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Faith, Hope and Love, these three.

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THE government of Sweden has abolished every variety theater and variety music hall in the kingdom. The Ministry gave as a reason that these theatres were demoralizing, especially to the young. Blessed be Sweden.

CHRISTIAN faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

DR TROUDOT, of Rouen, took a place as a waiter in a cafe frequented by workmen. He says they are completely degenerated by the use of alcohol. At forty they are already old men, tottering, stunted, hollow-chested. The picture that he draws is as terrible as it is truthful.

In a lecture before a Theological Seminary in Virginia Dr. Dix, of New York, said: "The pulpit has lost the light and the power of the great doctrine of the atonement." He said back of this was a loss of the Scriptural conception of sin. We thank God this is not true in the South.

THE *Waterloo Times* gives a good turn to the complaint that in New York City on Sunday the rich man can get all the brandy and champagne he wants, while the poor man cannot get beer and whiskey. The *Times* says: "Well, that will balance things up. If the rich keep on drinking champagne, they will become poor, and if the poor stop drinking beer they will become rich."

THE Emperor William has his vagaries, but he does honour God according to his lights. On the sword which he presented to the Crown Prince when the boy became the youngest lieutenant in the army was this inscription: "Trust in God, and defend thyself bravely. Therein lie thy honour and glory. He who fights heartily on the side of God will never be driven from the field. Thy power belongs to thy Fatherland."

DR. O. A. CURTIS, in an address at his recent taking the Chair of Systematic Theology in Drew Theological Seminary, said that the deepest evil of this day is a failing sense of personal responsibility to God. He added: "There can be no sense of sin where there is no sense of God's holiness; there can be no sense of holiness where, after wrong-doing, there is no self-blame; and there can be no self-blame where there is no sense of personal responsibility."

DR. MUIRHEAD, English missionary in China, tells of a man, a literary graduate, who came to see him from a city a thousand miles away from any missionary. He had gotten hold of a tract and a Bible and by these he had been converted. The literary class has been the one which has been the hardest to reach. Let us thank God and take courage at this renewed proof of the power of the Word in the hands of the Spirit, and redouble our efforts to save the heathen.

OLD-TIME REVIVALS.

BY J. H. SPENCER, D. D.

The present method of religious revivals has been in vogue only a little more than a half century. Previous to that period revivals occurred at much longer intervals, were much more general among the people, and continued much longer. There were, in the Mississippi Valley, only five religious revivals during the first four decades of the present century. The first was, in many respects, the most remarkable. There is no way of accounting for it, except by acknowledging that it was produced by the direct power of God. Every known circumstance appeared unfavorable for such a visitation. For more than a dozen years the little churches scattered over the land had been seemingly dead. The few preachers in the country seemed as lifeless in spiritual things as were the churches; and many of them were deeply immersed in pecuniary speculation. The great mass of the people were imbued with infidelity as never before in the country. Dr. Peck intimated that more than half of the men were known skeptics or avowed infidels. Tom Paine's "Age of Reason," a coarse, vulgar, infidel book, had been recently published, and was far more extensively circulated than the Bible. Without premonition the revival came like a cyclone. It made its first appearance in the Green River region of Kentucky, in the first year of the century. This was, at that time, a Western frontier. The revival wave moved eastward till, within a few weeks, it covered the whole State. It also reached the surrounding States, and, within the year, it had spread to the Atlantic coast. Many thousands of people were converted over all the broad Southland. But the greatest effects were manifest in Kentucky. Here, and in East and Middle Tennessee, the revival produced those unexplained phenomena called the falling exercise, the jerks, the rolling and barking exercises, trances, visions and dreams and the religious dance.

The revival continued about two years. To the Presbyterians the results were adverse rather than beneficial. Two schisms were produced among them, and two new sects were the results. The first took the name of the Christian Church. But its members were popularly known as Newlights, as they still are in some of the Western States. In Kentucky they were finally absorbed by the Campbellites. The other sect, which took form more slowly, assumed the name of Cumberland Presbyterians, and still constitute a respectable and prosperous denomination. The Methodists were largely increased, with no other evil result than that of rekindling their old enthusiasm for the doctrine of perfect sanctification. The Baptists were greatly benefited in several directions. Their number was more than trebled, and new views of the Christian life were obtained. Their preachers had hitherto dwelt chiefly on the doctrines of election, predestination and kindred topics. They did not give up or even modify these doctrines. But they were moved to preach a more symmetrical system, to exhort sinners to repent, and Christians to greater activity. Deism, the prevailing infidelity of the period, was not wholly destroyed. But it received its death wound, and gradually perished. The excessive enthusiasm which prevailed among the Presbyterians towards the close of the revival, and which resulted in an immediate division of their church, led to the introduction into Kentucky of that singular sect of celibates who styled themselves the Millennial church, but who are popularly known as Shakers. Of these harmless enthusiasts two communities still exist in the State. But to give a detailed account of this wonderful revival, and its influences on

the religious life and activities of the Western people, would require a volume. It was the great Pentecost of the Mississippi Valley.

The second revival of the century commenced in 1810. It made its first appearance in Long Run Association, to the churches of which were added nearly a thousand members. There was no recurrence of the strange phenomena that accompanied the former revival. The awakening was about three years in spreading over the State. Many of the people were inspired with terror rather than with spiritual enthusiasm; for a series of violent earthquakes occurred during the revival, and the ignorant people feared that the world was coming to an end. This revival appears to have been less beneficial than the former. Many were induced to unite with the church through fear, caused by "these shakes," and when the danger was passed, they went back to the world—proving that they had been frightened rather than converted. There were, however, many true Christians brought into the fold; and, in 1812, the first Baptist periodical published in Kentucky was established. It was called *The Kentucky Missionary and Theological Magazine*, showing that the spirit of missions had been awakened.

The next revival occurred in 1817. This was three years before it was due, according to the general order of the period; for it will be observed that all the revivals (except this one) of the early part of the century occurred at intervals of ten years. But just at this period, the Baptists of the South were excited, for the first time, on the subject of foreign missions. A small element in the churches was bitterly opposed to the Foreign Mission Board, then located in Philadelphia. Many were indifferent on the subject. But not a few were enthusiastic in promoting the new movement. Five flourishing societies, auxiliary to the Foreign Mission Board, had been formed in Kentucky. The war between the factions in the churches had commenced with no small degree of bitterness. What the result would have been had not God interposed with this work of grace, may not be known, but the revival broke forth suddenly and with great power. Like its predecessor, it continued about three years, and large numbers were added to the churches. The Anti-missionary element was not destroyed. But it was greatly paralyzed, and had it not been for the potent influence of Alexander Campbell, it might have gradually perished. As it was, the decisive battle was postponed twenty years.

The next revival began in 1827, and, like the two which next preceded, continued about three years. This period covered the flood-tide of the Campbellite agitation. The excitement was greater than it had been since the beginning of the century. Several of the prominent Baptist preachers had fully accepted the teaching of Mr. Campbell, while others were confused, and strongly inclined to the "reformation." Great activity prevailed in religious circles all over the State. The followers of Mr. Campbell labored zealously to induce the people to be baptized, but more zealously to proselyte Baptists to their new views. One of them boasted that he had baptized 600 sinners, and *captized* 1,500 Baptists within a single year. This was the spirit that generally prevailed. The movement was more an enthusiastic propagation and reception of Campbellism than a spiritual revival. Something more than 15,000 were added to the Baptist churches in Kentucky. But it is to be feared that a majority of them were not converted according to the Baptist meaning of the term. When the Campbellites were cut off at the close of the revival, they carried a large proportion of the new converts with them. Indeed

the violent activities of this great religious upheaval may be regarded as the birth throes of the Campbellite sect in the Mississippi Valley.

But while this revival greatly weakened the Baptists, for the time, it was not barren of important results. It convinced the churches that they were destitute of a ministry capable of successfully defending their faith and practice. They had, at that time, a number of brilliant pulpit orators; but they had only two educated preachers in the State. To supply this deficiency they resolved to establish an institution of learning for the purpose of educating young preachers. Accordingly, they procured a charter for Georgetown College in 1829. Another want emphasized by this great religious awakening was a general organization of the Baptist forces for the purpose of promoting Home Missions. The proposal to form such an organization met with much opposition from the churches. But it was finally effected, by the constitution of the Kentucky Baptist Convention, in 1832, which was succeeded by the General Association of Baptists in Kentucky, five years later. A considerable number of Baptists had been infected by Mr. Campbell's heresy, before the revival of 1827 began. But they had been permitted to remain in the churches, with the hope that they would be reclaimed. But, during the revival, they became so aggressive and defiant that they could no longer be tolerated. Accordingly, in the fall of 1830, they were severed from the Baptist denomination, and henceforth constituted an independent sect.

The next and last old-time revival, which occurred in 1837, was so important in its results that a notice of it must be reserved for another paper.

Emileence, Ky., Jan., 1897.

In a recent book by Mr. Carslake Thompson on "Public Opinion and Lord Beaconsfield," is given the copy of a pasha's letter that well illustrates one feature of the Turkish character. The pasha in question had been requested by Mr. Layard, then minister at Constantinople, to forward him some information about the population and trade of his province. This was the reply: "My illustrious friend and joy of my liver. The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules and another stows away in the bottom of his ships, that is no business of mine. O my soul! O my lamb! seek not after the things that concern thee not. Thou comest to us and we welcome thee; go in peace. Of a truth thou hast spoken many words and there is no harm done, for the speaker is one and the listener is another. After the fashion of thy people thou hast wandered from one place to another, until thou art happy and content in none."

The late Dr. Thomas Armitage was once consulted by a young minister as to the line of study which would contribute most directly to his efficiency as a preacher. After a few searching questions the Doctor replied: "I should advise you to make a thorough study of the New Testament miracles." The answer appeared a strange one, but the Doctor explained his meaning by adding: "The great lack of modern preaching is a deficient sense of the supernatural, and you may quicken your own faith and gain power of presenting the things of the Spirit to other minds by making the New Testament miracles the subject of your study and meditation for a series of months."

THE ETHICS OF WALKING.

BY THURSTON.

It is not assumed that when our Lord and his apostles said much, as they did about walking, they meant it to be understood and applied in a very literal and personal way. Many a command, many a caution, many an injunction is given, with added point and emphasis as to how the saints ought to walk, and how some walk ams. Even in a literal and personal point of view, such cautions and commands are not unworthy of regard; since the way "one carries himself" has to do with health of body, grace of deportment and expression of character. Not a few things may be known or safely inferred by the way one walks. But the words of inspiration have a higher aim. They speak in figures. By a transference of thoughts the moral qualities of one's character and conduct of his living and dealing are spoken of as his "walk and conversation." In the practical realities of life there are few things in which one needs to be more careful than in walking. Especially if he walks in the dark. That he take heed not to stumble and fall. That he do not injure others, nor be injured. That he keep the right path and do not stray. That he walks where others may safely follow.

Jesus said, "If a man walk in the day he stumbleth not, because he seeth the light of this world;" that is, the natural light of the sun, and therefore can discern the way, and can avoid mistakes and dangers. "But if a man walk in the night he stumbleth, because there is no light in him." And so the great world is walking in darkness and stumbling in the ways of death. The true light shineth, but men love darkness rather than light, because their deeds are evil; and to seek the light would reprove their sins. He has come a light into the world to enlighten every man. The Jews clung to Moses and rejected the Messiah. But Moses still had a veil over his face, and they could not understand him. "Walk while ye have the light, lest darkness come upon you," said Jesus. But they did not accept his kindly caution. As stiff men do not. Leaving the world he died to save. He said to his disciples, "Ye are the light of the world; let your light so shine that men may see your good works, and glorify your Father which is in heaven." But the divine illumination of the churches and the children of God has so far declined that they scarcely know their own position, or what manner of persons themselves are, save in individual cases. While the beacon lights on Zion's walls burn low, the voyagers upon life's stormy sea drift on to wreck and death.

The apostle entreats the Ephesians that they walk worthily of the calling where-with they had been called. "I therefore the prisoner of the Lord beseech you," is the tender and pathetic entreaty he sends out of his Roman prison house. And his conception of worthy walking was "with all lowliness and meekness, with longueuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Not a few of his followers are thus walking worthily. But, alas, of how many in the churches must it be said, if we speak truthfully, that they are still walking, as elsewhere he said these same Ephesians had done: "In time passed ye walked according to the course of this world." In worldliness, and not in self-denial, and crucifying of the flesh and the lusts thereof. We trust the number is not large, but there be those who have taken the name of Christ who deserve to be ranked with some to whom the apostle called the attention of the Philippian, the very mention of whom drew tears from "the prisoner of the Lord" in his Roman dungeon. "Many walk of whom I have told you often, and now tell you weeping, they are the enemies of the cross of Christ." These were evidently some who had professed to be the disciples of Christ. Otherwise they would not have surprised him. This conduct he would have expected from unbelievers. Whether the reprobate disciples did, or did not openly array themselves against the Gospel and the church, matters little, since their conduct and the influence of their lives were inimical to Christ. They professed to love him, but crucified him in their walk and conversation before the world.

The apostle often and forcibly impressed it on the minds of those to whom he spoke or wrote, that they should walk differently from what they formerly walked, and differently from what unbelievers walked. "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minds." Among them they all in times past had their conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were the children of wrath. To be in sincerity the children of God, two things must be done. They must "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." And they must "put on the new man which after God is created in righteousness and true holiness." Then would their walk be upright, and according to their high calling. And these exhortations are variously repeated: to walk in the light, to walk in the Spirit, to walk in love, to walk in the truth, to walk even as Christ walked, to walk worthy of the Lord, to walk in wisdom toward them that are without, as they had received Christ Jesus, so to walk in him.

There is not only ethics, but theology and large practical godliness in this metaphorical walking. One of the most weighty of these lessons in Christian morals is this to the Ephesians, and to us, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time." To walk circumspectly (*circum-spicio*, looking around carefully), cautiously stepping, examining every inch of the ground, seeing what there is, who is watching you, and whither your footsteps tend. Then walking uprightly, and in all honesty, taking heed to your ways, fear not thou any by you should be led into peril. As the writer to the Hebrews enjoins, "Make straight paths for your feet, lest that which is lame be turned out of the way." Or as some render it, "lest that which is lame be put out of joint." "But let it rather be healed." Many a young and immature Christian, following some older one, who has crooked paths for his feet in all manner of carnality and worldly perverse living, has had his faith eclipsed, his hold on truth weakened, his strength enfeebled, his conception of the true Christian life and character confused, and his whole religious personality dwarfed and made fruitless for good. Every Christian walks on holy ground and is watched by many observers and followed by some imitators. Others may fall where he only stumbles. Walk circumspectly, brother! A great cloud of witnesses hold thee in full survey. Do not lead astray the little ones and the weak ones. Do not go astray thyself.

GENESIS AND THE CRITICS.

A very interesting discussion of the early chapters of Genesis is to be found in Dr. Harper's twelve lectures published in the *Biblical World* for 1894, especially the lecture on "Paradise and the First Sin" in the March number of that periodical. In a couple of papers lately published, I charged Dr. Harper with being on both sides, and, indeed, on several sides of the question in dispute, at one and the same time, in the course of those lectures. But that does not do justice to the doctor's efforts as a critic. He is a good Baptist, is president of the Baptist University of Chicago, and teaches with due and orthodox emphasis that the early chapters of Genesis are parts of a special divine revelation contained in the Bible. But the doctor is also a "higher critic," and his efforts in these lectures are valuable chiefly, as showing the difficulties that must be encountered by any scholar who tries to harmonize these chapters, as parts of a divine revelation, with the newest lights shed upon them by leading "higher critics." If these chapters are true histories, they harmonize perfectly with Christianity as a true revelation from God, but if they are false and mere ideal histories, totally misrepresenting the real facts of the early history of the race, they are very poor materials indeed to serve as a historical foundation for the Christian religion. It is, as illustrating this very difficulty, that Dr. Harper's lectures are of real and positive value, for they go far to prove the utter impossibility of accepting the "newest light" and latest conclusions of the "higher critics" as to the character of these chapters, and at the same time hold on to the Bible, as in any honest sense, the word

of God and a special divine revelation of religious truth. In my opinion Dr. Harper has done the very best that can be done in the way of treating these chapters as both historically true and historically false at the same time. Nobody could do the work better, and nobody could do it much worse.

That the reader may see how exhaustively Dr. Harper has done his work on both sides of the question, I will compile carefully from the printed lecture on "Paradise and the First Sin," in the *Biblical World* for March, 1894, some of his explanations and conclusions, adding some brief comments here and there when needed.

Dr. Harper clearly teaches, first, that the contents of these early chapters of Genesis are "histories;" "the beginning of history;" "the foundation of all history," and "that to which all history looks back." Second, that "they contain neither history nor geography." Third, that he does not know what they are or what they teach. Fourth, that "the literalizing method, which by its misconceptions has almost destroyed the value of the material (in these early chapters of Genesis) leads for the most part to a misinterpretation." B. W. 177. The Doctor's logic seems to run the wrong way here, but the meaning is that the "literalizing method," which treats these chapters as true and literal history has almost destroyed their value. Fifth, that they are not the work of Moses, but that the "essence of the material in them is Mosaic in its origin; that it (the essence of the material) is all the outgrowth of Mosaic material, and that it everywhere breathes the Mosaic spirit."

Now if we could only make out what the good Doctor means by the "essence of the material" considered apart from the material itself, we could come to some conclusion as to the alleged Mosaic authorship of the chapters; but as it is, we are hopelessly lost in the fog. And how are we to know that it is, in fact, a Mosaic spirit which these writings are said to breathe everywhere, if Moses is not the real author and compiler? They may be breathing the spirit of some other man all the while, for all we know or can know to the contrary.

