleasant visit from the Rev. A. J. Barton, Assistant Corresponding Secretary of our Foreign Mission Board. He hopes the Board will be able to report at Wilmington that the debt is greatly reduced. It not wiped out entirely. He and Mr. C. T. Studd addressed the Seminary missionary meeting Monday.

Dr. Alexander M. Beebe, of Colgate University, Hamilton, N. Y., died on Feb. 20th at his home in Hamilton. He had been professor in the University for forty-seven years, and he was a man of great power. He was seventy-seven years of age. We hope to hear that he left some literary remains. He was capable of producing what would be of great and permanent value.

The Outlook recently made use of the expression "High Church Baptist," and, when a Baptist protested, declined to withdraw it. Will not our contemporary kindly tell us what it means by the expression? We have no idea what sort of a being a "high church Baptist" is, and we would really like to know. Nor do we understand how there can be a "high church Congregationalist."

Mr. Stephen Fiske, giving some recollections of the visit of the Prince of Wales to America in 1860, tells how foolish some women in Canada and in the United States were over the young prince. In Canada they would even bottle up the water in which he washed his face, while in this country they would kiss his baggage. When a woman is a fool she is a bigger fool than a man can be to save his life.

We congratulate Washington and Lee University on securing the Hon. W. L. Wilson as President. We would prefer to see him President of the United States, but as there is no immediate prospect of that and he is, for the least, out of politics, it is fitting he should devote himself to preparing young men for the duties and responsibilities before them. He will be a model university president.

There seems to be a general movement toward establishing theological departments in our colleges. Richmond College, Baylor University and the Southwestern Baptist University are to be added to the list of those that have already started theological departments. We hope good will come from this movement. It remains to be seen what will be the relations of these departments to the Theological Seminary.

On Tuesday of last week Dr. J. S. Coleman was seventy years young. He has been in the ministry forty-four years, has baptized 4,712 persons, organized 43 churches, aided in organizing 44 preachers, and dedicated 54 houses of worship. He has always lived in the Green River section, and took charge of his present pastorate in 1859. He has been Moderator of his district association since 1877, and with a few short intervals, he has been Moderator of the General Association since 1886. A wonderful record. And Dr. Coleman is to-day as good as new.

No doubt we ought to have known all about it, but as a matter of fact we did not. We never heard of the "League of Christian Compassion" till a few days ago. It now reports 25,446 members. There is no limit as to age or sex. All who have Christian compassion are invited to join. How would it do to form a League of Christian Charity and of Christian Hope, and one of Christian Service, and one of Christian Patience, etc.? We comment on this because of the society makers. Multitudinous as are the societies already, there are still many not yet organized. The sphere of the society-maker seems to be without limit.

Some brethren are in quite a frame of mind lest the Whitsett matter may be introduced into the next session of the Southern Baptist Convention. It is as if it were before the Long Run Association. At first the partisans of Dr. W. did not want the matter introduced, and the Association at all. They said associations had no business passing resolutions on such subjects. But, so soon as they thought they saw they could carry resolutions to suit them, they immediately began to insist on bringing the matter into the body. To be sure, they wanted to carry the desired resolutions, and some of them were greatly angered by their failure. We prophesy that if those brethren, now protesting that this matter must not be brought before the Convention, shall between now and the meeting at Wilmington conclude that they can carry resolutions to suit them, they will insist on bringing the matter up at all hazards. It makes a great difference where or in person.

"Mend it or End it,"

has been the rallying cry of reform, directed against abuses municipal or social. For the man who lets himself be abused by a cough the cry should be modified to: Mend it, or it'll end you. You can mend any cough with

Ayer's Cherry Pectoral.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached, having returned from his outing on the Gulf Coast. Two received by letter.

Broadway.—Pastor Pickard preached in the morning and Bro. A. J. Barton at night. Pastor Pickard preached in the theatre at Jeffersonville, Ind., at 3 P. M.

Chestnut-street.—Pastor Weaver preached as usual. One received for baptism. Bro. J. T. Watts was ordained deacon. Brethren Carter, Massey and Pastor Weaver took part. East—Pastor Christian preached. He is preaching a series of sermons on doctrines.

McFerran Memorial.—Bro. A. J. Barton preached in the morning and Pastor Jones at night. Four joined by letter. Pastor Jones is preaching a series of sermons on giving.

Twenty-second and Walnut.—Pastor Hunt, having returned from evangelistic work in Missouri, preached. Two baptized.

Franklin-street.—Pastor Edwards preached in the morning and Bro. Hixon at night. One for baptism.

German.—Pastor Ritzman preached. Interest good. Two professions of faith.

Highlands.—Pastor Dawes preached. One received by letter. Pastor Dawes preaches every night this week.

Logan-st.—Pastor Ewing preached as usual.

Parkland.—Pastor Nowlin preached. Two received by letter since last report.

Portland-avenue.—Pastor Shelton preached at both hours.

Southgate-street.—Pastor McFarland preached. One joined by letter.

Third-ave.—Pastor Taylor preached. Brethren C. S. Wyman and T. J. Johnson were ordained as deacons. Bro. W. Warder and Whitsett taking part. Pastor Taylor is preaching a series of sermons on the decalogue.

Twenty-sixth and Market.—Pastor Thompson preached. Bro. W. B. Hall, J. W. Bradley and G. H. Beatty were ordained deacons. One received by letter and one profession. Bro. C. H. Jones lectured Tuesday night.

Highland Park.—Pastor Burroughs preached as usual.

Clifton.—Pastor Masters preached. One received for baptism and one by letter.

The Point.—Bro. Casey preached. Eight professions.

SEMINARY NOTES.

The Monday night mission meeting was addressed by Bro. Foster, of Virginia, on Mexico.

Bro. E. J. Smith has gone to Georgia for a few weeks' vacation.

The weekly prayer-meeting was led by Bro. W. B. Hall on the theme, "Rewards of Soul-Winning."

Bro. H. F. Burns, of Nashville, was at the Hall Thursday.

Bro. J. M. Roddy, pastor at Midway, attended the missionary meeting Monday.

The class in Systematic Theology is struggling with the mysteries of the doctrine of the atonement.

Visitors at the Hall during the week included Hon. Joshua Levering, Dr. Whitsett and wife, Assistant Secretary Barton, of Richmond, Dr. Kerfoot, and C. T. Studd, of England.

Bro. C. C. Fugh, of Alabama, has accepted the call to Springfield church for all his time. He is one of our best men, and we are glad of his union with such an excellent people as the Springfield flock.

Prof. McGlothlin's lecture on "The Use of Wine in the Bible" was from any standpoint one of the best we have ever heard. It should be published, for the information contained is too

valuable to be only in the hands of a few.

Hon. Joshua Levering took dinner at the Hall the day after the opening of the Gymnasium. He was accorded a most enthusiastic reception by the students. Dr. Whitsett and Dr. Kerfoot were also present.

The opening of the Levering Gymnasium developed a fact not generally known. The attention of Mr. Levering was first directed to the need for such a building by a letter from Dr. Harris in the Religious Herald. We gratefully acknowledge this new obligation which the devoted professor to whom we owe so much.

Missionary Day was one of unusual interest. Dr. Barton's address was very able, and a more interesting address than Rev. Mr. Studd's, of North China, could not have been made. No one who hears him will ever refuse to sympathize with Chinese missions. The report of the mission work in the city was quite good, notwithstanding the much bad weather and high water the brethren have had to encounter during the past month.

The sad news of the death of Bro. O. J. Harris, of Crawford, Ga., sent a feeling of sorrow through the heart of every student who knew him. He was one of the best liked and whole-souled men of last year, and his death causes deep sorrow to us all. He had been an experienced newspaper writer and had written the following Chinese editions of the Constitution and other leading periodicals.

Supplies for Sunday were: R. P. Weaver, Dover; George E. Burlingame, Winchester; J. F. Newton, Sanders; J. Bell, City Mission; J. E. Watkins, Middletons. S. AND B.

THE STATE.

Pastor L. M. Copley writes from Louisa: A 17 days' meeting has just closed with the Liques Baptist church, with the following results: Over 30 professions of faith, and restorations, 27 additions to the church, the church revived and strengthened, and good effect on the town generally. The pastor, Rev. B. F. Caudill, and Rev. B. S. Akers, of Castletown, did the preaching, and they did it well. Much prayer was offered that the Holy Spirit might lead and do the work, and praise the Lord He did, or else the above results would have been impossible. To the Lord be all glory and honor.

Bro. James L. Ware writes: "Pastor A. V. Sizemore of Stanford was unanimously called as pastor of First Baptist church Newport on Feb. 11th, and took charge Sunday 21st, the church being without a pastor only five Sundays. Bro. Perryman preaching his last sermon on the 10th, of Jan. Bro. Sizemore received a very hearty call and acceptance and the future looks very bright for Newport Church."

Bro. J. H. Haycock was ordained at the Third church, Covington, last Tuesday night. Brethren Swindler, Jones, Perryman, Lee, Blake and Pickard took part, the last preaching the sermon.

Bro. Menta Sturgeon, of Wheatley, is siding pastor Earnest Cook in a meeting in St. Louis.

Pastor E. N. Dicken writes from Franklin: "We have just closed a meeting in the First Baptist church. Bro. J. N. Hall preached for us thirteen days and nights. There were fourteen professions of conversion, nine have been approved for baptism and others are expected. Brother Hall's preaching was biblical, logical and practical. He is regarded by our people as the best biblical expositor in southern Kentucky. The church is greatly benefited by the preaching and the preacher is greatly loved and honored for his work's sake. He is a faithful servant of the Lord and the Lord be praised for all such."

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Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain. J. L. PRESCOTT & CO., NEW YORK.

Pastor J. P. Brooks writes from Tompkinsville: "Have just closed a most precious and successful meeting here. Our church is in a prosperous condition."

Bro. R. C. Milburn writes from Riley: "I am a member of Union Chapel at Bradfordville and have been ever since organization. Our church is moving along nicely indeed. We have no Alphabetical Societies, or any member believing in 'higher crabs' but a good old time church, and a pastor loved by all. Rev. Wm. M. Stallings of Washington Co. is our worthy pastor. Please find enclosed \$2 to renew the RECORDER which is a very dear paper to me. Our family wait and long for its coming to hand as if it was a letter from a distant friend."

Pastor W. B. Rutledge writes from Cloverport: "Bro. E. Pendleton Jones came to us on the fourth Sunday in January, and preached the Gospel with great power and wonderful demonstration till Thursday night, Feb. 3rd. His striking individual style won all hearts, and before he left the people hung upon his words. By the middle of the second week there were a number of cases of old-fashioned conviction of sin, and several conversions. But this was but the beginning of great things. After Bro. Jones left for his new home in Columbus, Miss., Bro. J. T. Lewis, of Irvington, Ky., came and rendered valuable service for two weeks. The other pastors of the city joined hearts and hands with us, and thus for four successive weeks was waged the heaviest war against the powers of darkness that this city has known, possibly, since the days of Thomas J. Fisher. The number of conversions is not definitely known, but it is believed the work will continue. One very striking feature of the meeting was the mature age of the converts. We are very hopeful that the ultimate outcome of the meeting will be the complete annihilation of the whisky traffic in this town."

Pastor J. H. Anderson writes: "The church at Owenon has been blessed by a gracious revival. Bro. B. B. Bailey, pastor of the church at Winchester, was with us two weeks, and preached the Gospel with great power and acceptance. The attendance was large throughout. Christians were revived, five were received for baptism, two were restored and twelve were received by letter, making in all nineteen additions. Among them was E. E. Settle, Jr., son of the Hon. E. E. Settle. Reaching forth unto those things which are before, we press forward."

OTHER STATES.

We are glad to hear that pastor J. B. Hawthorn, of the First church of Nashville, Tenn., has been greatly refreshed and strengthened by his visit to Florida, and is getting well rapidly. We felt confident any break down in the splendid physique of pastor Hawthorn would be but temporary.

Pastor W. F. Fisher, of Lynchburg, Va., has accepted the call to the pastorate, of the Fourth-street church of Portsmouth, in the same state and has entered upon his work.

Pastor Halley, of Fort Smith, Ark., is to be aided by Elder J. N. Hall in a meeting beginning the 2nd, Sunday in March.

Pastor H. H. Wallace writes from Benton, Ill.: Perhaps a word from this part of the kingdom will be of interest to your readers. The revival season is about over with us, so far as special efforts are concerned. Quite an ingathering in this section, as a result of special meetings. This is my second year with this church. As a result of a recent meeting, we have had sixty-three, with others approved. Long live the RECORDER to defend the truth.

W. G. Reeves writes from Doniphan Mo.: We have just closed a glorious revival here resulting in 40 conversions and 30 additions to the church. Both pastor and people are happy and are rejoicing together. This is my 3rd year at Doniphan. I have been reading Dr. Christian's "D N T Dip," and regard the evidence produced very conclusive as well as abundant.

Pastor C. M. Stout writes from Lawrenceburg, Ind.: Our revival meeting at Lawrenceburg under the leadership of Rev. C. Marshall, of Franklin, Ind., was a decided success. Eight united with the church and many more were ready when the meeting closed to stand for Christ, and will probably soon unite with the church. Bro. Marshall is a good preacher of the good old doctrine.

A church has been constituted at Mangham, La., with 10 constituent members.

A church has been constituted at Lancing, Tenn.

The Union church, Tenn., has set apart Bro. J. C. Shippe to the full work of the Gospel ministry.

SOUTHERN BAPTIST PRESS ASSOCIATION.

As stated last week the Southern Baptist Press Association will meet in Tampa, Fla., on March 10th which will be Wednesday of next week. The following program has been arranged: 9 a.m.—Call to order by the President, Dr. J. B. Cranfill.

9 to 9:30 a.m.—Devotional exercises conducted by Dr. Cranfill.

9:30 to 10:30 a.m.—A Uniform Advertising Rate. N. B. Broughton.

10:30 to 11:30 a.m.—"The Cash Basis," Maj. John G. Harris.

11:30 to 12:30 p.m.—"The Waste Basket," Dr. A. J. S. Thomas.

The afternoon will be spent in sight-seeing in and around Tampa.

7:30 p.m.—"The Power of the Press," Dr. John L. Johnson.

8:15 p.m.—"The Province of a Southern Baptist Paper," Dr. J. M. Frost.

9 p.m.—Southern Baptist Editorial Fraternity," Dr. R. H. Pitt.

9:30 p.m.—Business. Election of Officers. Time and place of next meeting, etc.

10 p.m.—Adjournment.

Thursday, 11th, will be spent in a boat ride out Tampa Bay, Friday, 12th, in St. Augustine, and it is expected that the editors will reach home by Saturday night. A large number have signified their intention to be present at the meeting and we are anticipating quite a delightful time.

ASSIGNEE'S SALE!

OF ELEGANT

Furniture, Carpets, Pianos, Etc.

Still goes on. Hard times does not stop the crowds of buyers who know a good thing when they see it. But recollect this will not last forever, therefore you had better come now. Don't wait until the assortment is all picked over—especially the Carpets. We are selling Velvet and Body Brussels Carpets for what you would have to pay for Ingains. Again we say come now, or you will get left.

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WESTERN RECORDER—Mrs. R. M. Bout wishes to say that her "Recorder Sewing Machine" is all that she could desire in a first-class machine. It says in order and does any kind of work neatly, she recommends it to all her friends and neighbors. R. C. K. Harrodsburg, Ky., Nov. 28, 1896.

WESTERN RECORDER—I have used your machine four months and find it just as you represent, and am perfectly satisfied with it. Mrs. NANNIE J. BERRY. Savannah, Mo., Dec. 17, 1896.

WESTERN RECORDER—The sewing machine you sent me is just as you recommended it to be. I am well pleased with it. My sister says as good as any machine that sells at \$40. Every one that sees it thinks it nice. SUSAN THOMAS. Stamping Ground, Ky., Sept. 14, 1896.

WESTERN RECORDER—Please excuse me for not writing you sooner about my machine. I am more than pleased with it. Think it as good as any machine that sells at \$40. Every one that sees it thinks it nice. Mrs. B. TIERREMAN. State Line, Ky.

WESTERN RECORDER—I have received the machine and am well pleased with it. It is as good as any machine sold here in Lake City for \$40. JOHN H. JEFFERSON. Lake City, Fla., Aug. 28, 1896.

WESTERN RECORDER—I am more than pleased with my sewing machine. Think it as good as any machine that sells at \$40. Every one that sees it thinks it nice. Mrs. G. B. TIERREMAN. State Line, Ky., June 24, 1896.

WESTERN RECORDER—Will say that the sewing machine is just what you said it was. My wife is well pleased with it. JOHN F. TYLER. Burnside, Ky., Aug. 6, 1896.

DEAR RECORDER—The Sewing Machine you sent to me has come. I will tell you that we are delighted with it. We find it a first-class machine. J. C. CANNON. Washington, Ga., Feb. 21, 1897.

DEAR RECORDER—The machine I bought of you is much better than one I paid \$50 for. I am more than pleased with it. Mrs. M. C. CHEATMAN. Taylorville, Ky., March 14, 1896.

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Aleck Danvers whose wife with tears had told me only the day before that he seemed to get farther and farther away till it almost seemed as if she must go with him and give up being a Christian, and of James Brown who was disgraced and shamed every day with his backsliding. And so on pretty much a l over town, I thought of men that needed to be saved, but I didn't have no faith about any of them.

"I knew the Parson was waiting to say, as soon as I named anybody, 'Deacon Hart, will you lead us in prayer for him' and so forth 'helpless like,' I just said, 'There's men enough as needs to be saved, but I don't see no encouragement to pray for 'em.' Now I guess everybody there thought just the way I did, but, you see, nobody had ever said it out loud, and so when I said, 'I don't see any encouragement to pray for 'em,' everybody looked up quick, just as if their own consciences had spoke, and they was ashamed to be caught distrusting God's power to save.

"Then John Coburn got up, and everybody was surprised as they saw him through their tears, 'cause he never somehow had anything to say in meetings 'cept to pray, and he said, 'Tain't no use for us to be awkward in religion 'cause the disciples were. They were all helpless and discouraged like same as we, and they made an awful poor showing of religion 'fore them Pharisees, and that poor, unbelieving father who wanted his boy cured. But when they see Jesus was among them, then they knew it was all right, as if he will be here in Sardis when we make our religion a real thing among scoffers and unbelievers. Don't you remember the Lord turned his sad face to those faithless disciples and told them, 'Bring that poor boy hither to me.'"

"And don't we all know that that's what we've got to do here in Sardis bring Bill Whitman, and Charlie Sprague, and all the rest of 'em, to the Lord in prayer, with the same faith that the disciples had when they brought that boy to be cured? They knew the Lord could cure him, and I believe the Lord can save Bill Whitman, and wants to, too."

"Well, there the Lord was at that meeting. Our hearts all sort of melted in common sympathy, and we all see each other heart to heart, and the Lord helped us mightily to pray, and when the Parson raised his hands for the benediction, and in broken voice asked that the Lord would go with us as he sent us out into the world, we somehow all felt as the Lord had come to Sardis, and souls was going to be saved.