Dr. Harper explains still further, sixth, that the author of these early chapters of Genesis compiled them out of the polytheistic stories and myths floating about among the people in his own age. "He takes the stories common to all ancient nations," says Dr. Harper. "He has not thought of history or geography. He asks simply, How can I best impress the truths (of revealed religion) upon the minds of men?" That was the task set before the writer of Genesis, according to Dr. Harper, and he performs his work under the direction of the divine Spirit by compiling a totally false record of the earliest ages of mankind, and palming it off upon after ages as a true history written by Moses himself. But it seems that Genesis was not compiled in that way after all, "out of the stories common to all ancient nations," for Dr. Harper assures us on page 178, seventh, "that the Pentateuch is a compilation of four distinct written documents, no one of which goes farther back than 950 B. C." This is the well known analysis of the Pentateuch given by the "disintegrating critics." It is based on the different uses of the words "Jehovah" and "Elohim" in the Mosaic record, but it is of very doubtful value, and is discredited by a growing number of the most competent scholars.

It is a vicious and unscientific analysis of the Pentateuch (Sayce). The twenty-first chapter of Genesis, alone, proves it to be visionary and worthless (Halevy). It is altogether unscientific (Green, Zahn, Osgood, Chambers, Mead). It utterly fails to account for the story of Israel's wanderings in the desert, and for the treatment of Israel's early history by the prophets who lived before the exile (Ruppel).—Prof. C. L. Davies.

O LORD, who art our Guide even unto death, grant us, I pray thee, grace to follow thee whithersoever thou goest. In little daily duties to which thou callest us, bow down our wills to simple obedience, patience under pain or provocation, strict truthfulness of word and manner, humility, kindness; in great acts of duty or perfection, if thou shouldst call us to them, uplift us to self-sacrifice, heroic courage, laying down of life for thy truth's sake, or for a brother. Amen.—C. G. Rossetti.

PRAYER PROVIDES LABORERS.

Prayer is no form or show. The Lord Jesus was Himself the truth; everything He spoke was the deepest truth. It was when He saw the multitude, and was moved with compassion on them because they were scattered abroad as sheep having no shepherd, that He called on the disciples to pray for laborers to be sent among them. He did so because He really believed that their prayer was needed and would help.

The veil which so hides the invisible world from us was wonderfully transparent to the holy human soul of Jesus. He had looked long and deep and far into the hidden connection of cause and effect in the spirit world. He had marked in God's word how when God called men like Abraham and Moses, Joshua and Samuel and Daniel, and given them authority over men in His name, He had at the same time given them authority and right to call in the powers of heaven to their aid as they needed them. He knew that as to these men of old, and to Himself for a time here upon earth, the work of God had been intrusted, so it was now about to pass over into the hands of His disciples. He knew that when the work should be given in charge to them, it would not be a mere matter of form or show, but that on them and their being faithful or unfaithful the success of the work would actually depend. As a single individual, within the limitations of a human body and a human life, Jesus feels how little a short visit can accomplish among these wandering sheep He sees around Him, and He longs for help to have them properly cared for. And so He tells His disciples how to begin and pray, and when they have taken over the work from Him on earth, to make this one of the chief petitions in their prayer, that the Lord of the harvest Himself would send forth laborers into His harvest. The God who intrusted them with the work, and made it to so large extent dependent on them, gives them authority to apply to Him for laborers to help, and makes the supply dependent on their prayer.

How little Christians really feel and mourn the need of laborers in the fields of the world so white to the harvest! And how little they believe that our labor supply depends on prayer, that prayer will really provide as many as He needeth! Not that the dearth of labor is not known or discussed; not that efforts are not sometimes put forth to supply the want; but how little the burden of the sheep wandering without a shepherd is really borne in the faith that the Lord of the harvest will, in answer to prayer, send forth laborers, and in the solemn conviction that without this prayer fields ready for the reaping will be left to perish. And yet it is so. So wonderful is the surrender of His work into the hands of His church, so dependent has the Lord made Himself on them as His body, through whom alone His wish can be done, so real is the power which the Lord gives His people to exercise in heaven and earth, that the number of the laborers and the measure of the harvest does actually depend upon their prayer.—The Rev. Andrew Murray.

A FALSE STANDARD.

To tell a young man that if there is anything in him worthy of recognition the world is sure to find it out, is to set before him a false standard. In the first place, it directs him to the public eye rather than to the All-seeing Eye. In the second place, it makes popularity the measure of greatness. As a matter of fact, popularity measures nothing. The world is slow to appreciate its best things—a large part of its best things. A light book wins its way in a day; a book born not to die lies forgotten a hundred years in its swaddling clothes. The greater a man is the longer it takes the world to get his measure. We are figuring on Paul yet, while a thousand lesser men since his day have had their measure, received their honors, and worn them out and gone into oblivion. God has not promised to reward greatness with popularity; we can hardly afford to make the promise on our own responsibility.—Richmond Christian Advocate.

Now all things do not worry. If God tells you that you are in the right path, though you stumble you shall not fall if you but trust Him.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

FIRST QUARTER.

SUNDAY, MARCH 21.

CHRISTIAN SELF-RESTRAINT.

I Cor. 9:19-27.

MOTTO TEXT.—Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

"For though I be free from all men."—He was a free man in Christ Jesus, he belonged to God's chosen people, being an Hebrew of the Hebrews, and he was a free-born Roman citizen. Thus was he free from all human masters.

"Yet have I made myself a servant unto all, that I might gain the more."—Servant means slave. He acted towards all as if they had a legal right to his services, doing all in his power for their good, willing to be spent in their service.

When God's law was involved Paul knew no bending. Not one jot or tittle of that would he surrender for the sake of seeming expediency. But in all innocent things he was the most courteous and least self-assertive of men. He obeyed more nearly than any man the command of his Lord to be as wise as serpents and as harmless as doves.

"And unto the Jews became I as a Jew, that I might gain the Jews."—When in Jerusalem he circumcised Timothy and took upon himself the carrying out of the Nazarites' vow, because those things were right and lawful for him. But on the other hand he withstood Peter to the face at Antioch when Peter's yielding to Jewish prejudices would do harm.

"To them that are under the law, as under the law."—To those that were the strictest legalists among the Jews. And in all his courteous consideration of men's prejudices his object to save souls was kept steadily in view.

"To them that are without the law as without law."—To the Gentiles, he became as a Gentile, the Lord having broken down the middle wall of partition between them. He went into their houses and ate such food as was set before him, asking no questions for conscience' sake. Paul had the rare great gift of putting himself in others' places and seeing things from their standpoint. This enabled him to know how best to reach them with the Gospel. He never needlessly antagonized the prejudices of good men.

There was not a shadow of jesuitism in Paul's conduct—not an atom of hypocrisy. He guards against such a construction of his conduct by the parenthesis which he puts in "being not without law to God, but under the law to Christ."—Never once in a desire to conciliate did he violate the law of God. His eating with those who were without the law; his having Timothy circumcised; to please those who were under the law were both actions which did not violate the law of God.

to the Athenians, and a Jew when he spoke to the Jews." And the man who could thus give up his own will, his own way and his own pleasure to save souls had been a Pharisee of the Pharisees. What change the grace of God can make.

"And this I do for the Gospel's sake, that I might be partaker thereof with you."—The Greek does not have with you, but says "fellow-partaker." The salvation of souls was the great desire of Paul's heart, because by their salvation God would be glorified and the Redeemer see of the travail of his soul. That Jews and Gentiles might partake of this salvation, he was ready to do anything which involved no sacrifice of opinion.

"Know ye not that they which run in a race run all, but one receiveth the prize?"—A reference to the Isthmian games which were the pride of Corinth, and at this time were said to have thrown even the Olympic games into the shade. They knew the zeal and energy and self-denial which these runners displayed. Yet they knew only one could get the prize.

Should not Christians show as much self-denial and energy in their race in which all who are faithful win the prize? The devotion of the worldlings to their pursuits is a rebuke to the lukewarmness of the saints. "And every man that striveth for the mastery is temperate in all things."—For at least ten months every candidate for the prizes at the games must have been in training. He touched no wine nor strong drink, lived on simple diet, and submitted to a severe training of his muscles.

"Now they do it to obtain a corruptible crown."—The crown in the Nemean games was of parsley, in the Isthmian of pine. These crowns soon perished, yet men strove for them so eagerly, counting nothing a hardship which would enable them to win. How much more eagerly should men desire the crown of righteousness, which shall endure through the ages of eternity!

"I therefore so run, not as uncertainly."—His eye was fixed on a definite goal. He knew for what he was running, and the race-course was marked out by God. There is nothing which gives the saints more strength than knowing in whom they have believed.

"So fight I, not as one that beateth the air."—Boxing was a part of the games as well as running. Paul did not deliver useless strokes as one who strikes in the air.

"But I keep under my body and bring it into subjection."—Body is used here as flesh is elsewhere to denote the fleshly nature which is opposed to the spiritual. A similar expression is the "carnal heart." Even the great apostle had to contend, to fight to keep his fleshly nature in subjection. Let us beware of carnal security. The old Adam requires a ceaseless warfare.

"Let that by any means when I have preached to others, I myself should be a castaway."—The reckless and listless Corinthians, though they could safely indulge themselves to the very verge of sin, while this devoted apostle considered himself as engaged in a life-struggle. Yet at other times he breaks out in the most joyful assurance of salvation, and says that he was persuaded that nothing in heaven, earth or hell, could ever separate him from the love of God. The one state of mind is the necessary condition of the other. It is the indolent and self-indulgent Christian who is always in doubt.

If you cannot see any good in this world, keep the bad to yourself.

NOTES FROM GEORGETOWN.

By some unaccountable mishap my mention of Williamsburg Institute was left out of my last "notes." I doubt not the friends of the school, especially the faculty and students who gave me such an enthusiastic reception, were much surprised at this. This note is a little belated; but I want to say: The Williamsburg Institute is doing a great work. Its location is peculiarly fortunate for the mountain people. President Prestridge and his faculty of cultivated young men and women, are justly proud of the record the school is making. More than four hundred are matriculated each year.

A note of greatest interest to all our friends is the result of the brave fight that has been here for more than a year against the saloons. After two elections, in both of which the local optionists were victorious, the courts have at last decided against the liquor men. After August, when the last license expires, Georgetown will take her place among the dry towns of the state and the county of Scott goes with her. The temperance people are decidedly in the majority in the county and it is more than probable they will elect officers who are friendly to the law. In all this controversy, pastor Cody has been the brave leader of the temperance forces. He has met the enemy every where; on the stump, before judges, jurists and legislative committees. With all this mixing with outside matters, he has not compromised himself, as a minister, in the least, but is stronger with his people than ever, even "Our friends the enemy" respect him.

The exceedingly bad weather has prevented my travels of late; but last week, in response to an invitation, I attended the missionary meeting at Madison-avenue, Covington. A good program was arranged with the Board meeting of the North Bend Association. The high water prevented many of the members of the Board from being present; the Covington saints didn't turn out as they might have done; but the program was followed to the end. Brother Crouch, of Ludlow presented the cause of State Missions, followed by Dr. Warder, who unexpectedly dropped in. At night, the writer lectured from the missionary map of the world after which, Dr. Harvey of the RECORDER gave us a splendid address on Home Missions. He ought to publish his thoughts in the RECORDER. Just at this time, the Board needs every good thing that can be said about it, to be put where it will meet the gaze of the Baptist hosts.

Just now the question agitating the brethren of the North Bend Association is: What to do with the debts of the Erlanger and Ludlow church buildings? The State Board is assisting the Ludlow church. Brother Crouch deserves the sympathy and the pecuniary aid of the denomination, in his heroic efforts to save to the Baptists this splendid property.

On the afternoon of the 26th, Brethren Bowling, Holt and Laeber from "over the river," gave us interesting addresses on different phases of the mission question. Dr. Laeber's talk on Mission Societies, was particularly instructive. He thinks that our Southern brethren put too much stress on the church, or on a church as he expressed it.

He maintains that the English Baptist Missionary Society, the Missionary Union, the Home Mission Society and the Home and Foreign Boards of the Southern Baptist Convention, are creatures of Providence and just as much under the

divine guidance and blessing as the churches themselves.

"We must have power in mission organizations; the churches as churches are too weak to do the work that is needed. What sane man or woman would be willing to go out to the foreign field wholly dependent on a church for support? The church would remember him for a little while but presently he would be forgotten. There are too many whims and squabbles to arise to make it safe to trust a church."

He gave a reply, which ought forever to answer those of us who have so frequently held up the Moravians as the greatest foreign missionaries in the world, as shown by the number of laborers sent out and by the large amount contributed per capita. "They do not deserve the credit they get. After they have been in this business of foreign missions for two hundred years, what have they got to show for it? They are a mere handful, insignificant in numbers and influence. That doesn't look much like they are doing any thing to brag about. Where are their converts?"

As to what they give, it ought never to be mentioned at all as compared with what other people give, when it is known that the most of the mission money comes from the profits of distilleries. A way with the mention of their fifteen dollars per capita." And so say I, one of the guiltiest, for I have many times held them up as worthy of our imitation.

One of the most interesting figures in all this part of Kentucky is Brother J. S. Kirtley, so well known to the RECORDER readers. He graduated here at Georgetown many years ago. For a while he was pastor of East church in Louisville; his health failing, he returned to his native county, Boone, and there he has lived ever since. I wonder if anybody can show a longer record as pastor than Brother Kirtley? Forty-five years at Big Bone and Forty-two at Bulletsburg! He is now seventy-five and is still actively at work filling every appointment. Much regret was felt by the brethren at the absence of Brother Robert Kirtley, another landmark of this section, Brother B. F. Swindler, pastor of Madison-avenue, is now in the sixth year of his pastorate. He has done a fine work and is growing in usefulness. He has a tender spot in his heart for Daviess county, and Owensboro, where he was pastor before he came here. Pastors Jones and Lee make good reports of their work.

Brother Sizemore at Newport has been on his field only a week. He is hopeful for the future of his church.

I was with pastor Perryman on Sunday at the First church in Cincinnati. One of the deacons summed up the situation there: "We have a fine house, well located, and a fine preacher. Now we only need God's blessing and all will be well." I feel the deacon is right; every meeting shows that they have the blessing of the Lord with them.

At night I was with Mount Auburn. They are a delightful people to visit. After sampling around for more than a year they have at last settled on a son of Dr. Lemuel Moss, who will be with them soon.

At the Pastors' conference a paper by pastor Roberts on Sanctification was earnestly discussed. In a little while we shall know more about this neglected and much misunderstood doctrine. It is being discussed everywhere.

W. B. CAUMPTON, Georgetown, College.

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INDIAN MISSIONARY.

Brother Wm. McCombs, an Indian missionary, who has labored faithfully among his people in Indian Territory for many years, and who is an intelligent and faithful Baptist preacher, writes as follows: "In addition to my last report, I want to state that all of the Indian churches have enjoyed glorious revivals during the holiday week. It is also very encouraging to see the churches continuing strongly united while the Territory is on the eve of undergoing great changes, and such complex system and order of new things is being pushed upon them. The Choctaws and Chickasaws have treated with the Daws Commission, and it is thought that the Cherokees, Crookes and Seminoles will soon follow.

"But all this new order of things does not seem to disturb the peace, unity and spirituality of the churches. The only thing we fear is the coming in of so many kinds of people who do not fear God nor man, and so many new doctrines and isms that will be brought among our people. But for several years past I have been telling them that such will be the case when this country becomes settled up by all kinds of people and languages."

REV. W. KROESCH, German missionary at California, Mo., in sending his report to the Home Mission Board for the quarter ending Dec. 31st, 1896, writes as follows: "With gratitude towards our Heavenly Father, I write this on the close of another year. I must say with Jacob of old: 'I am not worthy of the least of all the mercies.' The work sometimes has taxed my strength, but I was able to preach the Gospel of our blessed Redeemer every Sunday. "In this month I held again a series of night meetings in a private house with good attendance. Some souls were much impressed with the importance of their soul's salvation, and we hope the Lord will help them to decide for their own good."

CHURNING DONE IN TWO MINUTES.

I have tried the Lighter Churn you recently described in your paper, and it is certainly a wonder. I can churn in less than two minutes, and the butter is so sweet and so fine. I would like to see your butter when you use a common churn. I look the opportunity for the churn here and every other maker that sees it, buys one. I have sold three dozen and they give the best of butter. Some one in every town can make more butter than common churns, and are so cheap. Some one in every town can make 300 or 500 selling these churns. By writing to J. Baird & Co., Dep't. S, Box A, Pittsburg, Pa., you can get circular and full information, so you can make big money right at home. Write to the post office, and we will send you never sold anything before in my life. A FARMER.

FROM AFRICA.

ANNUAL REPORT OF THE WORK DONE AT LAGOS DURING THE YEAR 1896.

1. Sickness. The first day in the first quarter of this year found me on a bed of sickness. The rheumatic pains and sufferings were very severe and lasted two weeks. It has deprived me of the attending and enjoyment of the New Year's services. I was sick several days previous to Christmas day. Thanks be to God I was healed and caused to work in his vineyard.

2. Ebenezer church. My first sermon was preached at Ebenezer Baptist church at 4 p. m., where a good number of attentive people were present. Ebenezer is a new name given to the native Baptist church, which branched out from the mother church, and has organized and become a self-supporting, self-governing church since 1888. This church has done and is doing a good work in her own way, both temporally and spiritually, to the bodies and souls of men. On the 5th of April, 25 hopeful converts have been baptized by the pastor, Rev. M. Agbebi. I was the speaker on the occasion. Ever since the two churches have been working together in the Spirit of the Master. They are one in doctrine, practice, and in Spirit. Bro. Lumbley says in the Foreign Mission Journal of November: "The two churches here led by Pastors Stone and Agbebi (Vincent) are on terms of fraternal and helpful cooperation, and are in the most thoroughly revived state we have ever known them. I cannot but feel that it is the hand of the Lord marshalling our forces for a more glorious campaign of interior Yomba Land in the not distant future." May the time soon come when his hope will be realized.