"We didn't have no methods to speak of, but every one of us went first to God in prayer, and then from prayer to men and women about us, and it wasn't long 'fore we began to rejoice in the most remarkable conversation. Old Bill Whitman come into the meeting one night and said as how he had always hated religion and Christians. No man had ever seemed to care for his soul, and he'd made up his mind he was going to die gone, and never let anybody know that he ever thought about God and the hereafter and his own wickedness. 'But, blessed be the Lord,' he said, 'there was an angel from heaven come to me one day when I was sawin' wood, and talked with me and me like and me again, and here I am, old Bill Whitman, saved by the grace of God! And the angel that the Lord sent was that woman over there in the corner, God bless her!'"

"I can't tell you about the rest, 'cause there ain't time. We had great refreshing, and there wasn't a home in Sardis that didn't have reason to praise God and rejoice with the angels in heaven over a sinner repenting and turning unto God. It does seem as if the Lord had come to Sardis to stay, blessed be his name forever."

"There was not a dry eye as that group of honest men looked into the Deacon's glowing face and grasped him by the hand.

"Why can't we have just such a blessing reviv' over in our town?" said one. "And in our town, too," said another. "Yes, and in ours," said a third.

And as they passed into the church, for the afternoon session of prayer was just beginning, I said to myself: 'Yes, though they say we can't have just such a revival in Princeton or in Holden or in Boylston!'"

And I found myself saying in answer: "We can if we will. The Lord wants it. Our neighbors need it. It will come if we do what we ought to do, tenderly, persistently, believingly pray and labor, man with man, heart to heart, as guided and counseled by the Holy Spirit of God."—Congregationalist.

How often we so intensely desire what is not best for us! How often we would receive the discipline and refine us! Only a parent whose love is strong and wise, and not weakly fond, can be true to a child.

The word "persecution" is used those days with a good deal of latitude. Some well-disposed people, who do not weigh their words with much care, suppose themselves to be persecuted whenever anybody dares to call in question the soundness of their views. This is a perversion of language. If we persecute our brother, we mean a sort of differing from him, then he also persecutes us. We distinctly renounce and disclaim any right to control the thoughts and utterances of others; but it is asking too much of us to demand that we shall show our charity by agreeing with all their peculiar notions. The Christian thing is to think and let th nk.—Nashville Advocate.

There is quite a difference between having the Holy Spirit in the heart and being filled with the Spirit. It is a difference in degree rather than in kind. All Christians have the Holy Spirit in their hearts, but not all Christians are filled with the Spirit as exhorted to by Paul in Eph. 5:18. But none should rest satisfied until they have attained to that high degree of Christian grace and enjoyment.—Religious Telescope.

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

Our readers will be glad to know that the new botanical discovery, Alkavis from the beautiful Holy Kava shrub has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It has been used in the treatment of 1200 hospital cures in thirty days. It acts directly upon the blood and the kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the Gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sept. 10th, the testimony of the Rev. W. H. Moore, D. D., of Washington, D. C. was given describing his years of suffering from Kidney and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister of Cobden, Illinois, has been cured of gravel stones after two weeks use of Alkavis. Rev. John H. Watson, of Sumner, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by kidney disease, and after hovering between life and death for two months, and all his doctors failing, he took Alkavis, and was completely restored to health and vigor. Mr. R. E. Wood, a prominent attorney of Indiana was cured of Rheumatism, Kidney and Bladder disease of ten years standing by Alkavis. Mr. Watson, a prominent doctor in Ohio, writes that he had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of kidney disease and needed to health. Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to our sex.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free trial bottle of Alkavis prepaid by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaint, 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 Alkavis free. It is sent to you entirely free to prove its wonderful curative powers.

On earth frequently faithful servants are left to suffer and even are put to death, for their faithful adherence to truth, but in heaven, God says, "tho that overcometh shall inherit all things and he will be his God and he shall be my son."

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. I must retire from active life, I will, from this on, send the means of treatment and cure as used in my practice, free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and distressing disease. This self-cure offer which anyone is free to accept. Address, Post. A. A. LAWRENCE, 33 Warren St., New York.

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N. B.—The original price of our edition was \$15.00. We purchased the plates and reduced the price to \$10, and now offer it as a premium for six new subscribers and \$12 cash, or send \$6.00 cash for a set.

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THE NEED OF SYSTEMATIC GIVING.

The churches show a sad state as regards giving. If our churches and ministers would come to rightly understand their duties in this matter, doubtless there would be a more healthy development and larger contributions.

As I see the situation, it is: There are some who, seeing the need of systematic giving, have devised plans, i. e., quarterly collections, in some cases monthly, both for the church expenses and for mission work. Wherever tried, this plan is found to be very satisfactory to all. There are others who do not especially oppose systematic giving, but yet, nevertheless, have no system and are dragging along in a haphazard, poor dying way. There are others who are emphatically opposed to any system of giving or to any giving at all, who are still troubled with hard shells, so hard that the poor souls inside are dwarfed and pessimistic. They have not felt the free, pure air of heaven and they do not know that:

"Each breeze that sweeps the ocean, Brings tidings from afar; Of nations in commotion, Prepared for Zion's war."

To confirm the faith of those who believe in systematic giving and to help those who as yet have not thought much of these obligatory duties is the earnest plea of the following arguments touching the subject.

1. SYSTEMATIC GIVING IS BUSINESS LIKE.

Every Christian should desire and earnestly strive to be as matter of fact, business like in the Lord's business as he is in his secular business. To say that a man has no business sense in his transactions with his fellow man would offend his intelligence and seriously affect his business standing and yet it is true that in doing business for God there is very little concern as to how or when it is done. The Lord's work requires regularity and punctuality more so than any other work; yet because we know that God is merciful and long suffering, we put Him off until the store account is paid, the doctor's bill and the school bill and then if there is any left we make (as we think a contribution) to the mission cause.

Oh! let us get above such hard-shellism! Let us know that we owe a debt to God and that His debt should be paid first of all. But the haphazard giving with its evil results does not stop with the contributor.

The boards are imperilled by the want of a regular inflow of funds. If all the churches would do like some of the churches, all the money would come in at one time, if any came at all. The boards are only the acting agents for the churches and can do more than the churches do. So then there should be a regular monthly or quarterly stream of money flowing into the treasury of the Lord. Besides there are the missionaries with their expenses running all the time and in order to meet their necessities, they must have money coming in at regular intervals, otherwise they must go in debt. A debt means higher prices, vexations of mind and some times painful embarrassments. Systematic giving would in almost all cases prevent such disastrous circumstances. Oh! people of God, irregularity in giving does not stop the results with the contributor. It means that the board receives money irregularly and that either the board must borrow money or the missionaries receive their money irregularly in which case the missionaries would be compelled to borrow, and in either case, the

work is cramped all along the line. Everything rests upon the contribution and if the contribution is irregular or uncertain it must follow, no alternative, that the work is circumscribed and misshapened. In view then of the greatness of the work, let each one give his contribution, little or much, at regular intervals.

2. SYSTEMATIC GIVING IS THE EASIEST GIVING.

It is easier and better for all concerned.

(1) It is an advantage to the giver. One dollar a month is far easier to get and easier let go than twelve dollars at the end of twelve months.

It is sometimes said that in the cotton states, the fall is the only monied season of the year. This is a mistake. It is true that at that season cotton is sold but it is also true that the farmers have some money all through the year. Besides, if any one has to borrow, let it be the giver.

(2) The pastor is also helped. Some pastors require braces to haul them up to the posts of duty. In a regular system of contributing, the braces are furnished. All that is laid upon the pastor is to announce, what the church already knows, that the time for our regular contribution for such an object has arrived.

Then the church feels under obligation to give or to vote down their self imposed system. Thus such a system becomes a post for the pastor to have at his back.

(3) It is the safest for the boards. Money will be coming in regularly and systematically. There will be no spasmodic overflow, neither will there be any distressing scarcity of funds. Everything will be more even and uniform.

3. SYSTEMATIC GIVING IS THE SCRIPTURAL WAY.

Thus saith the Lord; "Honor the Lord with thy substance, and with the first fruits of all thine increase" (Prov. 3:9). Here it is plainly taught that we should bring the first fruits. "Thou shalt not delay to offer the first of thy ripe fruits and of thy tears." "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God" (Ex. 22:29; 23:19). Can any duty be more plain! Let us hear Paul.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). Words cannot be more direct and specific. Here then is our duty made plain. Not only has God spoken but our consciences mean time speaking, "on up and do thy duty." Herein then do we see that to give systematically accords with sound business principles, that it is far easier and that it is plainly and clearly taught in God's Word.

Will we then honor God and receive His blessings or refuse to honor God and take the consequences? May we show forth the spirit of our Redeemer in all things.

E. MILLAR. Alto, La., Feb. 6th, 1897.

A SELF-SUPPORTING WIDOW.

About a year ago my husband died and left me in rather destitute circumstances. Just after our marriage his health failed, and for that reason he was unable to lay by for a rainy day. A friend of mine from Illinois called on me and told me how much money she was making by selling the Iron Clay Dish Washer, and said she thought I could at least make a good thing by doing the same. I wrote the Iron Clay Dish Washer Co., Dep't. 3, Box A, Pittsburg, Pa., for a sample. Since then I have been making a splendid living for my children and myself. I will attest to my friends and neighbors. Last month I cleared over \$50 and am delighted with my success. The Dish Washer works like a charm, and the distasteful work of washing dishes can be done in a few moments without soiling the hands a particle. Anyone who sees it work wants one at once, so they are so trouble to sell. I would advise anyone out of employment to write for full particulars, as they started me in business and will do the same for others. Mrs. J. C. B.

A KENTUCKY B. Y. P. U.

DEAR BROTHER:—The Baptist Young People's Union, of Louisville, most cordially and earnestly invite the Baptist young people of this state, whether as organizations or as individuals, to meet in our city Tuesday evening the sixth of April, for the purpose of forming a

KENTUCKY BAPTIST YOUNG PEOPLE'S UNION.

Accepting the hearty invitation of their Young People's Association, the meeting will be held in the McFerran Memorial church.

It is unnecessary at this day to argue the advantages of such an organization; its power, so manifest elsewhere, will quickly energize every part of our denominational life. With scarcely an exception, all of the states in the Southern Baptist Convention have formed State Unions. We believe the hour has struck for the assembling of the young Baptists of Kentucky into an organization promotive of spirituality fellowship, culture and service to the glory of our risen Lord.

Firmly believing that God is in this movement, we earnestly ask your co-operation in this effort to bring the young people of our beloved state into touch with the on-moving forces of spiritual progress. Please use your best judgment in bringing this matter to the attention of the young people of your church and community and encourage them to attend this meeting whether as delegates or as individuals. A programme bristling with suggestive topics and enlisting some of our most attractive speakers, both at home and abroad, will be speedily published. Reduced rates will be obtained on all the railroads entering Louisville. Please write at once whether we may rely on your presence and co-operation.

Cordially yours, CARTER HELM JONES, Cha'n, WM. L. PICKARD, JOHN T. CHRISTIAN, A. T. ROBERTSON, E. RAWLINGS, J. S. HUMPHREY, Secretary. Louisville, Ky., February 25th 1897. [We publish this, without comment, for the information of our readers. Ed.]

WHAT WILL THE END BRING?

DEAR BROTHERS IN KENTUCKY:—The Foreign Mission Board is approaching the end of its fiscal year with great anxiety to know how each state will stand in this work. I am now here in your midst and ask that you give me your ear for a word as to Kentucky's part. Last year she contributed to this cause \$10,510.52. Do you not agree that the hosts of Kentucky Baptists rightly aligned ought and could easily increase this amount this year?

The Board has requested Kentucky to give \$16,000 to Feb. 25th; she had given \$7,365.72. Of course, all understand that this \$16,000 is only a request, and yet all will agree that Kentucky could raise much more. Only two months more remain till the books shall close. Let pastors, deacons, superintendents and all join in an earnest, aggressive effort during this time, and let us go up to Wilmington in May ready to rejoice together over the blessings that God is so graciously bestowing upon the work in the foreign fields and have that joy unclouded by any sense of remorse for neglect. A. J. BARTON, Asst. Cor. Sec'y. Louisville, March 1st.

And he said unto me, "My grace is sufficient for thee;" for my strength is made perfect in weakness (2 Cor. 12:9)



Get the Genuine GOLD DUST

The best Washing Powder made. Best for all cleaning, does the work quickly, cheaply and thoroughly.

It's economy to buy the 4lb. package.

THE N. K. FAIRBANKS COMPANY,

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CHOICE ROSES AT 5 CENTS

OUR RAINBOW COLLECTION OF 20 ROSES FOR \$1. PREPAID BY MAIL.

The Rose we send are on their own roots, from 18 to 24 inches high, and will bloom freely this summer, either in pots or planted in the garden. They are highly recommended. We guarantee them to reach you in good condition. We also GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU EVER PURCHASED. ... (Detailed list of rose varieties follows)

THE GOOD & REESE CO., Box 13, Champion City Greenhouses, Springfield, Ohio.

DID THEY DIP?

Or an Examination into the Act of Baptism as practiced by the English and American Baptists before the year 1641, By JOHN T. CHRISTIAN, D.D. With an introduction by T. T. EATON, D.D.

DR. JOHN CLIFFORD, London, Eng., says of the book: "It is a really able piece of reasoning. The 'case' of your opponent is fully and fairly stated. The evidence is sifted and re-sifted. The utmost care is taken in facing the whole facts. Contrary witnesses are called into court, examined and cross-examined, but the verdict is complete and crushing. Dr. Whitsett's theory is dissipated into thinness mist."

THE FREEMAN, of London, Eng., says of the book: "We are very glad to give our hearty commendation to this book, and would be pleased to see it widely circulated in England. There is far too little known by our people generally of the facts of Baptist history. Apart from the present controversy, and the emphatic answer to its own question, 'Did They Dip?', it has a permanent value, embodying as it does a large amount of evidence about our Baptist forefathers which could only be collected as the result of much patient labour. The size and price of the book brings it within reach of all. Bound in cloth 75 cents; in paper 35 cents. 231 pages. AGENTS WANTED. LITERAL DISCOUNTS.

Send all Orders to Baptist Book Concern, Louisville, Ky.

Sunday Schools, ATTENTION!

When ordering your supplies for Second Quarter, 1897, which begins April 1st, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of

Southern Baptist Convention Board, —OR— American Baptist Publication Society

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

Song Books, Secretaries' Books, Class Books, Collection Envelopes, or anything else you need.

Baptist Book Concern, Publishers, Third and Jefferson Streets, LOUISVILLE, KY.

WHAT DO WE LACK?

We have many Baptists in this country. Of denominational books and newspapers our supply is ample. Intelligence in pulpit and pew we have in equal measure with other religionists around me. Perhaps we are not abreast of the ritualists in the grandeur of our church buildings, or the capacity of our wind instruments, but we are pursuing them with vigor. In our pulpits, as men rate ornament and power, we lead the ritualists, if we be not much mistaken in judgment. Added to this, our sectarian zeal is as earnest as could reasonably be desired. Our Sundays witness a mighty army of young and old gathering in our places of worship. Hundreds of regular pastors are under employment, while the smaller congregations have meetings twice or else once a month.

In short our great Baptist machine is up and in motion. Does it need anything? If nothing, we have vast reason for gratitude. But is it true that we lack nothing? If our churches do lack nothing, then there are facts in regard to them which we can easily discern:

1. The church as it should be will contain few, if any, unregenerate members. It will be conceded that the church in Jerusalem, after the death of Ananias and Saphira, was in excellent spiritual condition. It would seem from the words, "Of the rest durest no man join himself to them" (Acts 5:13) that not so much as one unregenerate member was left in that model church. There was evident danger in seeking membership in a church, two of whose members had so lately been struck dead for their covetousness and hypocrisy. Besides, a church full of spiritual life, joy and power, has few attractions for the world's people in any age.

In our time should false professors find themselves in a church like that in Jerusalem, how long could they endure the torture of their surroundings?

Is it worth while to ask whether any of our churches are like the one in Jerusalem.

2. If our churches lack nothing, then each individual of them is both in theory and practice a zealous missionary. At the entrance of persecution the saints of the old First church were driven from their homes, but they "went everywhere preaching the word." Before the dispersion they made worldly interests secondary to the new religion, and now, when home must be abandoned and property sacrificed, those early saints seemed to feel that the main work of their lives was still to preach Jesus to all within their reach. Each one of them had an experience of grace like Saul of Tarsus had and like the Philippian jailer had and could tell it. This telling of a personal experience and living it, constitutes preaching of wonderful power.

If we look back at the great meeting in the temple, it will be noted that common stock was made of property by the converts. Not only their time, talent and personal influence were given to the cause, but their money as well. As the true bride gives her money along with herself to her husband, so those early disciples gave all to their new Master. How do our modern churches appear when placed side by side with this ancient one?

3. If our churches lack nothing, their meetings for worship will not be unproductive. It was no idle statement made by our Lord, "I am with you always, even unto the end of the world." A while since there was in print a report

like this: A missionary of a foreign field was on a visit to his home country. As was natural his friends induced him several times to preach. At last he said, "I can consent to preach no more, and for this reason: When I preach on my mission field I always expect some one to be converted, but here I have learned to have no such expectation. I can agree to waste no more time and effort."

Do we feel at liberty to suppose that Paul ever expected to preach a barren sermon? Where did the great apostle scatter Gospel seed in fresh soil without a harvest early gathered?

How stands the matter with us here and now? Not a few deliverances called sermons from those of the highest finish down to those of the poorest literary quality, flow from hundreds of pulpits every week, and no apparent good results. The hearers follow with few exceptions, the world as eagerly as if no preaching was done. The "revivals" have to come through "specialists."

The artistic music is not for devotion, but for the display of musical talent. Even the "prayer-meeting" is often as destitute of communion with God as is the Latin read by the priest on Sunday. Not to particularize further, is there not evidently a vast difference between our present church life and that of the Jerusalem pattern?

A figure comes to me here: A steamer moved in its proper element. As it advances some mysterious attraction begins to draw it upward. This continues till its propeller is entirely above water. The machinery still moves—moves more rapidly in truth than before, but progress ends.

Apply the figure. The world, mainly perhaps through the blending of the wicked with the regenerate in church organization, has drawn the church out of the realm of spirituality motion—ritualistic motion—continues and increases, but spiritual progress ends.

It would appear a momentous question, can our Baptist people forsake the dangerous ground they now tread and return to the old path? If they can and will, it shall be well with them and with others also. If they will not, the lamentations of a Jeremiah must fall to describe the woes which must overwhelm them and the world on their account. W. M. D. White Plains, Ga.

RESOLUTIONS.

Will you kindly give place to the subjoined resolutions which I purpose to offer at the Southern Baptist Convention? Let me request that the brethren consider them now, but do not burden the papers with a discussion. Those favoring them are requested to drop me a card saying so. Those opposing will please write me stating their objections, and if insuperable the resolutions will not be offered. It may be well to state that the Convention has no legal control over the Seminary, it being controlled by a self-perpetuating board of trustees who are responsible to no one. Also, that these resolutions have nothing whatever to do with Dr. Whitsett or the "new discovery."

To such papers as see fit either to publish the resolutions or comment thereon, I will be greatly obliged if they will favor me with a copy containing such publication.

RESOLUTIONS.

Believing that the interest of the Southern Baptist Theological Seminary would be better subserved and greater satisfaction given to the denomination if the control of the Seminary was given more directly to this Convention; therefore be it resolved

(1) That the trustees of the Seminary be requested to have its charter so

amended at the earliest opportunity as to empower this Convention alone to elect and remove the trustees thereof.