3. Fantus' meeting. This people are natives of Cape Coast and Accra who came here on rubber business. They were providentially directed by God to attend our Sunday services. Some of them are professed Christians, and by their effort brought others who are not Christians to attend. As they could neither hear nor speak Yomba language, in which our services are conducted, one of them who is an educated man was made a leader and preacher over them. They held their own services in the school room at 4 p. m. Though I could not understand them in their singing and preaching in the Fantus language, yet I enjoyed their meetings very much. On the 25th of January, one of them who was converted from heathenism under my preaching, was buried in baptism on a profession of his faith in the Lord as his Savior. He is called Noah Apia Thomas. Since then some of them have returned to their homes and others to their work on farms.

4. A meeting of missionaries. All our missionaries have been together for weeks at Lagos. It has been refreshing and encouraging to us and to the work. Bro. Smith and family, Bro. Winn and family arrived from United States of America, Bro. Pinnock and his family arrived from his station. O yes, and Bro. Lumbley he also came down from Abeokuta. We have derived great benefits and blessings from their meeting with us and helping us to do the work aright. They preached several times and made interesting talks at all our meetings during their short stay with us.

5. Sunday services. Our Sunday services have been well attended. The congregations at both services have been good and encouraging. I preached regularly almost every Sunday. The congregations at the evening services have been larger than that of the

morning. At the morning service I preached nearly to my own people alone, but at the evening service some members of the other denominations attending caused the evening congregation to be larger than that of the morning. The average attendance at the evening services has been 260.

6. Our schools. The day school has been doing well under the teaching and management of Bro. Lanlyi, the teacher. We have 70 names on the roll. It has increased 10 during the year. Some of the big boys left the school for higher educational training. The school was examined by Bro. Allen and myself last year and found it to be very instructive in its teaching. Yesterday I examined the school on Bible lessons, as Bro. Allen could not attend, and the children have done well. The school fees are used in defraying the school expense; and one-third of it belongs to the teachers as their share. The average attendance on last quarter was 43. The quarterly report has been sent to Bro. Lumbley at Abeokuta during the year. The Sunday-school is doing well and well attended. There are four classes in the school as follows: 1. The English Bible class; 2. The Yoruba Bible class; 3. The children's Scripture class; 4. The women's and men's class. Bro. S. A. Allen has become superintendent of the Sunday-school during the year. We are using the same lessons that are sent to us from kind friends of the United States of America. The average attendance on Sunday-school has been 50. Heathen also attended school as well as prayer-meetings.

7. Prayer-meetings. Our prayer-meetings have been very encouraging and spiritual. At our prayer-meetings talks are made by the pastor and the members. It has been the means of leading souls to Christ. Heathens are taught, and prayed for their conversion. It has proven to be a great means of bringing great blessings to our souls and homes. At our last prayer-meeting one of the brothers was so interested and felt the power of God's goodness to him, bursted into tears as he was addressing the meeting. Average attendance has been 70.

8. Young men's meetings. The young men of our church are doing well. They attend their meetings regularly and study their Bibles prayerfully and make talks on it at their meetings which are held every Thursday night at 7 p. m. Some of them help me conduct prayer-meetings and read lessons for me at Sunday service. In their monthly meetings they collect funds to help the church. Out of this fund they bought one beautiful clock for £3.10 and made it a present to the church. They are always ready to do their part and to take part in the church work. Average attendance at their meetings is 20.

9. Baptism and restoration. Seven persons have been baptized during the year. Our present membership is 128. Some of them are gone on a journey and two died. Standing members—47 females and 66 males. There were several applications for baptism, but we thought it best to delay them for awhile and give them time to show their sincerity by "bringing fruit meet for repentance." Those baptized came from heathenism to Christianity, from darkness to light and from Satan to God. We hope they will prove themselves to be "faithful unto death." One man has been restored to church-fellowship during the year. (This man has been gone away from church more than fifteen years ago, but God called him back from the error of his way.

10. Pastoral visits. I have visited several houses and homes of our sick members during the year. I prayed for and with them in their sorrows, encouraging them in their faith and lead them to Christ who died to redeem them from sin and sorrow.

11. Deaths and burial. The church and my home have suffered a great loss in the death of our Sister Jane Ayeogoro, my wife's mother, who departed this life on the 5th of September last at 2:30 p. m. Her remains were buried on Sunday, the 6th, of the same month by Rev. Agbebi and myself. She was about 70 years old. She died in the faith and in the Lord a peaceful death, the death of the righteous. Our loss is her gain. A good number of sympathizing friends who knew and loved her while alive followed her remains to the grave. The death of our Bro. Albert S. Eli is another loss to us and to the work. He died on the 22d of November last at his station, Hawson farm. His sickness lasted but three days. I was sent for by the members of his station and church to come and help them in burying him. I went to them on the 23rd and buried him on the 24th. I staid four days with them, sharing with them in their sorrows and in attending to mission work and the church work. Our brother has gone to his reward. The church was made sad by his death.

12. Sermons preached. There have been 104 interesting sermons preached at the church during the year and over 300 talks made both at our prayer-meetings and other places. Bro. Agbebi and all the missionaries preached and made interesting talks at all our meetings and services. Under their sermons and talks souls were converted and Christians greatly benefited.

13. Lord's Supper has been administered 59 times during the year. Our meeting at the Lord's table has been a blessing to all who attended it. Bro. Agbebi came over and assisted us on several occasions, and I went to him to render him assistance at his church. Average attendance at the Lord's Supper has been 70.

14. Finances of the church. Contributions, collections and thanksgiving and donations received from all sources during the year amounted to £75.5.3. Amount of about £48.19.6 has been spent during the year, this including pastor's salary, paying church expenses, such as lighting the lamps, paying the sexton and so on. Thanksgiving for this year has not yet been paid and is not included. The church is white-washing the church building. That also is not included in expenses for this year. They have a good sum of money kept in the bank which brings them interest per annum.

15. Out-stations. Hawson farm church suffered a great loss in the death of their teacher and preacher, Bro. A. S. Eli, on the 22d of No-

vember. The membership at this place is 22. The day school stopped when the teacher died. The church has no preacher at present. The church is building a new church. A man is engaged for the amount of £1.15 to put up the mud wall. A place for building has been prepared at their own expense. Letters for help have been written to the missionaries by the members. The missionaries promised to help them some in their new church building. No baptisms at the church during the year. All collections received have been spent on their new building. The church needs our prayers and help.

16. Debari farm church. The work at Debari is not encouraging. The teacher at this place could not attend Sunday service regularly as he should, owing to the confinement of his wife. There are nine memberships. Some since have left the place for Lagos and other places. In my last visit to this station on Nov. 26th I found only two members. I called the two together and prayed with them and encouraged them to be "faithful unto death." I administered the Lord's Supper to the two in obedience to what Christ has said, "For where two or three are gathered together in my name, there am I in the midst of them." They want a teacher to teach their children and promised to do all they can to support him. May the Lord bless us in all our works and cause us to do more for his glory in the year 1897, is the prayer of your brother in Christ,

MOSES LADEJO STONE.

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BE NOT DECEIVED.

BY MELVILLE WINANS MILLER.

Be not deceived. Let men prate as they will and make a mock at sin; Let all the world laugh thus and walk each day thereon. Let arrant unbelief the solemn truth deny But God hath said, "The soul that sinneth, it shall die." Be sure of this, God is not mocked. Though every living soul declare that sin is naught, And view with blinded eyes the ruin it hath wrought; Though all the dead of all the years with earth unlie, And say there is no judgment, neither any night— The truth remains, And will remain, Sin separates from God, defiles, enslaves, declares dead, Sin blights forever and shuts out from heaven's joys. Let him who will, deny it with his every breath, The truth remains, there is, there is a second death.

Be not deceived. The Lord Himself hath said thou wert born in sin, And well thou knowest thou dost live each hour therein. Except thy soul be cleansed from sin by Him who gave His life for thee, no power thy precious soul can give. Except thy soul Be born again— Except thy soul be born of God, yes, from above, Thou canst not find the Christ, or know His love. Nay, more, though all thy days be passed in ceaseless strife, Except thou hast the Son of God, thou hast not life, Nor canst thou have.

Be not deceived. By thine own goodness thou canst never save thy soul, For it is written Christ alone can make thee whole; There is no other way, there is no other name, Whereby thou canst be saved from everlasting shame.

Be not deceived. The day will come when thou shalt lie beneath the sod, When thou shalt leave this world to go to meet thy God; Yea, though all men with thee rebel and hand join hand, Before the judgment seat of Christ thy soul shall stand. O, if thou have No Helper then; O, if Christ of God be not thy Christ that day, The Judge of all the earth will from thee turn away; And thou shalt call upon the hills and every stone To hide thee from the wrath of Him upon the throne.

Be not deceived. God is not mocked; that which thou sowest thou shalt reap, Though all the world protest and all the angels weep, Eternal death to God and good shall be thy doom, Unless within thy heart the Rose of Sharon bloom.

OUR PULPIT.

FIVE LINKS IN A GOLDEN CHAIN.

BY C. H. SPURGEON.

To Titus, mine own (or, "true") son after the common faith; Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.—Titus 1:4.

Among the friends of Paul, Titus was one of the most useful and one of the best beloved. Paul was the apostle of the Gentiles, and Titus was a Gentile. I should suppose that both his parents were Gentiles, and in this respect he differed from Timothy, whose mother was a Jewess. Timothy would well serve as a preacher to the circumcised, but Titus would be a man after Paul's heart as a preacher to the Gentiles. He seemed to have been a man of great common-sense; so that, when Paul had anything difficult to be done, he sent Titus. When the collection was to be made at Corinth on behalf of the poor saints at Jerusalem, Paul sent Titus to stir the mem-

bers up, and with him another brother to take charge of the contributions. Titus appears to have been a man of business capacity and strict probity, as well as a man who could order the church aright, and preach the gospel with power. Paul was, on one occasion, comforted by the coming of Titus. At another time, he was sad because Titus was not where he had hoped to meet with him. Though we know little about him from the Acts of the Apostles, or anywhere else, he appears to have been in every way one of the ablest of the companions of Paul, and the apostle takes care to mention him over and over again in his Epistles to the Galatians and to the Corinthians, rendering honour to whom honour is due. It is a great pity when eminent men forget those who help them, and it is a sad sign when any of us do not gratefully feel how much we owe to our coadjutors. What can any servant of God do unless he has kind friends to bear him up by their prayers and their help? Paul did not forget to mention his friend and helper, Titus.

Dear brethren, in this particular verse, which I have chosen for my text, it seems to me that Paul has brought together five points in which he was one with Titus. It is a great blessing when Christian men are in union with each other, and when they are willing to talk about the bonds that unite them. The more we can promote true unity among Christian men, the better. "First pure, then peaceable," must be our motto; first, the truth; afterwards, unity in the truth. We must not be content for merely contending for the faith; we must next fight the battles of life, and do all we can to note the points in which true Christians are agreed. I desire, at this time, to "stir up your pure minds by way of remembrance," to refresh your memories in regard to all the love that we have borne to one another in the days and years that are now past, and to exhort you to still closer union in the heart unto the glory of God.

There are five things in which Paul seems to me to bring out clearly his union with Titus; I might call them, "five links in a golden chain." I shall only briefly speak of each of the five, and try to apply them to ourselves. I. First, Paul says to himself and Titus, there was a close relationship between them: "Titus, mine own son."

This is a very close relationship;—not that Titus was Paul's son after the flesh, for there was no natural relationship between them at all. Probably, in the early part of their lives, they had been total strangers to one another; but now, Paul views Titus as his son. We know, beloved, many of us, that the grace of God creates relationships of a very near and tender kind, relationships which will endure through life, relationships which will outlast death, and be, perhaps, even more strong and vivid in eternity than they are here. Up yonder, where they neither marry nor are given in marriage, I should think that the relationships which come of the flesh will, to a large degree, be merged in their celestial condition; but there, the sonship of Titus towards Paul is even stronger than it was when they twain were here below.

How comes that sonship? It comes often through God blessing a ministry to the conversion of a soul. Henceforth, he who has spoken the Word with power to the heart bears to him who has heard it the relationship of a father to a son. There are many in this place to whom I stand in this most hallowed relationship. You recognize it, I know, and I desire to ex-

press my intense and fervent love to the many of you who have been born unto God by the preaching of the Word here. I do not know of anything that has more greatly comforted me during the last week or two, in the time of sharp contention for the faith, than the reception of so many letters, from persons of whom I never before heard, saying, "You do not know me, but you are my spiritual father; and now, at such a time of trial as this is to you, I must write and send you a word of good cheer." It is always a marvel to me that my feeble testimony should ever be blessed to the conversion of a seeking soul; but when I think of the hundreds, and the thousands—ay, I am not exaggerating when I say thousands—whom I have met with here on earth, and the many more, at present unknown to me, whom I hope to meet with either here or in heaven, I do rejoice, yes, and I will rejoice; and I cannot help expressing my great love to all those who have been brought to the Saviour by the words which I have preached and published.

But, beloved, many of you are joined together by spiritual ties in other relationships; you also have been the means of bringing souls to Christ and there are those sitting by your side who, for that reason, look upon you with great love. Others of you are brethren in Christ; there is a brotherhood, produced by the Christian life, that will remain when other brotherhoods have all disappeared. An ungodly man may be the literal brother of a saint; but they will be separated in that day when there shall be weeping at the judgment seat of Christ, and they shall be eternally separated, for, though they seemed to be of one family, they were really of two families, the one an heir of wrath, the other receiving grace to become a child of God. But beloved, as many of you as believe in Jesus Christ, are members of one family; you are related to one another in the highest possible way through the kinship of the spiritual life. Wherefore, let us now salute each other in the Lord; standing or sitting in our places, and without using any outward sign or symbol, let our hearts go out to one another in loving greeting. One family we dwell in Christ, knit to one another by ties of sympathy, and love, and mutual delight, because knit to Christ Jesus the Lord. I want you to feel that blessed union. Let us make this service a sort of family gathering, as when the father stands up at the head of the table, at Christmas time, or on New Year's day, and says he is glad to see all the family at home once more. I seem to stand among you thus, not as the eldest in years, but still the chief official member of the church, and I salute you all, and bid you rejoice together because of ties of love which time cannot loose, and death itself cannot dissolve.

II. Then the apostle, wishing to show how real was the union between himself and Titus, next mentioned that they were brethren by a common faith: "Titus, my true son after a common faith."

Yes, beloved, and our faith is also common. It is the same faith in two respects; first, because we believe the same truths; and, secondly, because we believe them with "like precious faith." We who are rightly members of this Tabernacle church have believed the same truths, there is no dispute or discussion among us about the fundamentals of our faith. To us, there is one God, Father, Son and Holy Ghost. To us, there is one Mediator,—Jesus Christ the Saviour. We believe in the election of grace by the

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Divine Father; we believe in the vicarious sacrifice of the Eternal Son; we believe in the regenerating work of the Holy Spirit, and in the need of it in the case of every living man, and woman, and child. We believe in "one Lord, one faith, one baptism." I feel intensely grateful for this unity of faith. A church divided in its doctrine,—what can it do? If it has to spend its strength in continual debate, what force has it with which to conquer the world? But knowing, as we do know, that the Scriptures are our unerring guide, that the Holy Spirit is the infallible Explainer of the Scriptures, we come to one common fount to learn what we are to receive, and we receive it with one common anointing, even the anointing of the Spirit of God.

This unity of the faith is one of the things in which we ought continually rejoice. I hope that I love all Christians; yet I cannot help saying that, when I sit down and talk with a brother who believes the doctrines of grace, I feel myself a great deal more at home than I do when I am with one who does not believe them. Where there is the unity of the faith, there seems to be a music which creates harmony, and that harmony is delightful to the renewed spirit. God grant, dear friends that none of us may err from the faith; but that we may be steadfast, immovable, firmly fixed in our belief of the great doctrines of the Gospel, for this is the way in which we are made truly one.

Then, Paul says that he and Titus were one "after the common faith;" that is, the one faith was believed by them in the same way. There is only one faith worth having; Paul calls it, in the first verse, "the faith of God's elect." It is real faith, childlike faith, God-given faith. It is not a faith that springs out of human nature unaided by the Holy Ghost; but, it is precious faith, faith which is the gift of God, and the work of the Holy Spirit. Now, if we believe only intellectually, we do not enter into sympathy with one another as we do when we both believe spiritually, with heart and soul, from the very depths of our being. Beloved, I trust that I can say of myself, and of you also, that we have received faith as a gift from God; here, then, is another sacred tie binding us together. You have that jewel of faith gleaming on your bosom, and here are others who have the same precious gem, so by that very fact you are drawn to each other. Your faith and my faith, if they are both true faith, are "the common faith." I may have very little faith, and you may have the full assurance of understanding; but your faith and mine are of the same sort. Your faith may be but as a grain of mustard seed, and your friend's faith may have grown into a tree; but it is the same faith; it clings to the same Christ, and will produce the same eternal results in the salvation of souls. Come, then, let us spiritually shake hands again over this second point. First we are closely related to one another; secondly, we possess a common faith which is a wonderful bond of union

between us. III. Carefully note the third link. It is this: we have "a mutual benediction, for Paul wishes for Titus, "Grace, mercy, and peace."

This is just what Titus would have wished for Paul if he had been sending him a benediction; and I wish to you, beloved, "Grace, mercy and peace," and I think you are in your hearts wishing for me also, "Grace, mercy, and peace." We all alike need these three choice favours.