(2) That the following brethren be appointed a committee to convey this request aforesaid. (Name will be inserted when it is known what brethren are in attendance upon the Convention.)

(3) That the chairman is hereby requested to assemble the trustees aforesaid at such time as will enable the above committee to deliver this request and return an answer thereto before the final adjournment of this body. N. W. P. BACON. Hernando, Miss.

"DID THEY DIP?"

Dr. Christian has rendered invaluable service to the Baptist world by his masterly refutation of the Pedobaptist slander against our English brethren. Every Baptist should get a copy of Dr. Christian's book on the subject. A noble work has been done by him, as well as Drs. Spencer, W. H. King and others, to whom we are hopelessly indebted for their persevering labors. What a pity that any Baptist should sit at the feet of such a garbler and enemy to the Baptists as Dr. Dexter, to learn Baptist history! A sprinkling Baptist church is as great an anomaly as an honest rogue, a truthful liar, or a living corpse. Long live the WESTERN RECORDER and Editor Eaton to assail error and defend truth!

JOHN T. ALBRITTON.

Mt. Olive, N. C. Feb. 4.

ON MISSION LINES.

The experience of the Home Mission Board shows that where help is extended to destitute fields in our own country through this Board, contributions begin to flow into the Treasury of the Foreign Mission Board. The work of the Home Board is not only evangelical, but educational along the lines. The spirit of the "commission" is the one central truth emphasized by the missionaries of the Home Board. It is the more easily impressed by the very work in which they are engaged. Hence the first, and always the largest contributions from such fields are made to the cause of Foreign Missions.

The following report from a missionary of the Home Board is an average illustration of the work done by the missionaries, and the result as it relates to Foreign Missions:

BROOKS, IND. TER. Dec 30, 1896.

The report of C. L. Alexander for the quarter ending Dec. 30, 1896.—I am getting along very well. Our church has sent \$8 for Foreign Missions this week. Will try to raise some Home Missions soon. During the quarter I have performed the following services: Weeks of labor, 12; sermons delivered, 48; addresses, 35; churches supplied, 1; prayer-meetings, 25; baptisms, 9; miles traveled, 300; received by letter, 5. My field of labor is Indian Territory.

ECZEMA

Most Torturing, Disfiguring, Humiliating

Of itching, burning, bleeding, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA OINTMENT, the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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REMEDIES speedily, permanently, and economically cure, when all else fails.

PURITAN DRUG AND CHEM. CO., Sole Prop., Boston, Mass.—How to Cure Every Skin and Blood Humors, from PIMPLY FACES Purified and Refreshed by CUTICURA SOAP.

Caught While Herding in Colorado

CLUNG TO HIM WHILE A COMMERCIAL TRAVELER IN THE MIDDLE WEST, NOTWITHSTANDING ALL EFFORTS TO GET RID OF IT. HOT SPRINGS OF ARKANSAS OF NO AVAIL.

From the Chronicle, Chicago, Ill.

Mr. William Clement, of Freeport, Illinois, is a well-known commercial traveler, and represents the large Chicago house of Reed, Welsh & Lange. In his early life Mr. Clement migrated to the breezy west and became a cow-boy in Colorado. After doing as much as cow punching as he desired, he turned his attention to mining, the exposure from which and his life on the plains undermined a once strong constitution, and rheumatism, liver and kidney trouble and dropsy made their unwelcome appearance.

The Hot Springs of Arkansas were visited in the hope of relief, but he was disappointed, and so he took up his residence in Illinois, and obtained employment as a drummer for a large house in Chicago that has long since gone out of business. Physicians were consulted both at home and while on the road, with only pecuniary benefit to the doctors, for Mr. Clement grew worse instead of better, and constantly had to lay up for weeks at a time.

It was then, that the sufferer conceived the idea of trying Dr. Williams' Pink Pills for Pale People, and did so.

"I thought," Mr. Clement said to the reporter, "that fifty cents would not be much expenditure, so I bought a box of the pills and began taking them according to directions."

"I did not have many days to wait before I found a marked improvement in my condition, so I kept on with the treatment. First my kidneys began to do their work thoroughly and well,

and all blot left me. Then the rheumatism and pain in the region of the heart went, my liver is cured, and I may say I am as well as ever I was. If I had only known of Dr. Williams' Pink Pills a few years before, I should be a good many thousand dollars richer."

As usual, when such testimonials are received at the office of Dr. Williams' Medicine Co., they are sent for verification to the leading druggists of the vicinity or other persons in good standing. The above was not an exception, notwithstanding Mr. Clement's excellent reputation, and the returned reporter certifies that all of the foregoing statements made to the reporter were strictly true.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pain and sallow complexion, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50, (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

The Gold or Silver Eagle

Is the Bird in the Hand That Is Worth Two in the Bush.

Housefurnishers and buyers in our lines will find our PRICES will save them many EAGLES. For quantity, quality and the best styles, we lead. Our six floors are loaded to their full capacity with

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Our special for this week is half price on CHENILLE PORTIERES.

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A. S. Murray and Wife

SPRINGFIELD, MO. Restored to Health by Dr. Miles' Restorative Nervine.



Mrs. MURRAY, engineer for Keet & Bountree Mercantile Co., Springfield, Mo., writes: "I suffered from dyspepsia, was unable to eat anything without severe distress. Treated by several physicians without benefit, I became almost a physical wreck and unable to attend to my work. I took Dr. Miles' Restorative Nervine and in six weeks I was well. My wife had a severe attack of La Grippe which brought on troubles peculiar to her sex. The Restorative Nervine is the only thing that has helped her. We both hope you will use this in a way to help others as we have been."

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

SPENCERIAN PENS. WRITE WELL WEAR LONG ONCE TRIED ALWAYS USED. Samples sent on receipt of return postage - a cent.

FERRY'S SEEDS. There has never been a time when growers should guard against failure with more care. There has never been a time when Ferry's seeds were more successful than now. Always the best. For sale by leading dealers everywhere. Inset on having them. FERRY'S SEED ANNUAL. Full of information for gardeners and farmers. There will never be a better time than now to send for the 1897 edition. Free of charge. Dr. H. Perry & Co., Detroit, Mich.

CHURCH BELLS. J. W. McMINN, Church Bell Foundry Co., Cincinnati, O. Mention this paper.

Buckeye Bell Foundry. J. W. McMINN, Church Bell Foundry Co., Cincinnati, O. Sole Founders of Largest Bell in America.

BELLS. Steel Alloy Church & School Bells. Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothbrushes, showing nearly one hundred different styles, sent to any address. Our "218" pens are especially adapted for desk writing. Gold Pens repaired to cents each. Our 14-kt. Gold Fountain Pen, price, by mail, \$1.10, is equal to the best and warranted. C. F. Barnes & Bro., 505 N. Market, Louisville, Ky. This firm is reliable. -Western Recorder. Ripans Tablets cure bad breath.

The Farm

The M. H. Current farm, near Hooktown, Bourbon county, was sold to J. Arthur and Dr. Chas. Mathews at \$45 per acre.

Anderson & Spillman, of Danville, bought at Georgetown fifteen car loads of corn at \$1.17 to \$1.50, delivered at the Danville depot.

Mr. T. H. Bradley shipped 48,000 logs last year. He has sold all that he will be able to get out this year. -Georgetown Times.

The land of Abram Merritt, 84 acres, was bought in by him at \$4 per acre.

Mrs. Jas Henry bought 54 acres of bottom land with improvements near Allansville for \$650. Howard Hampton bought 21 acres of unimproved hill land at \$5.50 per acre. -Winchester Democrat.

Mr. W. W. Goddard, of Mercer county, has succeeded in breeding hornless cattle.

Baylis & Turney, of Paris sold four roadsters to J. P. Walter of Crawfordville, Ind., for \$860.

Turney & Morris, of Paris, sold to a Mr. Webb, of Philadelphia, their handsome team of black horses J. E. B. and Cyril C. for \$1,450.

W. M. Bright bought of A. J. Thompson 16 calves at \$10. S. R. Orndorff bought several pair of buff cochins at \$4 a pair. Sam Bishop bought of C. C. McClure a bunch of young calves at \$5. O. P. Huffman bought of J. T. Holtzclaw some butcher stuff at 24c. S. M. Owens has a field of 100 acres of wheat which is six inches high. S. M. Owens bought of John Richenbach 68 choice ewes and lambs for \$200. W. H. Murphy bought of J. M. Yammeter, of Boyle, a registered Durham yearling bull for \$40. Joe P. Coffey bought in Casey and Adair a bunch of butcher stuff at 24c. Col. Underwood bought of J. T. Hackley a hornless yearling bull for \$50. J. B. Foster to Jerry Briscoe a pair of four-year-old horse mules for \$110. -Interior Journal.

About 200 cattle at Danville on Court day, the best selling at 4 to 4 1/2 cts.; butcher stuff brought 2 to 2 1/2 cts.; feeders 3 1/2 to 4 cents. Mules and plow horses dull at any price.

D. N. Prewitz has lately bought a few bunches of 100-pound stock shoats at three cents. He has bought quite a lot of lambs at five cents for June and four cents for July delivery.

About 1,000 cattle at Mt. Sterling on Court day. Best feeders sold at \$8.95 per cwt; yearlings at 3 1/2 to 4 cents; cows and heifers at 1 1/2 to 3 cents. A few hogs sold at 2 1/2 to 3 cents. Work cattle in demand, selling as high as 4 cents.

A cow belonging to J. W. Adams of Trigg county, became the mother of triplets and all are thriving.

Wood ashes put in the horns of dehorned cattle in West Virginia turned to lye and caused the death of over 100 head.

Sam Thomas, of Danville, bought of Joe Williams, of McKinney, a mule for \$90 and of Will McKinney, a pair of mules for \$180.

The first cargo of mules ever seen on the Sandwich Islands was paraded there by Pat O'Brien, of Paducah, who is now in California.