First, we need "grace" to help. I know how it is with the weak believer; he sees some brave Christian doing mighty works for God, and he says, "Oh, I wish I were as strong as he is!" and he gets the notion that this more prominent worker has no fainting fits or weaknesses such as he has. Oh, no! he supposes that his brother's head is bathed in everlasting sunshine, and that his heart is continually flooded with rivers of delight. That shows, my friend, that you are greatly mistaken, for the most eminent saint has no more grace to give away than the least in the family of God has. I sometimes wish that I could disabuse the minds of our dear trembling friends, Miss Much-afraid and Mr. Dependancy, of the ideas they have concerning some of us to whom they look up with esteem. I am not going to let you into all our secrets; but, believe me, our heads ache as much as yours, and our eyes are sometimes as wet with tears as ever yours are, ay, and our hearts get quite as heavy as yours do. "Yes," you say, "very likely, but then, somehow or other, you are stronger than we are." Just so, but suppose you have to carry fifty pounds weight, and you can carry that, and no more; well, you have strength enough for your task. If another man has to carry a hundred pounds weight, and he can just carry that, and no more, he is in exactly the same condition as you are. Here is a brother who has a large measure full of manna, which he is carrying for the supply of his family. Here is another who has quite a small measure, and as he carries it into his tent, he says to himself, "Oh! I wish that I had that great bushel of manna that my brother took into his tent just now." Yes, but listen: "he that gathered much had nothing over, and he that gathered little had no lack." Mark you, I do not discourage the attempt to gather much grace, I would urge you to get all you can of it; for, however much you gather, you will have none too much; but I would discourage you despair if there should seem to be but little falling to your share, for you shall have no lack. The fact is, all of us need grace.

Our next word is, "mercy" to forgive. Titus perhaps thought to himself, "Well, Paul wishes mercy for me, but can hardly wish it for himself, for he is such an eminent servant of God, so holy, so consecrated, so zealous, so self-denying, that he does not need mercy." I reminded you, in our reading, that Paul, in writing to a church, says, "Grace be to you, and peace;" but when he

writes to a minister, he says, "Grace, mercy and peace." It looks as if ministers needed more mercy than their people do; and it is my firm conviction that the more eminent is their office, and the more remarkable is their usefulness in the service of God, the more mercy do they require. Brethren, how can we meet our responsibilities unless we constantly cry, "Lord, have mercy upon us?" How can we deal faithfully with the souls committed to our charge, and be clear of the blood of all men, unless the Lord shall have mercy upon us, and upon us beyond all others?

All of us, then, need mercy. I do; do not you? You are only a plain man, with a family growing up around you; but you need mercy for your sins as the head of the household. Perhaps you are only a domestic servant my sister; but you need mercy even in that humble calling of yours. You, perhaps, dear friend, are very rich, oh, you need much mercy! and you, on the other hand, are very poor; I am sure that you need mercy. Some of you are in full health; you need mercy lest you should pervert that strength to an evil purpose. Others of you are very sickly; you may well cry for mercy, that you may bear up under your many pains and depressions of spirit. We all need mercy; so that is another point in which we are one.

The third word of the benediction is "peace" to comfort. I hope that many of us know what peace of conscience means, and what peace with man means. If God has given us his peace, it is a treasure of untold value, "the pearl of great price." To be at peace with God, is better than to be a millionaire, or Czar of all the Russias. Peace of mind, restfulness of heart, quiet of spirit, deliverance from care, from quarrelling, from complaining—I know that I want that kind of peace, and you want it, too, do you not? You need it in your family, in your business, in your own hearts. Well, then, here we meet again, having this same want of peace; and when we get it, we meet once in finding the same delicious enjoyment of it. I wish to you, beloved, now and henceforth, grace, mercy and peace; and I believe that you wish the same to me; and herein again we join our hands, and bless God that we feel true union of heart.

IV. Upon the next part of my subject, which is more weighty still I must say but little. It is this: "Grace, mercy, and peace, from God the Father and the Lord Jesus Christ." That is, we are one in the source of every blessing.

All good comes to us from God the Father, through the one Mediator, the Lord Jesus Christ our Saviour. I love to think of this,—that all the grace, mercy, and peace that come to you, and all the grace, mercy and peace that come to me, come from the heart of God. How many wagons there are upon the road of grace, and all of them heavily laden! One stops at that brother's door, and another waits at this sister's gate; but they all started from one spot. Look on the side of the wagons, and you will see the name of the same proprietor on every one. "The chariots of God are twenty thousand," but they are all the Lord's; so that whatever grace, mercy and peace come to us at all, come from the same place. Get to the very foundation of this truth, and you will see that we who believe all eat-bread baked in the same oven, our clothes come of the same wardrobe, the water that we drink comes from the same rock, ay, and the shoes that we wear were made by

the same might Worker who bade Moses say to Israel of old, "Thy shoes shall be of iron and brass; and as thy days, so shall thy strength be." You have not anything that is worth having but what your Father gave to you; and your Father is my Father, and the hand that passeth the blessing to you passeth the blessing to me and to the whole family of believers.

These blessings not only all come from the same source, but they all come by the same channel: "the Lord Jesus Christ." There is the sacred blood-mark on every covenant blessing, whether you have it, or your brother has it, or some Christian far away in India gets it. It all comes by the same divinely-appointed channel—the man, the God, Christ Jesus our Lord. I do not know how you feel about this matter, but it seems to me as if this ought to bind us very closely together. I recollect when first I left my grandfather, with whom I had been brought up as a little child, how grieved I was to part from him; it was the great sorrow of my little life. Grandfather seemed very sorry, too, and we had a cry together; he did not quite know what to say to me, but he said, "Now, child, to-night, when the moon shines, and you look at it, don't forget that it is the same moon your grandfather will be looking at;" and for years, as a child, I used to love the moon because I thought that my grandfather's eyes and my own somehow met there on the moon. How much better it is to think that you, dear friend, going right away to Australia, are looking to the Saviour, while we are doing the same thing here, and so our eyes meet! You go to God at the mercy-seat in prayer, and that is just where we go; so, after all, we pray at the great throne of mercy. Thus we are made to feel our blessed union in Christ.

V. Then, to close, there is one more point of union, and that lies in our common relationship to our Lord Jesus Christ. See how Paul puts it, "The Lord Jesus Christ our Saviour."

Sometimes, in the Bible, we find the Lord Jesus Christ called "a Saviour." "Unto you is born in the city of David a Saviour, which is Christ the Lord." That is good, but it is not good enough for what poor sinners need. Our Lord Jesus Christ is not a Saviour among other saviours, though he does instrumentally make his people saviours, as it is written, "saviours shall come up on Mount Zion;" and happy are they who, as instruments in his hands, save souls from death, and hide multitudes of sins. But Jesus is also called "the Saviour." He is "the Saviour of all men, specially of those that believe"—the Saviour, *par excellences*. Then next, he is my Saviour, as Mary sang, "My spirit hath rejoiced in God my Saviour." Oh, that is sweet indeed—to get a personal grip of him, and to know that he has saved me from despair, from sin, from the power of evil, from death, from hell. But there is, in some respects, a superior sweetness in this plural pronoun, "our Saviour." Selfishness is gone when we come to feel an intense delight in this truth, that the Lord Jesus Christ is the Saviour of many more beside ourselves.

"Our Saviour"—does not this bind us to one another? A common delight in one person is one of the strongest bonds of sympathetic union that can bind men together; and a common obligation to some one superior being becomes a great reason for our being knit together in love. My Saviour, your Saviour, our Saviour:

"The Lord Jesus Christ our Saviour." Whenever we feel any disposition to break off from this brother and from that, whom we know to be, after all, saved in the Lord, let us come together with a fresh clasp of the hands as we say to one another, "We rejoice in our Saviour, and we are one in him."

What I want to say—as a parting word, before I leave you once more for my season of rest—is just this. Let us keep close together now, shoulder to shoulder, if ever we did so in all our lives. "Close your ranks!" must be the message to the faithful in these evil days. Let us feel heart touching heart in the deepest and truest Christian affection; for, in proportion as we are welded together in love, we shall be strong for all the practical purposes for which the Holy Spirit intends a church to be used.

These thirty-four years—is not that the number—they are so many, I begin to forget the figures—a third of a century have I served among you as a preacher of the Gospel. I am always fearing that I shall get "flat, stale, and unprofitable," and that my voice will cease to have any music for you, but there is one thing I know, from the first day I came among you until now, I have preached nothing but "the glorious Gospel of the blessed God." "Jesus Christ and him crucified," and I am not afraid that that Gospel will ever get "flat, stale, or unprofitable," and this is the golden chain which has bound us together in holy fellowship. This is the foundation on which we have built—"One Lord, one faith, one baptism." Yes, one baptism; there are others who hold another baptism, but we know of no outward baptism but the immersion of the believer into the name of the Father, the Son, and the Holy Ghost; and upon this point we are all agreed, as we are upon the rest of the articles of our faith.

So, being one, let us show to all the world what the power of Christian unity really is. Keep together in the prayer-meetings. Never let those precious gatherings decay or drop. If you have come together in large numbers—and you have in my presence—do so much more in my absence; let each one feel bound to meet with his brothers and sisters in prayer. I am longing for a genuine revival of religion—a revival of religion everywhere; and I think I can see signs that it is coming; I find that many of the Baptist ministers who love the Gospel, are going over the groundwork, preaching the fundamental doctrines more than ever they did; that is a good thing. I find that the churches are meeting together for

(Continued on 12th page).

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LOUISVILLE.

THURSDAY.....MARCH 11, 1897.

The situation in the Orient is becoming serious, and we are hopeful that at least something toward a solution of the century-long Eastern Question is going to be done. The frightful massacres of Armenians and others which the Powers could not agree to stop, stirred up the Christians of Crete into another revolt, and they practically took possession of the island. They have all along wanted to be united to Greece, where they belong, and Greece felt that Turkey must not be permitted to crush them. So Greek troops were sent to Crete, and Greek ships to prevent the landing of more Turkish soldiers. Then the Powers stepped in. For centuries they have been unable to agree how the Turkish Empire shall be divided among them, and so they have upheld that empire against each other. Sometimes England supports the Sultan against Russia, and sometimes Russia against England. And so it has gone on for centuries. When we were in Constantinople last May, the Austrian ambassador said he had been overhauling the archives of his office, and found that his predecessor a hundred years ago had sent to Vienna dispatches almost word for word the same as those sent now. This tells the story.

So fearful has each European nation been that some other one would get the advantage, that the Sultan has been held upon his throne waiting for the agreement, which has never come, as to the division of his estate. Often demands have been made on him by the Powers for reforms, and he would make profuse promises, but the outcome was generally a fresh massacre of Christians. For Greece to get a part of the estate, and for a war to come between Greece and Turkey would change the situation, and would be liable to involve the final settlement of the Eastern Question. Therefore the Powers consulted, and decided to grant autonomy to Crete, while holding it still part of the Turkish empire. They therefore demanded that Greece should withdraw from Crete, while allowing the Turkish soldiers to remain there, with the understanding that they would be gradually withdrawn till only a few were left in token of the sovereignty of Turkey. Greece is unwilling to withdraw, and rightly so. It would fill the measure of the shame and disgrace of the Powers for them to coerce Greece; and no wonder popular feeling all over Europe is being aroused against it. Greece knows and the Powers ought to know by this time, that to withdraw the Greek troops and ships from Crete and leave the Turks there, would be to invite fresh massacres. It is nonsense to talk about giving the Cretans autonomy, while putting them at the mercy of the Turks. The only way to secure autonomy is for the Powers to take possession of Crete, and organize the government, keeping soldiers there to see that the autonomy is real, and is kept real. Greece wants the Cretans allowed to decide for themselves which flag they wish to float over them. King George has shown himself a noble and a brave ruler. He prefers to perish in the right rather than be a party to the destruction of Crete. As Christians and as Americans we most heartily sympathize with Crete and with Greece in this struggle, and we say with all the emphasis we can command—*shame on the Powers!* The people of England are speaking in thunder

tones on this subject; in tones that must pierce the ears even of British diplomats. There have been great popular demonstrations in London and elsewhere.

We hope this is the beginning of the end of the Eastern Question, and of the reign of the "unspeakable Turk."

THE REDSTONE PLAN.

The *Herald and Presbyter* is very much pleased with the Redstone Plan for collections. It does not say what "Redstone" is, but we gather Redstone is a church or a Presbytery which adopted a plan for systematic giving, and reported it to the General Assembly. The Standing Committee of Benevolence in the last General Assembly said in its report "it is an excellent plan for securing pledges and contributions from each member of the congregation."

The *Herald and Presbyter* gives the plan at some length, and it is practically the same as that adopted by our General Association. Wherein it differs, we think we could easily prove ours is the best, but that is not necessary. Both plans are worthy of hearty approval.

Two or three years ago a leading paper said that if the cause of missions was to flourish on a sound basis, something substantially the same as the Kentucky plan must be generally adopted. More and more Christians in various sects are coming to see this.

It is no cause for pride that Kentucky Baptists should have been in the van in adopting a plan to put mission collections on a solid and sensible basis. But it will be a cause for shame if, having been the first to start in the best way, we lag behind and let others surpass us.

Here are some sentences from the long editorial in the *Herald and Presbyter* which are as true of the method of our General Association as of the Redstone plan of the Presbyterians:

Nothing could be more simple and easily operated when the system is adopted. One beauty of it is that it is a very quiet way of giving, and as secret as possible. The pastor preaches his sermon upon the subject of giving; distributes his documents to each family, and sees that every one receives his card, and payment is made to the collector or treasurer, or in any other manner deemed most efficient. And, further, it is in accordance with every principle of administration on the subject of giving. If one feels in conscience bound to contribute "one-tenth," and finds that his pledge card is not up to that mark, no objection will be offered when he asks for the privilege of making the necessary addition; or if another feels that he must, on the first day of the week, lay by him in store as the Lord has prospered him, and, counting up what he has saved for sacred uses, finds that he has subscribed too little, he, too, can add what will make it right.

Here, then, is a system that is in harmony with the Scriptures; it is orderly, business-like, and ought to commend itself to every one. It is a plan which will give an intelligent oversight where it is needed, in all parts of the church, secure the filling up of blanks in our statistical columns which have never been so honored before, and which will, beyond a peradventure, increase our benevolence. It will place our benevolence on a business basis, where it has never been up to this date. A pernicious idea has gone abroad in the church to the effect that we must manage the Lord's business in a manner that would wreck any other enterprise in the world.

We take care of our own interests with matchless skill, but imagine that common sagacity has no place at all in looking after the finances of the church. We insist that the matters are so important to be endangered by a loose, unmethodical way of collecting offerings which never did, and never will, bring out the benevolence of our people. Let us support our Boards, not as there were mere managers of charities, but rather as we support our pastors.

THROUGH the kindness of the Rev. George Kincaid, we are permitted to examine "A Treatise of Justification," by "George Downe, Dr. of Divinity, and Bishop of Dery." The book was printed in London, A. D. 1639. The title page states quaintly enough: "Printed by E. Purlovo for Nicholas Bourne, and part of the Impression made over for the benefit of the children Master John Minshew, deceased."

The subject does not lead the author to say much on the act of baptism, though he frequently affirms the doctrine of baptismal regeneration. He says (page 239): "XVII. His seventh Allegation of Rom. 6. 4. 6. is scarce worth the answering, wherein he proveth, which no man denieth, that the godly dye truly, and not putative dye unto sinne, and rise unto righteousness: even as Christ whose death and resurrection is represented in Baptisme, did truly dye and rise again." (Italics his.)

Again on page 543 we find: "The unseparable conjunction of these two benefits is showed by the Sacrament of Baptisme for as it is a scale of that righteousness which is by faith, unto us being baptized into the remission of sins: so it is the laver of regeneration, wherein, as the Apostle saith, we are baptized into Christ's death and resurrection; that as he dyed, so we should dye unto sin; and as he rose again never to dye any more: so we should arise from the grave of sinne never to dye any more: for how should they that are dead to sinne live any more therein?"

It is sufficiently obvious that Downe was speaking of immersion. There are other incidental references to the act of baptism, but they are like these two. This is another witness to the existence of immersion in England before A. D. 1641, for this book was published in London in A. D. 1639. There was no need, therefore, for the introduction of immersion from Holland or anywhere else, and no opportunity for its invention or discovery.

The *Outlook* publishes, omitting name and locality, some letters purporting to come from a teacher of white children in the South to a publisher in Boston. The following is the first letter, and is a sample of the rest:

January —, 1897.
 Dear Sirs—Will you kindly lend me a helping hand? Some of the patrons of my school still believe in the old theory that the earth is flat and does not revolve around the sun and on its axis. They teach their children this, which makes it almost an impossibility to instruct them in geography. They have now challenged me to debate it. They propose to argue their side at a question from a Bible point of view. Will you please give my letter to some Professor in Boston who is able to give me the best proofs of the earth's roundness and rotation? Should you fall in this, please inform me where I can get the best printed matter on the subject.
 Yours sincerely,

Now, since there is to be a public debate of the question, we can see no reason for secrecy. Will not the *Outlook*, therefore, give us at least the locality where the people want their children taught that the earth is flat? If it were the first of April we would believe that a hoax had been played on the *Outlook*; and we can hardly resist that belief anyway. All hoaxes are not perpetrated on April 1st. Let us at least have the locality. What sort of a teacher is it who needs to write to Boston to get proofs that the world is round?

But the surprising thing to us in this affair is what the *Outlook* says in its editorial comments. Speaking of the view held by those people that the earth is flat, our contemporary says: "We do

not see how those whose faith in God is based on the doctrine of verbal or plenary inspiration can take any other position." Ridiculous! Why the fact is ninety-nine hundredths of the professed Christians in America believe in the plenary inspiration of the Bible, and nine hundred and ninety-nine thousandths of them believe the earth is round.

At last the *Christian Observer* has partially answered our question, "Suppose a lodge of a benevolent order, composed of Christian men, should set up a claim to be a church, ought it to be recognized as a church?" This is answered as follows:

We apprehend that the two great, distinguishing characteristics of a true Church of Christ are (1) an organization formed, at his command, for the purpose of glorifying him and of saving lost sinners; and (2) the presence, power and influence of the Holy Ghost, to give vitality and effectiveness to the efforts of its members.

The lodge of a benevolent order lacks both of these characteristics. 1. It is organized for purposes of benevolence, not of salvation, and after the plans of man, not after Christ. 1. It does not have, nor claim to have, the special life-giving influence of the Holy Spirit to give vitality to its work.

This is not quite an answer to our question, for the very claiming to be a church, on the part of a lodge, would involve engaging in religious work, and claiming the influence of the Holy Ghost. So we ask the *Observer* again, to make the matter clear: Suppose a lodge of a benevolent order should have regular preaching, start a Sunday-school and engage in general religious work, claiming to be a church, but leaving out baptism and the Lord's Supper, should it be recognized as a church?

Our neighbor goes on to discuss what he imagines is our position on the subject of baptismal succession, but in which he is mistaken. We repeat that we have no desire to embarrass the *Observer*, but we would really like to know its position on the point stated in the question. It is not whether baptismal succession be good or bad, wise or foolish, true or false, but whether an organization without baptism and the Lord's Supper can rightly claim to be a church. This is not a question of sacerdotalism, or of sacramentalism, or of succession, but of proper church organization.

To state the case differently—suppose a church should repudiate baptism and the Lord's Supper, and refuse ever afterward to observe either—would such a body cease to be a church or not? We trust we have made our meaning clear; and if the *Observer* will kindly tell us its position on this question we will be obliged; and we will readily return the favor whenever called on.

We mentioned last week the death of Dr. A. M. Bebe, of Colgate University, and expressed the hope that he left manuscripts which would be published. His chief greatness was as a teacher. When a boy of 14 we went to Hamilton and entered his class in Whately's Rhetoric. Nobody who ever recited to him could ever forget him. He saw instantly just what you knew and what you lacked, and suited his instruction to your case with admirable skill. He was one of the four really great teachers America has produced, as the N. Y. *Evening Post* very well says.

He was great also as an orator, though he seldom spoke in public. Of wonderful modesty, he shrank from making any display, but when he did speak, the impression was always profound and lasting. We wish he had spoken more.

The *Independent* is badly off in saying Dr. Bebe "edited the *Ecumenist* for thirty years."

Editorial Varieties.

He that is his own appraiser will be mistaken in the value.

The actual majority of the "communicants" in England are non-conformists. The established church is now the church of the minority. Let it cease to be established.

We are sorry the saloons won't the victory in the recent election at Ormskirk. But the friends of temperance made a brave fight, and now the other side are urging "high license." This shows they have been frightened.

We greatly regret that Dr. B. H. Carroll is unable, on account of sickness, to come to Louisville to deliver the lay lectures. We had expected a great treat in listening to him. We hope he will soon be completely recovered.

Mr. Edward Long, in *Good Words*, says of these last days of the Nineteenth Century that they are "remarkable for the wide diffusion of instruction, and the parallel decline and decay of most of the arts." Mr. Long is not complimentary.

Out of 3,280 paupers in Massachusetts, it is found that 1,574 were made so directly by drink. Of the total, 67.74 per cent had one or both parents intemperate. More than two-thirds of the pauperism for the year may fairly be put down to the account of drinking intoxicating liquors.

One of the foremost editors of the country is dead. Mr. Luther H. Tucker has been since 1873 the proprietor and Editor-in-Chief of the *Cultivator and Country Gentleman*, a paper which has no superior in the line. Mr. Tucker was an A. M. "Coke," a man of great executive ability, of deep piety, and one who was greatly beloved. His death at the comparatively early age of 62 is a great loss.

Dr. Alvah Hovey, President of Newton Theological Seminary and Prof. J. R. Eaton of William Jewell College, Missouri, has started on a tour through the Orient. We wish them bon voyage. What a privilege it would be to go with them. Dr. Hovey could explain the theological and Prof. Eaton the scientific points. The latter is first cousin of the editor of the *Recorder*.

Speaking of two prominent politicians, the *Louisville Times* says "they hate each other like the devil hates hot 'y water." Now we call for the proof that the devil does hate "hot 'y water." We really have no doubt that he loves it. He is the author of the notion of "hot 'y water," and it has done great harm to many thousands of souls. Few things have done more harm in the world than the notion that underlies "hot 'y water." If the devil does not love "hot 'y water," then he is a fool.

Mr. A. D. Allmond, the well-known and highly esteemed Secretary of the Theological Seminary at Newton, Mass., returned from Broadway church, of which he was a member, 8:30 P. M. Sunday, Dec. Pickard, Whitist, Kerfoot, Dargan and Robertson took part. Mr. Allmond was a true and pure man and he died at the ripe age of 74. A meeting was held in Norton Hall at 11 A. M. Monday, and lectures were suspended for the day.

When we were in New Orleans a few days ago, we visited the United States Mint and found them coining silver dollars. The superintendent told us he averaged coining thirty thousand a day. Thus the cologne of silver has not ceased by any means. We saw great piles of silver bullion waiting to be coined. We were told that the other mints at Philadelphia, Carson City and San Francisco are also coining silver dollars.

Mr. and Mrs. McIlraith, of Chicago, are traveling around the world as special correspondents of the *Inter-Ocean*. In China they were impressed by the self-sacrificing lives of our missionaries and by the great difference between the Christian and heathen Chinamen. They were told that the other mints at Philadelphia, Carson City and San Francisco are also coining silver dollars.

We congratulate Deacon J. C. Bush on being elected Mayor of Mobile, and we congratulate the city as well. Here is a case where the oldest and wisest man of the city has been elected between the better element and the worse element of the city, and the former triumphed by a vote of four to one. Dr. Taylor informs us. Here is additional proof that the better element in our cities can control whenever they decide to do so. That Mobile gave Mr. Bush such a handsome majority, having been formed by the people of that city. We agree with Dr. Taylor: "Mobile is a good city to move to and to stay in."

The oldest Independent or Congregational church in England is that at Horningsham, Wiltshire. In August last year it celebrated the 200th anniversary, having been formed in 1697. Some one has asserted that this was the oldest Nonconformist church in England, the Hill Cliffe Baptist church the statement and challenged any one to bring proof that any church is as old as theirs. Their claim was granted without question, though the old-time doctrine which they have in a deed of the Worcester House which shows that one of this family was pastor up to the time of his death in 1864.

Hill Cliffe is not only the oldest church, but is as young as any in vigor. The Freeman reports the annual business meeting, which was well attended and of great interest, and says that all was well. There was such a large surplus in the treasury that a handsome surplice present was made to the pastor, Rev. J. S. Hughes.

Western Recorder's FREE ROUND-TRIP TICKET TO THE Southern Baptist Convention.

Meet at Wilmington, N. C., May 7th. Railroads are offering half-fare from all central stations. Find out cost of round trip ticket from your railroad station, and send us...

Suppose round trip ticket costs you \$10. Get ten new subscribers at \$2.00 per annum... our regular subscription price—retain \$10 for your ticket, and send us the ten new subscribers and \$10...

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. One received by letter and one by relation.

Broadway.—Pastor Pickard preached. One received by letter.

Chestnut-street.—Pastor Weaver preached. One received by letter.

East.—Pastor Christian preached. Two received for baptism and one by letter. Preparatory meetings are being held.

McFarren Memorial.—Pastor Jones preached. Two joined by letter.

Twenty-second and Walnut.—Bro. I. B. Timberlake preached in the morning and Bro. D. Hepburn at night. Pastor Hunt is suffering from rheumatism.

Franklin-street.—Pastor Edwards preached. Four received for baptism.

German.—Pastor Ritzman preached. Nine baptized. Pastor concludes his first year of service; 44 additions, of whom 21 were baptized by the pastor.

Highlands.—Pastor Dawes preached Sunday and every night during the week. Five received for baptism and one by letter.

Logan-st.—Pastor Ewing preached as usual.

Parkland.—Pastor Nowlin preached. Three joined by letter. Judge Richie lectures on civil liberty next Sunday at 3 P. M. This is a fine lecture.

Portland-avenue.—Pastor Shelton preached.

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

Third-ave.—Pastor Taylor preached at both hours.

Twenty-sixth and Market.—Pastor Thompson preached. Two received for baptism and one baptized. The young men are going to hold a week's meeting, the pastor occupying the last fifteen minutes each night.

City Mission.—Bro. Baker preached. Two professions.

Highland Park.—Pastor Burroughs preached. One joined by relation.

Tabernacle (New Albany, Ind.).—Pastor Taylor preached in the morning and Bro. I. B. Timberlake at night.

Culbertson-ave. (New Albany, Ind.).—Pastor McNeese preached as usual.

At the Pastors' Conference, Pastor Taylor presented a paper on "Is Prohibition Practical in the United States?" He answered the current objections to prohibition and showed its value to the state, to society and to good morals.

SEMINARY NOTES. Mission Band meeting was addressed by Bro. J. F. Watson, on Brazil.

The "Smith's Branch Baptist church" met Friday night for a business meeting. The members consisted chiefly of Dr. Kerfoot's class in Pastoral Duties, and the chief business was a practical exercise in parliamentary law.

The general topic for the prayer-meeting during March will be "Christ-likeness."

It is a matter of general regret and disappointment that Dr. Carroll will be unable to deliver the Gay Lectures this year on account of ill-health. It is probable the lectures will be discontinued with this year.

Bro. H. East conducted the weekly prayer meeting. The subject was "Selfishness in the ministry." The meeting was one of deep interest and especially helpful.

The students are desirous of obeying the injunction, "keep thyself pure," and have raised money to buy a filter, to purify the muddy water from the Ohio used at the Hall.

The church at Jeffersonville, Ind., is building up under the ministry of Bro. W. A. Garrett. During his brief pastorate there have been sixteen additions. Five were received for baptism last Sunday night. It is proposed to begin a series of meetings soon.

Bro. A. D. Almond died Saturday and was buried Sunday afternoon, after services at Broadway church. He was the secretary of the Seminary and one of the most familiar figures around Norton in the past. He has been connected with the Seminary for fifteen years, and had reached the advanced age of seventy-nine years. His life was one of beautiful piety and faithful ministry to his fellows. Memorial services were held at El Monte on Sunday, at which each of the members of the faculty spoke in touching tribute to his memory.

Supplies for Sunday were: J. D. Ray, Mt. Sterling; G. W. McCall Emission; T. F. Hendon, Guthrie; L. S. Baker, city mission, night.

THE STATE. Rev. J. E. Nunn, of Simpsonville, has recently purchased the Stewart Female College building at Shelbyville, and will open a first-class school next September. His extensive experience and success as a teacher is a guarantee that the enterprise will take a front rank among our educational institutions.

W. J. Couch writes from Nortonville, Ky., March 2nd: "I have just closed a two weeks' meeting at Columbus, Ky. Eighteen additions by baptism and the church much revived. I think under the leadership of their excellent young pastor, with the aid of his noble wife, a Louisville girl, the church will go on to yet greater things in the Master's service. This is a good church of devoted men, and especially women. I mean as usual the consecrated women are in the majority, though Avery, Strode, Grest, Burton and others are a host. I had my home with the Misses McDonald's. My charming hostesses are excellent church workers in a modest, womanly way, and know just how to make a man feel good in their excellent Christian home. God be praised for the privilege of working with this people and their excellent pastor, and for the measure of success given."

Elder J. F. Cargile of Mt. Olivet expects to devote his time to evangelistic work in the churches who desire his services. He has done good service in this line already, and we hope his labors in future will be greatly blessed.

Pastor A. C. Graves, of Lebanon paid us a pleasant visit. Last Sunday was the 20th anniversary of his first sermon in Lebanon, and, with the exception of an interval of two years, he has been pastor the whole time. He preached a sermon appropriate to the occasion. Pastor Graves and the Lebanon church are mutually worthy of each other, and this is high praise.

Bro. W. B. Cary writes: "I request I want to assist Elder C. M. Deener in a meeting at Providence church near the famous Stapp Mineral Spring, beginning the second Sunday in February, which lasted 20 days. The power of the Lord was manifested in the beginning to bless his people."

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have observed more cases than any specialist in the history of medicine. As I must soon leave from active life, I will, from this date on, send the most effective cure as used by my practice, free and post-paid, to every sufferer of this disease, from the least to the most advanced and disgusting disease. This is a sincere offer which cannot be refused. Address: Prof. A. L. LAWRENCE, 14 Varro St., New York.

FREE TO Sick People. A positive, quick and lasting cure for Catarrh of the bladder, throat, nose, eyes, ears, and liver. Prepared from purest, healthful ingredients. No opiates or other drugs. No pain. No expense. Send for a circular of this medicine free and post-paid. You can see the name of the doctor who prepared it. Address: BOSTON DISPENSARY, New York.

The Woman, The Man, And The Pill. She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after pie and is happy. So is his wife. The pill he takes is Ayer's Cathartic Pills. Moral: Avoid dyspepsia by using Ayer's Cathartic Pills.

and to convict and save sinners. There were 48 conversions, 33 added to the church by experience and baptism, 15 waits baptism, 2 restored, 2 by letter. I by relation, others yet to follow. I had the help of Elder Wash. Grider, who did good work for the Master. I never labored among a better or a more zealous people in the Lord's cause. The other converts will join Baptist churches in the surrounding country, save one, who will go to the Methodists. I was permitted to bury with Christ in baptism two that had been Methodists. I can but say with the Psalmist, "Blessed be the Lord, O my soul, let that is within me bless his holy name."

OTHER STATES.

Bro. J. W. Butts writes from Nevada, Mo.: "The first two weeks in January last our pastor, Bro. A. E. Rogers, aided by Bro. Lawless, of St. Joseph, held a meeting at our First church, and 15 were added to our number, 8 by experience and baptism and 7 by letter. Two were also received as candidates for membership last Lord's day. On the 14th ult. the widow of my brother, Rev. C. L. Butts, died at Craig, this state, of consumption."

A three weeks' meeting in the Twentieth-street church, Huntington, W. Va., closed with 40 professions of religion and many additions to the fellowship of the church.

Forty have been added to the fellowship of the Silosm church, Mason Co., W. Va., as the result of a meeting held by Elder L. Dickerson.

HOME MISSION BOARD.

ATLANTA, GA., MARCH 6th, 1897. Rev. W. P. Harvey, Louisville, Ky.

DEAR BROTHER—I am in receipt of your letter enclosing offer to persons desiring to attend the Southern Baptist Convention, in which you generously propose to divide one half the cash subscriptions parties may raise on your proposal, between the Home and Foreign Mission Boards. We are thankful for any help we can secure in this time of our need.

Kentucky seems to me to be very slow in her offers to our Board the present year. The cash we have received from Kentucky for many years past is since \$700 of this has been expended for work among the negroes and our missionaries in your state. I note that Dr. Willingham credits Kentucky with \$7,365. Somehow matters seem to be working very unequally in your state. I do not think you have given to the Foreign Mission Board too much, but I think the sum you have given us is far less than it should be. Cannot some vigorous measures be taken in your state to remedy this inequality?

Your brother, I. T. TICHEBOR.

GOING TO THE CONVENTION.

We call special attention to the RECORDER'S Convention offer. If you wish to go to the Southern Baptist Convention, you can do so free and at the same time help pay the debts of our Boards. Inquire of your ticket agent the price of a round trip ticket to Wilmington, N. C. Then get that with many new subscribers to the WESTERN RECORDER at \$2 a year; take half the money to buy your ticket and send us the other half with the list of names and we will give every cent of it to the Boards to pay on their debts. For example if the price of the round trip ticket be \$20, then get twenty new subscribers at \$2 each, keep \$20 for your ticket and send us \$20, all of which we will give to the Boards. This offer ought to put \$1,000 into the treasuries of our Boards. If you do not wish to go yourself, you can thus send your pastor.

FOREIGN MISSION BOARD.

RICHMOND, VA., MARCH 6th, 1897. Dr. W. P. Harvey, Louisville, Ky.

DEAR BROTHER:—our kind favor received with enclosures. Many thanks. I do not see how you can make the proposition which you do, but I hope that it will result in great good; for those who you can get to attend the Convention will certainly be benefitted, and then the rest of the money you give for Home and Foreign Missions. I am glad to see that the RECORDER has had several articles lately on the Foreign Mission work, and hope that you will by your liberal proposition and by these articles stir up the hearts of all Kentucky Baptists.

I hope that you all will do your level best for us in the next two months. We are so anxious to pay off all past indebtedness, and see the work go forward. Yours fondly, R. J. WILLINGHAM, Cor. Sec'y.

We appreciate the following from the Word and Way, of Kansas City, Mo., and we extend our hand and heart to editor S. M. Brown and his collaborators.

Dr. T. T. Eaton, the editor of the WESTERN RECORDER is in every respect an ideal editor. He does not seem to "shun to declare," even though he is confronted by the prospect of losing a subscriber. He stands up for the faith once for all delivered to the saints. The noblest example in our humble judgment one of the most fearless and necessary exponents of our Baptist Faith now published among Baptists. It has stood for the faith when it could make no promise to itself except the condemnation of some of those who had hitherto been its best friends and its strong supporters. We strike hands across the Mississippi with Dr. Eaton.

COMMENTARIES.