In ninety-nine cases out of one hundred the farmer who contemplates moving to a more favorable location, will find it more profitable to stay on the old farm, and let his "moving" consist of getting away from the old profitless methods and up to the newer and better ones. -New England Farmer.

CLOVER, CORN AND HOGS.

If we go through the list of farm crops and live-stock, we cannot find another trio that go better together than these. As a rule, too much store is laid by the corn and too little by the clover. No better foundation can be found for a crop of corn than the clover sod, and no better seed can be made than that from a properly plowed clover bed. Experience and observation have demonstrated these facts.

Corn is a gross and heavy feeder, requiring soil rich in plant life and a large quantity of moisture to make itself in perfect form. To secure moisture in the largest quantities in soils, they must be rich in humus. Some soils are very deficient in this important property. We can aid such soil to a great extent by growing clover, allowing it to perfect itself and then plowing it under. For ease and satisfaction in cultivating corn, we should aim to have the land as clear of weed seed as possible.

As a preceding crop for this purpose, clover stands above all others. Beside this, clover draws from the air large quantities of nitrogen and deposits in the soil for the corn to feed on. And more, for a good corn crop we need and want a deep, warm soil. To have this, the soil must be well aerated. Clover helps us in this way on account of its deep rooting better than any other plant, when we consider all the other advantages that belong to it as a crop. As a rule, for hog growing too much dependence has been placed on corn, and to this universal custom is charged in a great measure the prevalence of hog cholera.

Corn of itself does not make a complete ration. The system of a hog, while rolling fat, starves to death on it; the bone and muscle elements are lacking in proper quantities. If farmers would turn a new leaf, and depend as much on clover as they do on corn to produce pork, they would be vastly better off. Their hogs would be more healthy and their land more productive. Without a great degree of effort, it can be arranged that they may have the run of clover sod all the year around. There are important limitations to this rule that should be observed for the good of the plant and soil. There is no better plant grown on the farm that suits so well for swine grazing. Blue-grass, timothy and other grasses are good when soft and tender in the spring, or when abundant rains furnish new growth; but when drouth comes, they dry up and cease to be of value. Not so with clover. Its long tap-roots enable it to draw moisture from below and continue growing during the driest weather, and when the hogs most need it. The best returns may be had from both corn and clover, if they are fed together, and for the reason that corn fed in dry weather needs a balancing companion, clover, on account of its power to withstand dry weather, answers a most excellent purpose.

We are fattening our spring pigs on clover six inches to a foot high, and before the frost and freeze have cut down the clover we shall have them ready for market. The clover sod will be plowed for corn next year, and we are putting the manure from the hogs where it will do the most good. Every time when we can have it, we prefer a thick clover sod to any other feeding floor, excepting, of course, in extremely rainy and soft weather.

From early spring to late fall, if properly treated, clover will furnish succulent food for the hogs, and when hard winter settles down, as hay cut and damp-

ened, it still holds its place as a succulent food.

Hogs will consume large quantities of leaves and bloom without dampening, if they can have access to them. In this combination of clover, corn and hogs, nothing is taken from the farm but what the hog walks away with. He leaves the farm and farmer both rich on account of his having been on the farm.

It would be well for some corn and hog growers to consider carefully how much there is in a clover crop taken alone, and then how much there is in it when taken in connection with corn and hogs. Many men who doubtless have abandoned hog growing because of loss by diseases would still be at it had they given clover due consideration and a regular place in farm rotation of crops. -JOHN M. JAMISON, in Country Gentleman.

PRACTICAL COOKING.

CHOCOLATE PIE (SIMPLE BUT DELICIOUS)—Line a plate with excellent paste for shells or patties, letting it come well over the edge to allow for shrinking. Prick well to prevent blistering and bake. At any convenient time fill with the following: One pint of hot water one heaping tablespoonful of cornstarch, rubbed in a little cold water, one scant cupful of sugar, from two to four tablespoonfuls of finely grated chocolate, the beaten yolk of two eggs, a piece of butter half the size of an egg and a small pinch of salt if the butter is rather fresh. Cook about five minutes. While warm put into the shell, cover with the beaten whites of two eggs to which has been added three tablespoonfuls of sugar. Brown after it has stood in the open oven ten minutes.

PIE PLANT MERINGUE.—Use one pint of unswetened canned pie plant or one and one-half pints of fresh, sliced without peeling, and cooked in a cupful of boiling water. Mash fine. Add, while boiling, one tablespoonful of cornstarch or flour mixed smooth in a very little cold water, butter half the size of an egg, three beaten eggs, saving out the whites of two, one and one-half large cupfuls of sugar and one-half teaspoonful of lemon extract. When a little cool beat the whites and add four tablespoonfuls of sugar. Brown.

PIE PLANT AND APPLE PIE.—Use equal parts of pie plant and apple. If the pie plant is canned use only one-third pie plant. Sweeten. Add bits of butter, a little flour and a little allspice or nutmeg. Bake in two crusts.

The writer gave two receipts for pies in Good Housekeeping in 1890, which will bear repeating.

SWEET APPLE CUSTARD PIE.—Three even cupfuls of grated sweet apples, four cupfuls of milk and cream, sugar to give a pleasant taste, one teaspoonful of cinnamon and a pinch of salt. Bake in one crust.

LEMON PIE WITH TWO CRUSTS.—Pulp and juice of a large lemon, part of the grated rind, one cupful of sugar, one cupful of water, four small tablespoonfuls of powdered crackers. Mix and put into the lower crust. Cut a teaspoonful of butter into bits and place over the whole. Cover with another good crust, having air holes cut in some pretty design, and bake. One heaping tablespoonful of flour can be used instead of the powdered cracker.

MARIA E. CHANDLER, in Good Housekeeping.

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Depot Seventh and River. Leave Louisville—No. 1, 7:45 a. m.; No. 2, 8:30 p. m. Arrive Louisville—No. 1, 9:30 a. m.; No. 2, 5:30 p. m.; No. 3, 9:15 p. m. 7:30 p. m. No. 4, 7:30 a. m. Arrive Louisville—No. 4, 7:35 p. m.; No. 4, 10:15 a. m. No. 4, 7:30 a. m. Free Observation Chair Cars on trains. No. 1—somehow at Lexington with Florida Limited Through vestibuled train arrives at Chattanooga 9:30 p. m.; Atlanta, 10:30 p. m.; Jacksonville, 1:30 a. m. No. 1 connects at Versailles for Richmond, Va. No. 2 connects at Versailles for Richmond, Va. No. 3 connects at Versailles for Midway and Georgetown. No. 4 connects at Lexington for New Orleans without change, arriving at New Orleans at 7:45 a. m. Birmingham at 3 p. m.; Meridian at 10:15 p. m. and New Orleans at 6:30 p. m. Close connections with passenger trains arriving at Atlanta at 1:30 p. m. Change to take effect 12-31, November 9, 1896.

1897-1847

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Items of Interest.

It is to be greatly regretted that local option was defeated in Owensboro and in Daviess county. However the majority against it was so small that the temperance people can thank God and take no rage.

Chief-Justice Beahm of the New Jersey Supreme Court is dead at the age of 87. He was appointed Chief Justice in 1864, and has made a noble reputation for wisdom, legal knowledge, courage and spotless integrity.

Major-General John C. Robinson died at his home in Washington, N. Y., where he was born in 1817. He served with distinction in the Mexican war in the last war he mustered the regiment in which were W. B. Rosecrank, Stanley Matthews, Rufus B. Hayes and William McKinley.

Divorces were granted for little or nothing in the territory of Oklahoma for a hundred or more persons secured them and went off to remarry without paying the costs. These divorces have been cancelled for non-payment of costs, leaving those who remarried guilty of bigamy.

When the British expedition started for Dongola on the pretext that though the dervishes had done nothing they were getting ready to do something, Sir Michael Hicks-Beach pledged the word of the Cabinet to the English people that not one cent would be asked for the expenses from the English tax-payers.

A fourteen-year-old girl is under arrest in New York for poisoning her father. She admitted that she did it and gave as her reason that he would not let her have her own way. It seems he objected to her going with evil companions. There is deep need of a revival of the fear of God.

The most progressive city in the world in the way of cleanliness is Phoenix, the capital of Arizona. It has passed an ordinance fixing any one 100 who spits on the sidewalk.

The House of Representatives has just passed a private pension bill over the President's veto, but it will probably not pass the Senate. Rachel Patton, a soldier's widow, married some time ago, and according to the law her pension stopped on her second marriage.

According to the report of the Minnesota department of Corrections there has been a gratifying decrease of crime in that state. The officers think this is caused by the hard times. People have had less money to spend in drinking, and drinking is responsible for the larger part of the crimes. Let us be thankful that some good has resulted from the stringency.

One result of the prosperous year enjoyed by Great Britain last year is the greatly decreased emigration. This decrease was seen in the smaller figures from England, Ireland and Scotland, the greatest proportion being in Ireland. The emigration from that island is twenty per cent less than it was in 1895.

The Scientific American gives the following remedy for diphtheria, which is worth trying, as it is simple and easy, but which ought not to be tried without the knowledge and consent of the physician: "At the first indication of diphtheria in the throat of a child, make the room close; then take a tin cup and pour into it an equal quantity of hot turpentine and kerosene. Hold the cup over the fire so as to fill the room with the fumes. The patient in inhaling the fumes will cough and spit up the membranous matter."

Warrants have been issued in Chicago for the arrest of five aidmen for violation of the laws of the state. It is said that a warrant will also be sworn out for the arrest of the mayor. Louisville is not alone in her shame. There are no signs in the governments of our cities of the dawning of the millennium.

It is said in the newspapers and has not been contradicted though it was said a week ago, that Japan has decided to go upon the gold standard. Silver will be coined at the ratio of 22 to 1, that being the price of silver at present.