We are asked to publish again the list of commentaries which Dr. E. H. helped us to make out. Every preacher, of course, should have Matthew Henry. No other commentary yet written can take the place of that. But in addition it is well to have a modern exegetical work. And this list gives the best:

- OLD TESTAMENT. Genesis—Murphy \$3 50 Exodus—Murphy 3 00 Leviticus—A Bonar; Pulpit Com. 1 75 Numbers—Lange 3 00 Deuteronomy—Goldings' Calvin— 3 00 Lange 3 00 Joshua—Kell; Lange 3 00 Judges—Lange 3 00 Ruth—Lange 3 00 Samuel—Kell 3 00 Kings—Lange 3 00 Chronicles—Kell 3 00 Ezra-Nehemiah Pulpit Commentary... 2 00 Esther

- Job—W. H. Green; Conant; Barnes 2 00 Psalms—Spurgeon; J. A. Alexander 2 00 Proverbs—Bridges; Conant, 2 vol. 6 75 Ecclesiastes—Loyal Young, Moses Stuart 1 50 Canticles—Thrupp 1 50 Isaiah—J. A. Alexander 1 50 Jeremiah and Lamentations— 2 50 Ezekiel—Fairbairn 4 20 Daniel—Kell; Barnes 1 50 Minor Prophets—Pusey; Kell; Henderson 3 25

- NEW TESTAMENT. Matthew—Bridges; Spurgeon 3 50 Mark—Alexander 2 00 Luke—Godet 3 00 John—Hovey; Godet 2 25 Acts—Alexander; Hackett 2 00 Romans—John Brown 2 25 1st Peter 1 75 Corinthians—Hodge 1 75 Galatians—John Brown 2 25 Lightfoot 1 75 Ephesians—Hodge 1 75 Philippians } Lightfoot. Colossians } Theossalians } Timothy } Lango. Titus } Philemon } Hebrews—John Brown 6 00 James—Bridges; Conant 2 25 Peter—John Brown 3 50 John's Epistles and Jude—Candlish; Westcott 3 50 Revelation—Elliot; Vaughan 1 00

DEAR BRO. EATON:—I have been pastor of New Bethel church, Lyon county, Ky., 23 years and 4 months, preaching there two Sundays in each month. I have been an almost constant reader of the WESTERN RECORDER for about forty years. I regard it as a model religious journal, conducted in a Christian spirit and with unwavering fidelity to the truth. I pray you and the RECORDER may live many years yet to render such service as you have in the past to the cause of Christ. Yours fraternally, R. W. MOREHEAD, Princeton, Ky., Jan. 2, 1897.

We were pained to learn of the death of John T. Low, Esq., of Saultury, Tenn. He was a noble Christian, a staunch Baptist and a useful citizen. He was a leading force in his church as well as Grand Protector of the Knights and Ladies of Honor. He was loved and honored, and now he is lamented.

HOW TO FIND OUT.

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

WHAT TO DO.

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

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 assignments are piled over, especially the Carpets. We are now offering the "Big Body Brussels Carpets" for what you would have to pay for Ingrains. Again we say come now, or you will get left. S. T. MOORE CO., Geo. E. Redin, Assignee. Jefferson St., bet. Fourth and Fifth, Louisville, Ky.

FAMILY CIRCLE.

THE WAY TO BE HAPPY.

A hermit there was, and he lived in a grove. And the way to be happy folks said, had got; As I wanted to learn it, I went to his cell. And when I came there, the old hermit said: "Well, Young man, by your looks you want something I sell: Now tell me the business that brings you to me."

HOW TEN LITTLE GIRLS FURNISHED THEIR CHURCH ROOM.

BY SARA H. HENTON.

For many years the community in a small village, Elmwood, in Kansas, had been trying to build a church. They had first met at the neighbors' houses on Tuesday afternoons, then at the new school-house, and finally they built a union church where several denominations could worship.

While they felt thankful for such a house of worship, yet the ladies mourned over the bare floors and hard benches, and they had several meetings to discuss the pros and cons of getting a carpet and other furniture.

They proved themselves to be not only pretty, but to have traits of character that would develop them into noble women, if they held on to them. They had heard their mothers and fathers discuss and deplore not having a church ever since they were born, and now that they did have one, they felt that it would not be complete without they had had in to work for it.

Mary Daddy called the meeting to order and put this question to the girls: "All that are willing to work to help furnish our Sunday-school room hold up their hands." Every little hand went up. "You know, girls," she said, "I will all have to work for the money and make some self-denial."

"I have decided to wear my last summer's hat," said pretty Annie Vauga, that loved fine clothes, and new ones at that, better than any of the girls.

"That's a good beginning," said the wise little woman presiding. "I am going to tell Mother that I'm willing to wear my last summer's white dress," said gentle Amy Gray. "I am going to sell straw-berries," said mother and pretty soon the chairman had to knock on her table as they had seen their mothers do. Every girl wanted to deny herself something. It was wonderful how easy self-sacrifice now seemed to be, and how willing they were to gather berries, pick strawberries, etc.

There was a prosperous city near their village where they could get a ready sale for their fruits and berries. There had been a very successful meeting, the children's hands and hearts full of enthusiasm. One thing they had reconsidered, and that was to not keep it a secret from their mothers as they first thought of doing, and never were mothers proud when their children when they told them of their plans, and they promised to advise them, but let the girls raise their own money.

bent upon doing good, even the children.

When the next grand rally meeting was held among the girls, the amount had been gained to furnish their room. The parents could hardly believe that their little daughters would so willingly give up what they had heretofore been so persistent in getting. They were as they would their old hats and dresses. This made it much easier for their mothers to give them money. One little girl that had always been devoted to strawberries, and had held herself to the fullest extent all during the season did without, and sold her portion. The boys wished to help, seeing such eagerness on their sisters' part to do good, but no, the girls said there is just tea of us, and we want the pleasure this time, and you can furnish when ours wear out.

Mr. Norton, the young preacher from the city, had a wealthy uncle who was a manufacturer of pianos and organs, and he became very much interested in his noble description of the children's work and their enthusiasm to help, so he proposed to his nephew to make them a present of a little organ for their room in his name. He confided this to the children and they were to keep it a secret. The young minister was amused and yet gratified to see the pride the children evinced in wearing their old hats and last summer's dresses. Their mothers had told him about their desire to have the money, and instead of being put in their dear Sunday-school room. He knew then they had been almost too fond of dress, and he had noticed with pain the foolish rivalry to excel among the prettiest ones in dress. When he saw the money they so eagerly seemed to give up such things, he was very happy over it, and proud of them, and told his uncle that it gave him untold pleasure to present them with the organ.

So the members of the aid society went to the city to select the carpet, lamp, chair and pulpit drape for the new church, and selected the furnishings for the children's Sunday-school room.

There never were happier children in anticipation of their pretty room, and their secret the organ. The winter they had arranged to have the Duke play for them. To think of their getting an organ before the church had one! While the ten were the workers, they welcomed every child that came to their school, and tried to make them feel at home.

The first Sabbath to worship in their new church came fresh and sweet. It stood back in a beautiful grove. Out rang the bell sweet and clear, the birds in the trees joined in, and every one seemed smiling and happy as if they were expecting a blessing.

There had been a great many strangers and friends invited, and there were to be services morning, afternoon and night, the ladies had prepared a basket dinner. The new church was to be dedicated and a number of proschors were to be there, and the village all joined in making it a glad day. Mr. Norton felt more at home, and he was here and there, introducing friends. He told them in his remarks that the best part of the services would be in the Sunday-school. He had managed to get the organ put up without the knowledge of a few of the members, and, as they had not been able to have one for the church, he knew what a surprise and delight it would be to most of them. The children looked radiant with their secret, and in our little band of ten, and could hardly wait to hear the sweet strains burst forth. It had been announced by Mr. Norton that he wished the Sunday-school room to be carried out as the little girls, who had so nobly worked for their room, desired. Their teachers and the young music teacher had arranged a march and the song service. It was amusing to see the rush and astonishment when Miss Julia Duke commenced playing a voluntary while Mr. Norton invited the crowd to the children's room, and the ten girls were to join in a song she had taught them. Imagine the surprise of the mothers and their joy to tell their story, how a rich and worthy gentleman hearing of the self sacrifice of ten little girls at Elmwood who were working to furnish their Sunday-school room, determined to make them a present of an organ, and that the whole state ought to be a personal pride in each noble little girl that were willing and did raise over a hundred dollars by self-denial and work. The young minister was enthralled by the occasion and wrote eloquent, and the mothers and little girls never forgot that meeting. Many proud glances were bestowed upon the group of bright, happy girls, and when the old gray-haired minister arose and asked that a blessing might rest upon the noble band of women that had wrought so many accounts, many tales to build a house of worship, then he talked on further to be able to furnish

it to be a fitting temple for God's worship, and their noble example had put it into the hearts of their little daughters to help complete the house of God.

CAUGHT IN A QUICKSAND.

BY EDITH E. CUTHELL.

The grip of famine was over the land. All through June, July and August, the ought-to-be wet months, no rain had fallen in Upper India. The crops had not grown up, and the people were starving. In the great thick jungles, but there was the river to be crossed first, a deep, sluggish stream, flowing stealthily along over its sandy bed.

Three of the elephants had waded safely across, and Nahbhan had nearly reached the further bank, when, for some reason or another, she got out of the straight line and walked into a dangerous quicksand. First one foot, then the other, sank down, as fast as she tried to find a firm footing. She staggered and stumbled, and being but there was the river to be crossed first, a deep, sluggish stream, flowing stealthily along over its sandy bed.

From the safe shore the natives shouted, encouraged, implored. But the elephant is the wisest of beasts, and in his upon a device to save himself from being sucked in—but a horrible one!

Her curling trunk came whirling over her back. It snatched off father's sun-hat, mother's white umbrellas, and she used them as a device to save herself from being sucked in—but a horrible one!

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The native was the father of the little children Bobbie had had fed!—Little Folks.

ing-party set out. On each elephant rode a sportsman, but on the last, along with her husband, rode Bobbie's mother, eager to see a tiger slain. It was too dull, now her boy was gone, to be left behind in the camp all alone.

Such a jiggle-joggle! Nahbhan, the magistrate's elephant, well-trained and wise old beast, rooked to and fro in her lumbering walk like a ship at sea. Mother had hard work to keep her white umbrellas from thrusting off father's big white sun-hat. It was very hot as they proceeded slowly across the plain, and mother longed to reach the shade of the thick jungle, but there was the river to be crossed first, a deep, sluggish stream, flowing stealthily along over its sandy bed.

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The native was the father of the little children Bobbie had had fed!—Little Folks.

A LIFE THAT WITNESSETH.

She was a worn little old lady, bent with suffering, wrinkled with cares. She was very poor, and one might have passed her without any thought, save one of careless pity. And yet she was a faithful witness.

Into a neighboring house one summer came a young woman, forced by ill health to rest from the strain of public duties. She found out the little old lady, and went often to the bare, small home.

"She was real good," the poor creature said after a while. "She said things that sounded as if they was out of some lovely book—so kind of comforting. I can't see why she should have said 'em to me, but they'll do me good to think of just as long as I live. Think of her being full of such lovely folk and all of us getting the chance to see and hear 'em."

"You did her good, too," said the neighbor; "Miss — says she will be a better, braver woman all her life, and grateful for the privilege of living and working in the world, more satisfied with the lot to which she is appointed, because she has known your patient, contented life."

"To think of it," said the little old lady, with eyes shining in her faded eyes. "To think that lovely woman should say I do her good! I don't deserve that! No; as happy as I make me, I don't deserve it."

But it was true. The faithful life cannot be so narrowed or so hidden but it will witness somewhere.—The Lookout.

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For the best and most selling book ever published. THE STORY OF MY LIFE By Mary A. Livermore. (75¢ per copy and waiting list, beneficial of Human. Five years and had not had any children. I now have a young son one year old. Dr. Pierce's Favorite Prescription effected a complete cure. Words cannot express my gratitude for the relief from the great suffering I so long endured. I do not think I should be here today had it not been for Dr. Pierce's medicine.")

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Yours, GEO. C. NEEDHAM.

MR. J. E. DUBOIS. Dear Sir—I fully endorse my husband's testimony to the value of the Electro-Poise, both in family and personal use. Yours, ELIZABETH A. NEEDHAM.

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

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THE WOMEN OF AN OLD FAMILY.

Some of the great forces which have helped to mould our times find their origin in the personalities which these shadow centuries seek to reproduce. They find their focus in a slender young spinner, sitting among her sisters in the spinning room of a New England home. Fair of face, slender of figure, quick of judgment and of a sweet, vivacious manner, she was, solemnly dominated her associates, showing thus early these noble qualities of intellect and soul which the discipline of life wrought into a character unique in its strength and sweetness, and in its abiding influence upon those lives in touch with it.

A young divinity student of ability and promise brought into her domain, yielded at once to the sweet domination; still with heart set on her there was one to whom she owed even higher allegiance. It might be that their beliefs about the Sovereign of the universe were not identical, for in Connecticut Congregationalism was substantially the state Church; the standard order, to which she belonged, ruled alike in pulpit, press and politics. To dissent from their belief constituted an objection indeed. Though of Pilgrim stock, her parents, inclining to Arminianism, had joined the Episcopal church; she, therefore, behooved him to consider well whether their "union" would be for the glory of God, "whether she had met with a true conversion, or was all her loveliness but natural amiability?"

It may be that this regard for the will of God was but part of the time in which they lived, and not alone spirituality and devotion, but with this lofty conception in view, can it be a surprise that the union which followed was simple and soldierly, and untroubled throughout the whole range of their being?

Her character passed into action, with almost equal force, in a three-fold direction; intellectual activity, artistic expression and domestic executive; still intellectuality was perhaps her chief characteristic.

Her judgment was clear and acute. At all times she was her husband's chief counsellor and critic. French she spoke fluently. To supplement an income too feeble for a rapidly increasing family, she taught that language and the then higher English branches. She studied with enthusiasm the unfolding science of chemistry, trying many experiments, not always successfully. With intense interest she watched the application of steam to locomotion. She studied and worked out the problems of perspective. The works of Hannah Moore, Scott and Byron, she read, in succession, with care and discussed. So also theology, "the new divinity" and the topics of the times, duelling, intemperance, among clergy and laity, the establishment of foreign missions, politics and the attack on the "standing order," all passed through the alembic of her mind and helped to make her home a school of the highest order.

Her artistic sensibilities were fine and true, whether they found expression in a card, a pencil and a pen, in architecture and home decoration, or by needle in exquisite embroidery, the patterns for which she designed, drawing them from nature. In music she found still another medium of expression. The ordering of a household was then far more simple and the clothing of children less intricate than now, yet she showed herself possessed of great skill and celerity in all household handicrafts by clothing unaided her flock of eight children.

But the center of her being was her faith in God and submission to his will. This oneness of will with God was most complete, unbroken, untrifled, and without reservation or shadow of turning, and imparted to her a poise, firmness and equilibrium that no earthly exigency could disturb. Trifling vexatious cares, as well as great emergencies, left her unmoved; nothing could surprise her calm, yet naturally she was of so timid a nature that she seldom spoke in public, and through her whole life she could not speak before a stranger without a beautiful blush spreading over her face, yet in some way her silent presence had more power than the audible exercises of another. What wonder that the mislabeled smiling from this world, the only undimmed heart in all that household, or that her memory should stand a sacred shield before her children; that, according to her prayers, all her sons should some into the ministry of the God she adored; that the most distinguished among them should continually thank God for her as his chiefest blessing; or that forty years afterward her husband wrote with trembling hand upon her letters, "ROXANA, still beloved—LYMAN Beecher."—Mrs. ROXANA BEECHER PRIZESNER, in Advance.

WHEN the churches begin to look for nice neat households, they run to leanings and disappointments.

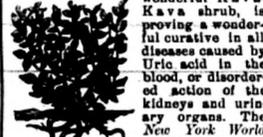
The hero of the Russo-Turkish War of 1877 was General Skobelev, the "white general," as all called him, the "invincible general," as some of his devoted Russian Soldiers named him. His great strength lay in his power over his private soldiers. He was their comrade as well as their officer, says the author of "Russia and Turkey in the Nineteenth Century," and was never weary in seeing that his men were well fed, warmly clothed and comfortable. Countless incidents are told of Skobelev's kindness—how he would take a wounded soldier always wear a white coat and rode a white horse, that he might be conspicuous to his own men during the battle. He went everywhere exposing himself. His soldiers believed him invulnerable. One wound and soldier solemnly swore "I will die for Mercy that he had seen the bullet that shattered his own arm pass through the body of his general.

"I must show my men how badly the Turks aim," he said once when standing as a target to the enemy. Cruelty to a horse was almost as abhorrent to Skobelev as brutality to a man. When ordered to retreat he would sheathe his sword, send his white charger to the front, and remain on foot the last of the rear, saying, "They may kill me if they like, but they shall not harm my horse, unless he is advancing against the enemy."

"No man can feel comfortable in facing death," he has been heard to say. "Who does not believe in God and have hope of a life to come? Each of us in the camp he stood bareheaded, taking part in the evening service, which was chanted by fifty or sixty of his soldiers. No wonder this noble, fearless leader was both admired and loved by the army and adored by his own soldiers.—Ex.

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

As stated in our last issue, the new botanical discovery, Alkavis, from the



KAVA-KAVA shrub, is proving a wonderful curative in all diseases caused by Uric acid in the blood, and is the best remedy for disorder of the kidneys and urinary organs. The New York World

The KAVA-KAVA shrub publishes the following editorial: "A remarkable case of Rev. A. C. Darling, minister of the Gospel at North Constantia, N. Y., cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in French: 'North Constantia, Oswego Co., New York. GENTLEMEN:—I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of Grippa, which turned to pneumonia. At that time my liver, lungs, and kidneys were all diseased. My organs all combined what to me seemed their last attack. My confidence in man and medicine had been completely destroyed, and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I purchased a trial of this time I was using the vessel as often as several times in one day, without sleep or rest. In a short time to my astonishment, I could sleep all night as soundly as a baby, who would not be disturbed at night before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I am, dear friends, Alkavis is a fair trial. Sincerely yours, (Rev.) A. C. DARLING.

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

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

TAKE away God and religion, and man live to no purpose—not proposing any worthy and considerable end of life to themselves.

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(Continued from 7th page.)

prayer at this juncture, more than they have done, seeking that God will help and guide them to be faithful; that also is a good thing. And people are talking about the plan of salvation—on the tops of omnibuses, and in the railway carriages—everywhere it comes up as a subject of debate. In the daily papers, the same theme is brought forward, for which I thank God; and though I have had to bear my share of reproach for the truth's sake, yet I joyfully accept it. Anything which can call public attention to the Gospel of Christ is a help to us; and I believe that the attention called to this question is hopeful, that the discussion of it by so many is still more hopeful, and that the firm adherence to the faith, which I see in so many, will be attended by an intense zeal for the conversion of souls, and then we shall see a revival. God has been hindered and hampered by the false doctrine and heresy that have been cherished in so many of the churches; and the Spirit of God has been grieved and driven away by the utter rottenness of worldliness that has been indulged in by so many professing Christians. We have let a little light into this darkness; we have opened a door here and there, and a clear cold draught is blowing out some of the miasma, and the ill gases of the stagnant atmosphere that has been poisoning our people far too long.

Now is our time, brethren. Let us, as one man, pray God to send this benediction from on high—"grace, mercy and peace." I charge you, while I am away, to be instant in and out of season about this matter; and to let this be a special object of supplication with the members of this church, that we should have a revival of religion here, at any rate, while the pastor is away. It is better for it to come while he is away, for nobody will then put the credit of it upon any instrument. Break out, heavenly fire! Descend! Descend! Descend! Let the sacrifice be consumed!

As for you who do not know and love the Lord, we love you, we desire to bring you into the blessed circle of love by the door of faith in Christ. Look alone to Jesus Christ, who is the only way of salvation for you as for us. Oh, that you would look to him, and live! God grant it, for Christ's sake! Amen.

AN EDUCATED MINISTRY. In the WESTERN RECORDER of Jan. 28th, I noticed an article, or rather a criticism of Dr. Spencer, on the above named subject. Now I want to say that I am not writing because I think Dr. Spencer needs any one to defend him. Much less the pen for the first time of one of those "ignorant country preachers" under whose management, or rather mismanagement, Bro. Fowler so emphatically states is the "undeveloped state of the majority of country churches." He says, further, "no class of brethren should be taught that they can fare better with one socially and intellectually like themselves." This some how makes me think of the question: "Can any good thing come out of Nazareth?" Again he says, "the poor and ignorant blindly follow those in whom they confide. That they may not land in the ditch they must have intelligent guides." By this I understand him to mean that to

save the poor, ignorant country people from falling in the ditch, they must have college and seminary men. When I look for these college and seminary men, with our poor, struggling, yet faithful country churches, the facts burst his theory, and again cause me to think of the poor man who fell among thieves. The priest went by on one side, the Levite on the other, and, so far as I know, might have found a good job in town.

Now, my dear brother, I believe if we could study facts more, fancy and theory less, we might see something better, even though we had never been to college. You ask, "Who are the men that have preached to the poor, whom the common people heard gladly? Who have made themselves all things to all men, etc? Who have gone to heathen races and the outcasts of our country! Through whom has the Lord by his spirit wrought wonders, etc?" These questions now, though ignorant, I will answer. (Matt. 11:25): "At that time Jesus answered and said, I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Acts 4:13): "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus."

In (1 Cor. 1:17-29) Paul says Christ sent him to preach the Gospel. "Not with wisdom of words lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, for the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God, because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence." I give these quotations, without comment; only ask: Do we worship the same unchangeable God yesterday to-day and forever?

Now I wish to notice some conclusions in Bro. Fowler's article that I don't think can be sustained from God's word, or facts, and would like to be rightly instructed if I am in the wrong; therefore I would ask:

1. Why should it be necessary for men to have a collegiate and seminary training to preach Christ to city people? Are not all dead in sin? And is not the Spirit of God the only quickening power?

2. In what respect are the city and town churches more fully developed than the country churches? 3. Are all the learned people in the towns and cities, and all the poor ignorant people in the country? ELIOTT SUMMERS. Salder, Ky.

THE BIBLE A WONDERFUL BOOK. The word "testimonies" is employed no fewer than twenty-three times in this 119 Psalm, and an examination of its use will show us that it is a word of wide application, representing the precepts and statutes, the commands and promises, the entreaties and warnings of God's word; so broad is its meaning that we might regard it as signifying the sacred writings themselves, which are testimonies in the sense that they testify on behalf of truth, and against unrighteousness.

And remember that these testimonies which David declares to be wonderful, could be, at that time, only incomplete and fragmentary portions of the Scriptures. What shall we say, therefore, of the Bible as we have it in these later times? David was a stranger to the flood of light which the Gospel history has poured on the character of God, the offices of the Messiah and of the Holy Spirit, the atonement, and the future life.

The Bible is a revelation of the Divine being, his character and purposes. It shows the origin and the destiny of man, how he fell from a state of innocence, and is reclaimed by the great scheme of human redemption. It describes the celestial, the terrestrial, and the infernal worlds. The laws, prophecies, miracles and biographies that the Bible record are wonderful. It contains the only perfect standard of morality, and is, therefore, the only book that will bear to be fully translated into life and action.

The Bible is a library of many books all bound up in one. There are sixty-six different books in all, that were written by over forty different authors, men who were very unlike each other in mental calibre, and who lived in times and places far removed from one another. The utterances of Moses on rugged Sinai, and the discourses of Paul in cultured Athens, are here bound up together. And yet there is an amazing harmony in all they have spoken and in all they have written.

Its antiquity is marvelous, and preservation miraculous. It has stood the test in all circumstances and experiences; it has met the necessities of all times, and has been in advance of every age. It never grows old; it is always young and ever new. Notwithstanding the many assaults through which it has passed, it is still at the head of all literature, it is still the gate to the highest wisdom, and is clearly the way for the world's march in knowledge, righteousness and liberty. Bishop Jewell has forcibly remarked: "Cities shall fall, kingdoms shall come to nothing, empires shall fade away as the smoke, but the truth of the Lord shall continue forever. Burn it, and it will rise again; kill it, and it will live again; cut it down by the root, and it will spring up again. No force shall be able to decoy it, and the gates of hell shall not prevail against it."

All that is best in literature, whether poetry or prose is, more or less, founded on the word of God. All classes of writers, novelists and poets, lawyers and statesmen, philosophers and moralists, as well as divines, have come to this point for their inspiration, and the whole hemisphere of literature is permeated with the Christian Scriptures. The



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imagination of Milton was fired as he read the book of Genesis, and his "Paradise Lost," and "Paradise Regained" are the result.

One has beautifully said; "It has weaned the drunkard from the deadly cup. It has tarnished the gold of the miser and made him turn from his enslaving passion to lay up treasure in heaven. It has shed over the dogged soul of misanthropy the sunshine of a joyful spirit. It has silenced the tongue of profanity and filled the polluted mouth with Psalms and hymns and spiritual songs. It has spread the smile of love over the face of envy. It has washed the hands of dishonesty and purified the treacherous heart. It has turned the child of infamy into a worthy citizen, a devoted Christian and a steady friend."

And its influence in the home circle and on national life is no less wonderful. This is being proven just now in a remarkable manner by the fact that the two leading nations of the earth are settling a matter of great dispute by arbitration. This is only possible because the national life here and in England has been saturated with the principles of the Bible. Other nations are looking on with ever deepening interest, and let us hope that we really behold the dawn of the long desired era when nations shall learn war no more.

Think of the effect of the Bible in a dying hour. It is not the well thumbed copy of Homer or Virgil that men call for in their last moments.

A few years ago I had the pleasure of visiting Abbotsford, the residence of Sir Walter Scott. As I entered the magnificent library and looked upon the twenty thousand volumes, which Sir Walter had collected together, I thought of the closing scene in this great man's life. As he lay in the adjoining room breathing out his last, he said to his son-in-law Larkhart: "Fetch me the book." Larkhart went into the library, and gazing at these numerous volumes in neatly arranged tiers, wondered what book was wanted. Returning to the side of the great man, he asked: "What book do you want father, there are so many." "No my son, you are mistaken, not many books, only one book, fetch me the book." The young man went back to the library, and brought from the center of the table, the Bible. At the request of the dying man, the fourteenth chapter of John was read.

The Bible is wonderful in whatever aspect we view it. It is a lamp to lead us safely through the dark, intricate places of life's experiences to the palace of the great king. It is the polar star shining brightly in the heavens to guide us to the infinite glory beyond.

Let us love it as our best friend, value it as our richest treasure, consult it as our surest counsellor, and follow it as our safest guide; let us make it the foundation of our faith, the illumination of our hope, and the inspiration of our life.

J. BELL.

Southern Baptist Theo. Seminary.

The following are the rates of fare for the Southern Baptist Convention at Wilmington, N. C., over the lines of the Southern Railway Company, May 6th to 14th: these rates being first-class limited fare for the round-trip.

Mobile, Ala.	22.00
Greenville, Miss.	25.00
Meridian, Miss.	21.00
Birmingham, Ala.	21.00
Chattanooga, Tenn.	18.25
Atlanta, Ga.	22.75
Louisville, Ky.	22.75
Montgomery, Ala.	22.50
Lexington, Ky.	22.50
Savannah, Ga.	22.50
Roma, Ga.	18.75
Nashville, Tenn.	19.12
Des Moines, Ia.	18.25
Knoxville, Tenn.	14.75

These are limited to the persons in each direction. May be sold from all points east and to the inclusive. All tickets bear a special rate of fifteen days in advance of sale.

W. H. TAYLOR, A. G. F. A.
Louisville, Ky.

Literary.

(All the books noticed in this column will be sent by the Baptist Book Concern postpaid to any address on receipt of price.)

DISCOURSES ON PHILIPPIANS. Frederick A. Noble, D.D. Chicago & New York: Fleming H. Revell Co. \$1.25.

Here are twenty-three interesting and helpful sermons on the Epistle to the Philippians. The author has carefully studied the epistle and has given us a good homiletical commentary on it. He has seized upon the prominent thoughts and set them forth in their relations. These sermons were delivered to the author's congregation in the regular course of his ministry, and they breathe of the open air rather than the confined atmosphere of the study. They are bright, fresh and timely.

PARLIAMENTARY LAW. F. H. Kerfoot, D.D., LL.D. Louisville: C. T. Dearing. 75 cents.

Dr. Kerfoot teaches parliamentary law in the Southern Baptist Theological Seminary, and he has therefore had occasion to give the subject much careful study. This book is arranged especially for the use of classes, with 18 pages of questions at the close; but this fact so far from being a drawback to the general reader, is a positive advantage to him, because it puts the information he seeks in concise and systematic form. We agree with the author that the previous question should simply cut off debate and not cut off amendments. We do not believe, however, that a majority should be necessary in order to have a yes and nay vote. We differ also from what is said of the "question of consideration," in which the author seems to have followed the Hon. Thomas B. Reed. If Dr. Kerfoot is right in his position, then a majority can easily prevent a minority from having a hearing at all. This we regard as the only serious defect in the book. We hope it will be left out of the next edition. The book has many excellencies and shows much careful study, and it is a valuable addition to the literature of the subject. The edition is limited, and therefore tentative, and the purpose is indicated to prepare a larger edition at some future time. We hope this purpose will be carried out.

ST. PAUL, HIS LIFE AND TIMES. By James Iverach. Chicago and New York: Fleming H. Revell Company. 75 cents.

Prof. Iverach has given us an able and a convenient manual of the life and times of the greatest man of history. The theme seems to be exhaustless. More lives of Paul have been written than of any other man. The author writes interestingly and in the light of the most recent research. It is a thoroughly original work, and is the outcome of wide and careful study. It is one of the Men of the Bible series, and one of the very best of them.

INSPIRATION CONSIDERED AS A TREND. D. W. Faunce, D.D. Philadelphia: American Baptist Publication Society. \$1.

Dr. Faunce does not offer any new theory of inspiration. He holds firmly to the old and established view; but he makes a new argument in behalf of that view. Just as in a former work, "Prayer as a Theory and a Fact," he showed there was a "trend toward God" in all things, so here he shows there is a trend toward the inspiration of the Bible in all devout thinking and experience. The compass pointing ever to the

pole, shows there is a trend of magnetic currents over the world toward that pole, which proves its existence, though no man ever saw it; so in Christian thinking and experience as well as in the admitted facts of Scripture there is a trend toward inspiration. The book is fresh and interesting, and it will prove specially useful to a certain class of minds.

THE BIBLE ON BAPTISM. By H. R. McLendon. Louisville: Baptist Book Concern. \$2.

This book has been previously noticed in our columns, but we wish to add a few words to what was then said. This book is not a discussion or a formal argument about baptism, indeed it hardly enters the arena of controversy at all. It is a systematic presentation of facts, or materials from which arguments can be constructed. The original words, verbs and prepositions, are given with definitions and instances, and the cases are duly classified. Not only the Greek words, but also the related Hebrew and Syriac words are given, while the Latin usage receives proper attention. The author has placed the facts, accessible only to scholars, within easy reach of any intelligent reader. No answer can be made to the book, the only method of attack would be to find some inaccuracy, and that has not been attempted.

AMONG all the tributes to Prof. H. H. Harris none are more beautiful and true than that of Dr. J. J. Taylor of Mobile, from which we take one paragraph:

"Mentally he was massive, but never lumpish. He was profound but perspicuous, broad but concise, weighty but analytical. In spirit he was brave but modest, positive but considerate, conscientious but tactful, serene but determined. He never wore a nickname. The Scotch in him demanded respect, the Welsh kindled enthusiasm, the Christian evoked affection. By sympathetic insight and apt assistance he encouraged the ungifted but earnest student and inspired nobler efforts, while he reduced the bulky youth with a quiet word that cut like a surgeon's scalpel. Conscious of the mastery, he was seldom or never hurried in the classroom. At the suggestion of some word, construction, fact or inquisitive boy, he could turn aside to discuss philology, history, philosophy, mythology, dramatics, painting, sculpture, architecture or other themes connected with Greek national life, and yet have time for the lesson of the hour. His secret lay in lavishness of idea and economy of words. He knew when a thought was clear, and clearly presented, and he never tried to think for the student. In a public address in Richmond Dr. J. L. M. Curry pronounced H. H. Harris the greatest teacher he had ever known."

HAIR HUMORS

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Lost Control of Her Nerves A Helpless, Painful Condition.

From the Tribune, Minneapolis, Minn.

It is said that the present generation is living in an era of nervousness. Some attribute the cause to the climate of our country; if there is an atmospheric effect it certainly is the least of

nervousness, and her trouble was aggravated by want of sleep. Night after night of sleeplessness had created a worn out condition and she sometimes would jerk and jump unconsciously.



MRS. C. H. GUISE.

the causes that produce nervousness. The great freedom enjoyed by the American people is in a large measure to blame for the high-strung condition of our nerves. There is rustle and bustle on every hand. There are excursions, picnics and long journeys. We work days and plan during the night, and in our hurry we bolt our food, sleep with irregularity, with seldom a thought of our nerves.

Mrs. C. H. Guise, of 410 Central Avenue, East Minneapolis, had the misfortune to suffer constantly from

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(Signed) "Mrs. C. H. GUISE."
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T. E. ANDREWS, Notary Public.
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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 thinnest 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.

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The Farm

L. K. Rogers sold to Shel. Harbison, of Lexington, a five-year old harness gelding for \$100. Kentucky raised 4,631,902 bushels of wheat, 25,504,148 bushels of corn and 5,771,256 bushels of oats in 1896.

James Hahn, of Anderson county sold a hoghead of tobacco at the Enterprise Warehouse last week at \$19.75, which is the highest price brought by a hoghead of 1896 burley this season.

Well fattened mules, about 15 1/2 hands high, were selling at Elizabethtown Monday at from \$50 to \$55. In the past 40 days there have been over 250 bought at Elizabethtown and shipped South.

The Standard Journal notes the sales of 16 calves at \$10; a lot of butcher stuff at 2 1/2 cents; 31 yearling steers at 3 1/2 to 3 3/4 cts.; 71 mountain ewes with lambs thrown in at 2 1/2; 83 choice ewes with lambs for \$2.

Mr. James Allen, a large cattle feeder living near Houstonville, Lancaster county, has bought up and fed all the corn in his section that could be bought at \$1.50 a barrel, and is now buying in Boyle.

Many farmers in the Pleasant Hill neighborhood are losing all their stock hogs. They say that it is not cholera, that the skins of the affected swine turn red, as though scalded, and they go blind and die.—Harrodsburg Democrat.

C. B. Bruner & Son bought of Jas. Brightwell & Son, of Ghent, a pair of mare mules, 16 hands high at \$140; a pair of Albert Green, 16 hands high at \$165; one extra mule of Jas. Vanardall at \$90; one 15 1/2 hand horse mule of Joe Whitton at \$45; one 16 hand extra mare mule of George Smither at \$90.—Georgetown Times.

B. G. Fox sold to Miles McKee three mules for \$270, to W. R. Rice two for \$165, to A. J. Rice Jr., two for \$160 and to C. H. Yeager one for \$70. B. G. Fox bought of W. D. Moore and George F. Anderson, three hundred barrels of corn with the privilege of five hundred at \$1.40 per barrel, to be delivered during February and March.—Danville Advocate.

O. P. Huffman bought of J. R. Routt some butcher stuff at 2 1/2 cts. John Raney sold to D. F. Logan a bunch of 80-pound shoats at 3c. Josiah Bishop sold to Lyon & Allen a bunch of 175-pound hogs at 3c. P. P. Nunnally sold to James Givens and G. A. Peyton 25 calves at \$12.50. F. P. Bishop bought of J. T. Carson for June delivery a lot of butcher cattle to be corn fed at 2 1/2 cts. Silas Anderson sold to J. H. Baughman & Co., 180 barrels of corn at \$1.40 and to J. B. Higgins 100 barrels at \$1.50.