Wayland Seminary, a colored Baptist school in Washington City is to be moved to Richmond, Va. The land on which the buildings stand in Washington City can be sold for \$10,000. The Seminary can secure land and put up a good building in the suburbs of Richmond for a comparatively small sum, leaving a goodly amount to add to the endowment.

Gen. Sir Arthur Cotton in a letter to the London Times gives some facts in regard to the great results accomplished by the canals in the district of Godavery, India, and expresses the opinion that if the money expended in small railroads had been put to canal there would be no famine in India to-day.

A bill was introduced into the Minnesota Legislature fixing railroads if they do not discharge employees in the train department who are known to have been intoxicated. The railroad officers made no objection to the bill, except that it was superfluous for the companies already had, and rightly enforced much more stringent temperance rules.

DEATHS.

For actual subscribers we insert an obituary notice of the words free. We charge one cent a word for all over 20 words, invariably in advance. Counts that words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

ARVIN.

Mrs. Eva Arvin was born in Taylor county, Ky. She was converted and joined the Methodist church in 1860, and not being satisfied joined the Baptist in 1894. She was married by the writer to L. B. Arvin, Dec. 25, 1894. After a continued illness, which she bore with Christian fortitude, she died Jan. 29, 1897. She leaves a husband, father, mother and three brothers and a host of friends to mourn her loss. Her funeral was preached by J. T. Hall. She lived and died happy in the Lord. To know her was to love her. Dear husband and troubled ones, look to him who is able to comfort in the hour of trouble. J. W. CAMPBELL.

NEVILL.

Died at his home in English, Carroll county, Ky. Asa Nevill, pneumonia, after six days of suffering. Funeral services by Rev. J. S. Chilton at Pleasant Union. The deceased was in his 70th year, being a member of the Baptist church 45 years. His wife, Lucy A. Nevill, just gone before nine months and three days. They leave one son and six daughters to mourn their loss. Father, mother, we know you will not come back to us, but please come to you. SARAH C. GAMMON.

MOORE.

The Union Baptist church mourns the loss of two of its most faithful members. Mrs. Mary Frances Moore, wife of Col. W. M. Moore, died at her home at Garrett, Ky., Thursday, Feb. 19, 1897. Mrs. Moore was a member of the church of W. M. and Mary Frances Moore, died at the same home on the following Wednesday. The remains of both mother and daughter were brought to the Union church where the funeral services were conducted on Friday by Rev. R. C. Hubbard and the pastor. In some respects this was the saddest funeral yet ever attended. But on the other hand it was the most impressively sweet and comforting, as both our deceased sisters were earnest Christians and died trusting in Jesus. Deacon Moore and his daughter Louie are the surviving members of the family. They are in great sorrow, but they "sorrow not as others who have no hope." F. L. NORTON.

HUSSEY.

James A. Hussey, oldest son of C. W. and F. J. Hussey was born Jan. 16, 1856, and departed this life Feb. 4, 1897, aged 41 years and 19 days. Professed the Christian religion when quite young and became a member of the Baptist church at Mt. Carmel, Ohio county, Ky., where he was a member at the time of his death. The writer baptized him with many others at the close of a great revival in that church in 1881. For several years he had been the child of affliction, which was endured with becoming Christian patience. He leaves two brothers, two sisters and affectionate parents to follow him to the new bright world. J. S. COLEMAN.

RESOLUTIONS OF RESPECT.

Whereas, God called our venerable and beloved brother, J. G. W. Brooke, from his home in Fredonia, Caldwell county, Ky., Dec. 17, 1896, in the 76th year of his age. Therefore Resolved, that the church has lost one of her best, most honored and useful members, his aged companion a kind and affectionate husband, his children a kind and loving father, the community one of its best citizens. Resolved, That we heartily sympathize with the bereaved family, and that we will cherish the memory of our beloved brother who was always so kind and pleasant to all, and whose wise counsel we greatly miss. Done by order of Caldwell Spring church Saturday before the first Sunday in February, 1897. W. R. GIBBS, Committee and Pastor.

MONEY FOR INVALIDS.

Mr. Editor:—I feel it my duty to inform others of my success. With an invalid many years, but cured myself with the B. Vapor Bath Cabinet. I then took an agency. First day I sold 4 at a profit of \$10, in four weeks 72, profit \$190. Every body, sick or well, buys. They furnish Turkish or Medicinal Vapor Baths right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuritis, Malaria, Chills, Stomach, Blood, Nerve and Kidney Diseases. Anyone can do it as I have, by writing E. World Mfg. Co., Columbus, O. Way be sick or poor, but such chances open? AN INVALID.

A very modest bill was introduced in the House of Commons. It was to close the liquor saloons on Sunday, but the Commons voted it down.

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Trains No. 16 and 18 have elegant Pullman parlor car to Cincinnati, and Pullman dining room and dining cars Cincinnati to New York without change. Train No. 20 has sleeper to Cincinnati open at 9 pm to receive passengers. ST. LOUIS, SPRINGFIELD AND THE WEST. Table with columns for LEAVE, No. 30, No. 16, No. 44 and arrival times for various cities like Louisville, Ar. St. Louis, Ar. Springfield, Mo. North Yerkon accommodation leaves 7:15 am daily. Christmas accommodation leaves 5:30 pm except Sunday. Trains Nos. 16, 30 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis. TRAINS ARRIVE. From East: 7:15 am, 12:15 pm, 6:40 pm, 12:30 am. From West: 7:35 am, 12:15 pm, 6:40 pm. R. S. BROWN, D. P. A.



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**Items of Interest.**

Lord Salisbury made a statement in Parliament as to the position which England has taken in regard to the Cretan troubles. These are the establishments of autonomy in Crete which is to remain under the Sultan, the prompt withdrawal of the Greek soldiers and the withdrawal of all Turkish soldiers except those necessary for the assertion of Turkish sovereignty. If either Turkey or Greece refuse compliance with these conditions, the Powers to unite in making war on the one which refuses compliance. There can be no union up to doing nothing but talk.

The papers continue to report all sorts of things in Cuba and to contradict them. The storm-center for the week has been Consul-General Lee. He has resigned—he hasn't; he has "nursed" Olney and Olney has nursed him—they haven't. An American has been tortured to death in prison—he hasn't; he died a natural death and he wasn't a citizen of the United States any way. And so it goes with the usual lot of victories on both sides.

Soap is made from sunflower seed in Spokane county, Wash. One acre of land will yield 1,500 pounds of seeds, and from these 800 pounds of oil can be extracted. When the oil is refined it is worth \$1 per pound and makes the finest of toilet soap.

Dr. Denissenko in the *Vruch*, a medical journal of St. Petersburg, asks physicians generally to try the common wart-wort (Chalidonium majus) liniment. The use of this agent to remove warts causes the doctor to exclaim: "I am not to administer it internally. His experiments have met with such success that he urges physicians to try it. But he warns patients not to try it internally without the advice of a physician, because the sap contains two dangerous alkaloids, chelidonic and sanguin-pyrine.

Some of the Ways and Means Committee of Congress evidently think our farmers are as unappreciated as Puck's pictures represent. They propose to put a high tariff on all the former uses and wears and make it even by putting a high tariff also on corn and wheat, which are never imported by the United States. The State Grange of Pennsylvania protests that no tariff, however high, would affect the crops, and adds that if high tariff is given to manufacturers bounties must be granted to farmers.

A committee of the New York Legislature have been investigating the Sugar Trust. The Sugar King admitted that the stock of the companies going in to the Trust was \$7,000,000, the stock had been bought up to \$70,000,000 had paid 15 per cent. last year and \$1,000,000 was added to the surplus! When asked if these were not monopoly profits he replied he would not go into a business which paid less than 15 or 16 per cent.

The Senate of the United States on Wednesday of last week made even more amusing a spectacle of itself than usual. The Foreign Relations Committee brought in a resolution unanimously, demanding the release of the "United States citizen" in prison in Havana and threatening Spain in angry terms were the release refused. The Jingo Senators had the usual hysterical, stock-drover and business men were alarmed. But it turned out that this unanimous committee had made no inquiries at the State Department for facts. One sensible man went and inquired and returned with the information, first, the man was not a United States citizen, and secondly he had already been released!

That the action of King George of Greece in invading Cete was illegal and void of treaty obligations was patent to all men, but nearly every one wished him success, rejoicing that he was an ass in Europe which was paralyzed. But what would Russia say? At first Russia said nothing, the Czar's mother, who is now a great power in Russia, siding vigorously with Greece. But she has been defeated by the old statesman, Russia has given Greece three days to get out of Crete, and it is said the Greeks will obey.

**For Indigestion.**

USE HORSFORD'S ACID PHOSPHATE.

Dr. J. C. Roberts, Pulaski, Tenn., says: "I regard it a very valuable aid in treating all cases of dyspeptic troubles, gravel and torpid liver."

**EXCELLENT BOOK FREE TO PASTORS.**

A brother in our Convention deeply interested in Foreign Missions offers to give one hundred of the pastors of the Convention the book, "Crisis of Missions." This offer is to any pastor who has regular appointments for at least three Sabbaths in the month. Let those who wish the book apply to Rev. E. J. Willingham, Corresponding Secretary of our Foreign Mission Board, Richmond, Va.

There are two conditions. One is that the pastor getting the book will read it right away, and if he likes it will recommend and lend his book to at least one other pastor. The other condition is that he will preach a sermon on Missions within a month after he gets the book.

Music is a discipline, and a mistress of order and good manners; she makes the people milder and gentler, more moral and more reasonable.—Luther.

**A NEW TRIUMPH.**

**The Dreaded Consumption Can Be Cured.**

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

Nothing could be fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, M. C., of New York City. He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make his great merits known, will send three free bottles of his newly discovered remedies to any afflicted reader of the WESTERN RECORDER.