Old paint should be cleaned before repainting with a solution of soda—two ounces dissolved in one quart of water—applied warm; rinse thoroughly with clear water.

PLENTY of shade in the hog pasture is a necessity and not a luxury.

HALL'S Vegetable Sicilian HAIR RENEWER. Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. Sold by all Druggists.

THE CHOICE OF A BREED.

In the selection of the breed which a practical poultryman should keep, a number of elements should be taken into careful consideration, the neglect of any of which may invite failure.

The most obvious is the specific purpose the poultryman has in view. The poultry business, as a business, naturally divides into two main lines—the production of eggs for market and the production of poultry. The latter division is easily subdivided into the production of broilers and of roasters. These divisions, however, are not exclusive, but rather indicate the chief object of the poultryman, for the producer of eggs, if he rears his own stock of layers, as he should, will necessarily have a large number of cockerels to dispose of, and the producer of market poultry will, to a certain extent, have eggs to sell. The latter division, the production of market poultry, is more exclusive than the former, because the number of adult fowls kept need not be very large, and the sale of eggs will therefore be reduced to a minimum.

If one expects to make a sale of eggs his chief business, he will, other things equal, seek for the breed of fowls which will lay the largest number of eggs. His choice, unless other considerations modify it, will probably be made from the two great classes, the Mediterranean and the Hamburg, for in these classes are found the most prolific breeds. If, however, he rears market poultry, a very different class of fowls will be selected. For broilers, he requires a plump fowl and a quick grower. Some breeds grow much more rapidly than others, and some are so built that they are meaty at all stages of growth, while others make frame and do not produce much flesh until well grown. For the production of broilers, I do not believe there is anything superior to a cross of the Indian Game and White Leghorn. The chickens of this cross are light in plumage, hence dress neatly, and have yellow legs and skin, and therefore look well. The Indian Game gives the desired meateness to the broiler, and the Leghorn produces a more rapid growth than would be otherwise obtained. For the production of roasters a cross of the Indian Game with a breed like the light Brahma, the Partridge Cochon or the Plymouth Rock, produces the finest quality of stock. Other breeds will readily suggest themselves. But I have found in my own experience that, for the choicest table poultry, the use of the Indian Game is almost indispensable.

I have hinted that other considerations might determine the choice. One of these is the producer's market. What the market requires should be furnished. Market requirements may, and I believe often do, rest on a mere fact. But the practical poultryman need not worry about that. What is it to him that a yellow-skinned fowl is no better than one with a white skin? Or that an egg with a yellow or a brown shell is not better than one with a white shell? If the market demands a yellow-skinned fowl or a brown-shelled egg, produce them. As a matter of fact, a fowl with a yellow skin does sell better than one with a white skin in most American markets, and in some the so-called brown egg is preferred. The rearer of table poultry therefore should avoid fowls with other than yellow skins. And the producer of eggs should ascertain whether his market requires a white or a brown egg. If the latter is required, then, unless the layers of

white eggs will produce enough more to make good or more than good the preference for brown eggs, he must select the fowls which lay brown eggs.

Another consideration demands attention, the environment of the fowls. By the term environment we mean climate, soil and the like. Some fowls are better adapted to a warm climate than others, and some enjoy over others an advantage in cold climates. While I was making a judging tour through the South I was struck with the prevalence of black fowls, and those with dark plumages. The Langshan and the Black and Brown Leghorns, and in ducks, the big black Muscovy seemed the favorites. In conversation with a poultryman I learned that the choice of black fowls was a climatic one, that they actually did better, were more productive and freer from disease than those of a light color. And of course in such a climate the thin single comb was no objection, for there was little frost to guard against. When, however, we reach the colder climates, low combs, like the pea or a small rose comb, with a denser feathering, are demanded. The less there is to freeze, other things equal, the better, for aside from human considerations fowls, while suffering from frozen combs and wattles, are unprofitable.

Soil, though often disregarded, is more important than most men conceive of. Some fowls will do well on a damp soil, though dampness ought to be avoided as much as possible, while to others it is absolutely fatal. To the Dorking, for example, dampness means death. In England it is bred on a dry soil, and here, where a dry soil is attainable, it does very well. But put it in damp places, where our American and Asiatic breeds would do fairly well, and it proves very unsatisfactory. Again, climate and soil combined have much to do with the character of the development of the fowls. In some regions one and in other regions another fowl will reach its most perfect development, but transfer these fowls to the regions favorable for the other, and imperfect development results. Poultrymen have in the past been able to ignore the considerations of environment to a considerable extent, because the margin of profit has been sufficiently wide. But it is quite possible that in time this margin may shrink, so that what now seems of comparatively small moment, will become so important that attention to it will make the difference between success and failure.

Even now, while the environment can be ignored to a considerable extent without seriously imperiling the venture, it is not good business principle to do so. He is not a good business man who is content to make one dollar when, by stricter attention to details, a dollar and a half could be made honorably. It should be the determination of every practical poultryman to make from his fowls just as much as he can possibly make with honor.

I have been led to discuss this subject because I find men shifting from breed to breed, never fully satisfied with the results obtained from any, and who waste years in learning what might have been known at the outset. Who shall say that the stranding of many on the rock of disaster, who embarked in the poultry business with bright hopes and rosy expectations, is not due to the unfortunate selection of a breed? And may we not indulge the hope that the suggestions made may prevent future failures and diminish the number of complaints from those who think they know that the

poultry business does not pay! These suggestions ought to show that without competent knowledge of the business, no man should engage in it; for no one, without such knowledge, can take the fundamental step required in the selection of the best breed of fowls for his purposes and surroundings.—H. S. BABCOCK, in the Cultivator.

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Mr. T. E. C. Brinley, Louisville, Ky., President of the famous "Brinley Flows," was cured ten years ago of a cancer of the mouth. He had been operated upon three times before he got to them.

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

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

A line addressed to Dr. McLeish & Weber 419 John St., Cincinnati, O., will secure a 6-page treatise free.

Great Bargains in CHURCH ORGANS

We have a large stock of new church organs which we must reduce at once. Fine instruments at half to one-third price. Fine instruments at half to one-third price. Fine instruments at half to one-third price.

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Fillmore's Easter Music for

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Items of Interest.

We are glad to know that all Mason county, Tenn., is now entirely free from saloons. Lafayette has voted them out and this makes the county a unit against them. May this soon be the case over that state and the other states as well.

President Cleveland among his last acts vetoed the bill to restrict immigration which the steamship companies had tried so hard to defeat. His reasons seem puerile. The section in regard to Canadian laborers was bad, but the bill as a whole was a marked improvement.

The news has reached Paris of an avalanche in the Alps which partly destroyed the famous St. Bernard monastery. The left wing was demolished, but those who were in it succeeded in making a tunnel through the snow and thus escaping. No lives were lost.

The revolutionists in Bahia, a state of Brazil, are said to have been victorious in a battle with the Federal troops. They used dynamite with great effect. It is impossible to reach the number engaged in this revolution or how large a part of Brazil is sympathizing with them.

The report that Japan has adopted the gold standard is confirmed. The smallest gold piece is to be the five yen piece, the yen being nearly equal to a United States dollar. The silver yen will be withdrawn. Silver so far as used is to be coined at the actual value of the metal at present, 22 1/2 to 1. The gold standard is to come into operation in October.

One of the tenets of the evolutionists has been that colour in flowers is a "development" to serve in some way their struggle in the "survival of the fittest." But Miss Exuberant says that the color and shape of the coloring of plants is as varied as that of plants. She says that species can often be distinguished by the variation in the color of the roots alone.

President McKinley's cabinet has been completed by the acceptance of Mr. C. N. Bliss, of New York, of the Secretaryship of the Interior. John Sherman is Secretary of State, Lyman Gage, of Treasury; Gen. Alger, of War; John D. Long, of Navy; J. A. Gary is Postmaster General; Joseph McKenna, Attorney-General; and J. Wilson is Secretary of Agriculture.

Capt. Vassallo, of Genoa, has been teaching sailors with holes in their fishermen have long known that a torn sail is better than a whole one in a strong wind. Capt. Vassallo has found by repeated experiments that galls with holes give an increase of speed of from 20 to 30 per cent. The holes must not be made haphazard. His system which tells in what places the holes should be is gradually coming into use throughout Italy.

Gen. Alger is the new Secretary of War. In view of that fact these words of his have special interest: "In my judgment the United States does not want war with Spain or anybody else. We not only do not want war, but we do not want it. If any man would be better off if there were less of these sensational threatnings of war, of which we have heard a good deal lately. They only tend to disturb business, and of all things that is what we wish to avoid."

The Hide and Leather manufacturers in Chicago met a committee and agreed to lengthen the day from eight to ten hours and to cut the wages from 10 per cent to 30 per cent. The first firm to carry the agreement into effect was Riensdrach & Co. Not liking this "prosperity," the men struck. The manufacturers then all locked the hands on throwing 8,000 men out of employment. It is understood this lockout is to continue till these poor men thrown out of employment get those who struck to go back on their employers' terms.

Lord Salisbury made a speech in which he declared the powers had come to an agreement on terms honorable to both sides with the silver Republican Senators by which they would unite in organizing the Senate and the McKinley tariff bill would be passed. It seems this report was a mistake, for Mr. Dubois, a Silver Republican, said in the debate on the tariff appropriation bill that they would not co-operate in the organization, nor could the tariff bill be put through by their votes.

The Venezuelan Commission was appointed with a great blowing of trumpets and beating of drums to draw the line between Venezuela and British Guiana, and at goodly sum was given their expenses. They have blinked at maps with the wisdom of owls, and bought fine rugs for the house in which they met. Now they have concluded their labors and made their report, which expresses no opinion about the boundary line! As they were appointed for that one purpose, their report must have been amusing.

YOUNG MEN QUIT TOBACCO.

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DEATHS.

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

PARR.

Mrs. Addie Parr, daughter of J. F. and Mary Claycomb, was born June 27, 1873, in Brackenridge county, Ky., died Jan. 2, 1897, about one year previous to her death the young couple moved to California. There she died of lung trouble. At the age of 17 years she made a bright profession of religion and joined the Baptist church and lived a consistent member till death. Death was no alarm to her in her last moments. She hid all that was around her beside good-bye and requested them to meet her in heaven. Funeral services at the residence, after which the remains were laid in a brick vault in the State of California to await the summons. ILLA C. ANGLIMBERT, Lodyburg, Ky.

TATUM.

Dr. R. F. Tatum was born in Madison county, Va., March 31, 1836, died at Woodbury, Tenn., Dec. 16, 1896. He had been a prominent physician for 35 years. He was married to Miss Magie, daughter of Rev. L. H. Beibel, deceased, Feb. 7, 1857. Their union was blessed with five children—four sons and one daughter—all of whom are living. He united with the Woodbury Baptist church Oct. 8, 1877. He lived an exemplary Christian life, a liberal contributor to his church, a devoted husband and father and in hope of a blessed immortality. He was a member of Woodbury Lodge No. 63, F. A. M., also of Cannon Chapter, No. 116, R. A. M. He was much attached to Freemasonry and was respected, loved and honored by the fraternity. Funeral services conducted by the writer. D. B. VANCE, Pastor.

KEMP.

On the 20th of January, 1897, the sad effects which always follow the death-angel was realized in the home of Mr. and Mrs. George Kemp, near Newcastle, Ky. In the death of their little son Calvin, born Feb. 6, 1865, died Jan. 25, 1897, of inflammation of the lungs and brain. Little Calvin was such a bright and affectionate child. To know him was to love him. O how papa and mamma and grandpa's heart will miss him. He was the center of that home. His childish prattle will never more be heard. There is a place vacant in that home which never can be filled, but God in His infinite wisdom doeth all things well, and we must submit to his will. W. J. BELL, Newcastle, Ky.

BUCKER.

William Forrest Bucker was born in Cannon county, Tenn., Sept. 1, 1864, died at his home near Woodbury, Dec. 24, 1896. United with the Woodbury Baptist church Oct. 18, 1873. He leaves a widow and three children to mourn his loss. He indeed was an untimely death. While in the discharge of his duty as a teacher in attending to the law-breaker, he was shot down. His sad fate shocked the entire community. His loved ones have the sympathy and prayers of all good people who know him. He was an excellent officer, a good citizen, a kind husband, a loving father, a Christian gentleman. May heaven's richest blessings rest upon his bereaved widow, fatherless children and brother and sister who survive him. Funeral services by the pastor. Text, Prov. 27:1. D. B. VANCE.

CATARH cannot be cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is a new and powerful medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best London knowledge, combined with the best blood purifiers, acting directly on the mucous surfaces. It is the perfect combination of the two ingredients in what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHERRY & Co., Toledo, O. Sold by all druggists. The Hall's Family Pills are the best.

CHURCH ORGANS AT GREATLY REDUCED PRICES.

Few mercantile moves are of as much interest to our readers as the announcement that the great music house of Lyon & Heald, Chicago, has determined to sacrifice its entire stock of church organs, both new and second hand. Churches everywhere need new organs, but at the usual prices cannot afford them. So Lyon & Heald have determined to sacrifice this branch of their manufactory, have determined to make prices on organs, while their present stock lasts, that no church that needs an organ, either large or small, costing anywhere between \$1,000 and \$1,200, can afford to pass up such a good one, and in some organs amount to nearly or quite half. Time payments may be arranged for organs and other articles at 5 per cent guarantee. Write for this list and further particulars to Lyon & Heald, 125 W. Wabash, Chicago. They will answer without delay.

HOME-SEEKERS EXCURSIONS.

To points in Kansas, Nebraska, Indian Territory, Oklahoma and other states at greatly reduced rates will be on March 25th and 1st, April 8th and 15th, and May 13th, via the Great Western Route. Address L. S. McClellan, D. P. A., Louisville, Ky.

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CANTATS FOR SUNDAY SCHOOLS. Flower Prizes (2c). Festival of the Flowers (2c). Under the Palm (2c).

THE MUSICAL VISITOR for March will contain a supplement of Easter Anthems. Price 10 cents per single copy.

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Items of Interest.

The Reading Iron Company, which employs about 2,500 men, has cut the wages of its employees.

The United States has ceded the Everglades to the State of Florida. This is a tract of swamp land comprising between two and three million acres.

Fifteen years ago a date palm was planted at the Villa Cassola, Nice, as an experiment to decide whether this valuable tree could be introduced into Europe.

A yachting party reported they had seen sea-elephants of the islands of San Diego county, California, and the reports excited much interest.

The famine in France caused by the figures of the last census is talked of year after year.

Gov. Bradley has appointed Major A. T. Wood, of Mt. Sterling, United States Senator in the place of Mr. Blackburn.

The fourth of March was a pleasant day, and Mr. McKinley was inaugurated with more pomp than any President before him.

The Powers sent notes to Greece ordering her to withdraw her troops and ships from Crete.

The Independent with a very large I, political press of the East, seems to have but one principle, and that is to scold all around, and this principle is inflexibly adhered to.

For Dyspepsia. USE HORSFORD'S ACID PHOSPHATE. Dr. J. C. WILKINS, Madison, Co., says: "Found it admirable in every case of the stomach and dyspepsia."

AN APPEAL.

TO THE CHURCHES AND PASTORS OF THE STATE.

The times are hard, many are out of work, money is difficult to obtain, yet the contributions to our mission work have been remarkably good. For this we thank God and the brethren and sisters.

J. M. WEAVER, Chairman. REV. J. T. CHRISTIAN, D.D.: Dear Brother:—I just wish to say, being one of the oldest Baptist ministers in the state, that I have just carefully read your valuable book, "Did They Dip."

The Lord loveth a cheerful giver.



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THE MARKETS.

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

Cattle—The cattle market was steady, with no change in the early week's prices.

Calf—None on the market. The best calves are quoted at \$5.25 and common at \$5. Hog—The receipts of hogs to-day were heavy for Saturday, being 1,747 head.

CATTLE.

Table with 2 columns: Item and Price. Includes entries for Extra shipping cattle, 1,400 to 1,600 lbs. at \$1 15/4 25; Light shipping, 1,200 to 1,400 lbs. at \$1 15/4 00; Best butchers at \$1 7/4 00.

SHEEP AND LAMBS.

Table with 2 columns: Item and Price. Includes entries for Good to extra shipping sheep at \$3 00/2 25; Pair to good sheep at \$2 25/2 75; Common to medium sheep at \$2 00/2 00.

LEAF TOBACCO MARKET.

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

SALES, WITH COMPARISONS.

Table with 2 columns: Year and Sales. Includes entries for Year 1897 at 4,740 25,900; Year 1896 at 4,116 40,810; Year 1895 at 2,920 20,181; Year 1894 at 4,077 32,848.

RECEIPTS.

Table with 2 columns: Item and Receipts. Includes entries for Rejections same time in 1896 at 1,527; Rejections same time in 1895 at 974; Rejections same time in 1894 at 604.

RECEIPTS—1896 CROP.

Table with 2 columns: Item and Receipts. Includes entries for Fresh, green mixed at \$3 00/0 00; Trash, sound at \$1 50/0 20; Common lugs at \$2 50/0 25.

RECEIPTS—1895 CROP.

Table with 2 columns: Item and Receipts. Includes entries for Fresh, green mixed at \$1 50/0 00; Trash, sound at \$1 50/0 20; Common lugs at \$2 50/0 25.

RECEIPTS—1894 CROP.

Table with 2 columns: Item and Receipts. Includes entries for Fresh, green mixed at \$1 50/0 00; Trash, sound at \$1 50/0 20; Common lugs at \$2 50/0 25.

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Sample Cut Prices. Send a Mail Order.

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Corsets, 38c. All 50c corsets now go at \$1.13; all \$1 corsets at 89c; all \$1.50 corsets at \$1.13; all \$2 corsets at \$1.49; all \$2.50 corsets at \$1.89, etc.

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