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

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

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain demise. Don't let this disease take its course. Simply write T. A. Slocum, M. C., 98 Pine street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please let the doctor see his file of letters in the WESTERN RECORDER.

**A COUNTERFEITER CAUGHT.**

THE POLICE OF SYRACUSE MAKE AN IMPORTANT CAPTURE.

On Monday the 15th Harold Marquette, of Sicily, N. Y., was arrested in Syracuse, N. Y., on a warrant sworn out by Dr. Williams' Medicine Co. charging him with forgery. On the 17th Marquette admitted the forgery, engraved in Syracuse, saying he was the representative of the Williams' Medicine Co., and arranged for the making of a full set of plates for the direction sheets, labels, etc., of the famous Dr. Williams' Pink Pills for Pale People. News of this reached the home office, and no time was lost in arranging for the arrest, where he should return for the plates. He returned on the 18th and was accordingly arrested and is now in jail in Syracuse awaiting examination, which occurs on March 22d.

The arrest proves to be an important one, as it has destroyed thousands of counterfeit medicine bottles, typewriters, rugs, etc., found in Marquette's trunk when arrested, the police also found counterfeit coin in the trunk and on his person; and in a search of his pockets they discovered a quantity of counterfeit money for counterfeiting consisting of crucibles, bellows, alcohol, lead, bismuth, antimony, a small mechanical forge, a charcoal furnace, and material plaster-of-paris molds. The United States marshal was him just as soon as the Dr. Williams' Medicine Co. are through with him, and no doubt, he will be sentenced for a long period of years.

In selecting Dr. Williams' Pink Pills for his counterfeiting operations, he showed his knowledge of the value of medicine, and to have these pills are in such great demand that they are available at any drug store in the United States. His next move is to work the drug trade and sell his imitations at a discount, but he is being outwitted by working the drug trade by the fact that he had picked them up in small lots and at a discount from dealers who were outwitted by working fast and making long jumps, he would have secured many hundreds of dollars in the sale of the imitations of Dr. Williams' Pink Pills. The most fortunate to have caught the rogue, because he had been able to find and to have kept these spurious goods out of the market.

**The only doctrinal truth which Solomon insisted on when he took the whole world for his text was that "All is vanity."—Bishop Sanderson.**

**THE MARKETS**

Report for the week ending Saturday, Feb. 27, 1897.

Cattle—The transactions in cattle were very light, with no feature of interest.

Calfves—The calf market was steady, the best selling at \$5 and common at \$3.

Hogs—The receipts were 1,800 head. The market was steady, with a few quotations.

Heavy sold at \$3 50; mediums at \$3 25 and light weights weighing from 100 to 150 lbs brought \$3 50 and lugs weighing from 60 to 100 lbs at \$3 00.

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

**CATTLE.**

Extra shipping cattle, 1,400 to 1,600 lbs.	\$4 10 00
Light shipping, 1,200 to 1,400 lbs.	3 75 00
Best butchers	3 75 00
Fair to good butchers	3 75 00
Common to medium butchers	3 00 00
Thin, rough steers, poor cows and scalwags	1 50 00
Good to extra oxen 1,400 to 1,700 lbs.	3 00 00
Common to medium oxen	2 00 00
Feeders, 900 to 1,200 lbs.	3 25 00
Stockers	3 00 00
Bulls	2 00 00
Veal calves	3 00 00
Choice milk cows	3 00 00
Fair to good milk cows	1 50 00

**HOES.**

Onion packing and butchers, 25 to 300 lbs, strictly corn-fed.	\$3 50 00
Fair to good packing, 150 to 200 lbs.	3 25
Good to extra light, 150 to 180 lbs.	3 25
Fat shoals, 120 to 150 lbs.	2 50 00
Fat shoals, 100 to 120 lbs.	2 50 00
Roughs, 150 to 400 lbs.	2 00 00
Stockers	2 00 00

**SHEEP AND LAMBS.**

Good to extra shipping sheep	\$3 00 00
Fair to good sheep	2 50 00
Common to medium sheep	1 00 00
Stocks	2 00 00
Extra shipping lambs	3 25 00
Fair to good lambs	3 00 00
Medium to butcher lambs	2 00 00

**LEAF TOBACCO MARKET.**

Report for the week ending Saturday, Feb. 27, 1897.

SALES, WITH COMPARISONS.

Following were the sales for the week and year to Feb. 27, with comparisons:

Year 1897	Week.	Year.
Year 1896	5,233	23,250
Year 1895	5,325	26,024
Year 1894	2,921	33,361
Year 1893	4,509	30,778
Total new crop sold to date.	21,364	
Sold to date in 1896	36,711	
Sold to date in 1895	35,991	
New crop sold to date, orig. inspec't.	27,871	
Sold to date same time, orig. inspec't.	31,991	
Sold to date in 1896, orig. inspec't.	32,281	

**REMOVERS.**

Rejections this week	1,300
Rejections same time in 1896	1,116
Per cent of rejections to sale's sales, '97	6.29
Per cent of rejections to sale's sales, '96	5.00
Per cent of rejections to sale's sales, '94	22
Rejections since Jan. 1 to date	6,225
Rejections same date in 1896	9,504
Rejections same date in 1895	4,867

**RECEIPTS.**

Receipts this week	5,881
Receipts same time in 1896	2,964
Receipts same time in 1895	3,198
Receipts since Jan. 1 to date	39,893
Receipts same time in 1896	30,369
Receipts same time in 1895	31,078

**HURLEY—1896 CROP.**

	Red.	Colony.
Trash, green mixed	\$2 00 00	\$3 00 00
Trash, sound	2 00 00	3 00 40
Common lugs	3 00 40	4 00 70
Medium lugs	4 00 40	7 00 00
Good lugs	5 00 75	8 00 00
Common leaf, short	6 00 75	6 00 00
Common leaf	7 00 00	8 00 00
Medium leaf	9 00 11	11 00 13 00
Good leaf	11 00 14	13 00 16 00
Pine and selections	16 00 19	19 00 26 00

**HURLEY—1895 CROP.**

	Red.	Colony.
Trash, green mixed	\$1 50 00	\$3 25 00
Trash, sound	2 00 00	3 25 42 50
Common lugs	3 50 40	4 25 00 00
Medium lugs	4 50 00	6 00 00 00
Good lugs	5 00 00	6 00 00 00
Common leaf, short	6 00 00	7 00 00 00
Common leaf	7 00 00	8 00 00 00
Medium leaf	9 00 00	10 00 11 00
Good leaf	11 00 11 00	11 00 13 00
Pine and selections	19 75	19 75

**HOME-SEEKERS EXCURSIONS**

To points in Kansas, Nebraska, Indian Territory, Oklahoma, and other states at greatly reduced rates will be made March 22d and 23d, April 6th and 20th, May 6th and 13th over the Great Western Route, Address: L. S. McCallen, D. P. A., Louisville, Ky.



**EASTER BELLS...**

AN EASTER PROGRAM... FOR THE SUNDAY-SCHOOL AND CONGREGATION....

Sixteen pages. New Easter Carols, Responsive Readings, Recitations, etc., etc. Sample copy, by mail, 5 cents. Per dozen, post-paid, 50 cents. Per hundred, post-paid, \$3.50.

CURTIS & JENNINGS, Cincinnati, Chicago, St. Louis.

**GOING out of BUSINESS.**

**Sample Cut Prices.**

This firm is going out of business in Louisville and the "Wind-up Sale" is in progress. Never before have the people of this country had such a chance for "bargains"—particularly in CLOTHING. Here are some sample items. Watch our advertisements in the daily papers for others: in CLOTHING, SHOES, HATS and FURNISHINGS—including Ladies' Gloves, Hosiery, Underwear and Corsets. Come to Louisville, if you can; if not, send a cash MAIL ORDER, which will get the best in the house.

**Men's Suits, \$5.00.**

Black Ribbed Cheviote; brown plaid Scotch; dark check Casimires; winter weight—cut from \$8, \$10 and \$12 to \$5.00.

**Men's Suits, \$6.48.**

"Buster" and "Middlesex" all-wool, fast color winter weight blue Uniform Suits; also some blue and black ribbed Cheviote; also some excellent Clay Worsted—cut from \$12 and \$15 to \$6.48.

**Men's suits, \$8.48.**

Blue, brown and gray mixed Casimires; blue and brown ribbed Cheviote; high-grade Clay Worsted; checks and frocks; all sizes; tailor made, perfect fitting and guaranteed to hold shape—cut from \$15 and \$18 to \$8.48.

**Men's Ulsters, \$5.00.**

Blue Ribbed Cheviote; Vermont grays and heavy brown-ribbed Casimires; all with heavy woolen lining; deep collars and side pockets—cut from \$8 to \$5.

**Overcoats, \$5 00**

Lot of Brown Meltons, with heavy check wool lining; velvet collars; good length—cut from \$8 to \$5. Also a lot of heavy, all-wool blue and black Cheviote; small sizes only—cut from \$10 to \$5.

**Overcoats, \$6.98**

Lot of fine heavy Tan Heavers; lined with good Italian cloth; velvet collars; silk-sewed seams; excellent values and very popular at the regular price, \$12—cut now to \$6.98.

**Kleinhans & Simonson**

424 to 434 West Market.

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**Price List per Quarter.**

The Teacher	10 cents	Kind Words, Weekly	10 cents
Advanced Quarterly	25 cents	Kind Words, Semi-monthly	10 cents
Intermediate Quarterly	25 cents	Kind Words, Monthly	10 cents
Primary Quarterly	25 cents	Kind Words, Semi-monthly	10 cents
The Home Leaf	1 cent	Bible Lesson Cards	10 cents
The Primary Leaf	1 cent	Picture Lesson Cards	10 cents

Address all orders, either for supplies or samples, to the

**Baptist Sunday School Board.**

NASHVILLE, TENN.