

WESTERN RECORDER

Faith, Hope and Love, these three.

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It is no honour to God that we serve Him. But it is an infinite honour to us that we are allowed to serve Him.

THE American Board, the Congregational Foreign Mission Board, have had a gratifying increase in their receipts the last two months. The total receipts for these months are \$133,818, and the gain over the corresponding months for last year is \$29,448.

A NEW YORK paper has published a letter said to have been written by Pontius Pilate, giving an account of the trial of the Lord. This letter is said to have been found in the Vatican. It refers to "Christians" as a well known sect, which shows it is a clumsy forgery.

A SOUTHERN SEWAYER in speaking of cider said it did not intoxicate. The *Boston Herald* answered to the effect that hard cider is about the worst of drinks. Men are most quarrelsome and ugly when drunk upon it, and there is no intoxication from which there is so much suffering in its after effects.

OLD fogey Christians reject, and will continue to reject all theories of evolution which are inconsistent with the Scriptural account of the creation of Eve. And the theory must not conflict with Eve's creation as it is written, not as it is explained away. Whenever such a theory is broached said old fogeys will be entirely willing it should be accepted. But Genesis must stand.

REV. S. W. DIXE, in the *Boston Transcript*, berates the churches for the municipal situation and adds: "If the city is loaded down with commissions, committees and bureaus, once useful, but which now have become a burden and a temptation, our churches are beginning the same experience. If the city is preyed upon by corporations, the church is exploited by societies of many kinds."

THE Cherokee Indians have not as yet fully comprehended the jury system. Recently a jury of them in a murder case at Fryor Creek, L. T., met in the woods before the trial and agreed to bring in a verdict of guilty, which they accordingly did. The murderer was sentenced to be hanged December 24. Let us hope their decision was a just one, even if made before hearing the evidence.

THE London *World* says the new womanism has shrieked itself out and is visibly on the decline, but fears the disgust of the world with the absurd assumptions of the new women who rant on platforms about their equality with men may lead to the coming back of the die-away, sigh-away ones. We shall all hope that the next generation will be just like our own mothers. No true man can imagine any nobler woman than his mother.

DR. LUDWIG KELLER ON THE RELATION OF THE ANABAPTISTS TO EARLIER EVANGELICAL PARTIES.

BY ALBERT HENRY NEWMAN, D. D., LL. D.

It is inconceivable that greater stress has not long since been placed on the close personal and material connection of the "heretical schools" with the development of the so-called "Anabaptism," so much the more so because the chroniclers as well as the people who were contemporary with the events expressly bear testimony to the existence of such a connection as a matter of fact.

The chroniclers of the Baptists (Taufers), whose accurate acquaintance with the events inside of the party is as firmly established as their love of truth, number among the first martyrs of their "long suppressed and now again emerging church" precisely such men as, executed or persecuted in and about 1524, were the spiritual office-bearers in the "Christian congregations" before the introduction of believers' baptism: for example, Hans Koch and Leonard Meister in Augsburg, Casper Tauber in Vienna, and George Wagner in Munich. How could such statements have been made without disregard of the truth, if the Baptists who wrote these chronicles had not known that these executed men were members of the same body and brethren?

But if one would doubt whether the chronicles are not themselves perhaps chargeable with an oversight when they number among their own men who had already been executed before the rise of "Anabaptistry," the rejoinder may be made that the distinguished members of the congregations, who at about the same time collected the songs of the body, cannot possibly have incorporated by mistake the hymns of the same brethren, and if they had done so, the body would have resented this action with indignation as a falsification of the truth. (See the hymn that Hans Koch and Leonh. Meister made: "O Father God enthroned on high," in the "Aussbundt," No. 40.) [This latter is a large collection of Anabaptist hymns, a modern edition of which was at Basel in 1838. I do not recognize the force of the argument of this paragraph as anything like so great as Keller assumes it to be. He supposes a degree of critical acumen on the part of the compilers, and a degree of sensitiveness as to technical accuracy of statement on the part of the anti-pedobaptist body, that are not in accord with the spirit of the times. Still there is a strong presumption in favor of the connection on which Keller insists.—A. H. N.] Are there to-day any historians or theologians who could venture to claim for themselves a better knowledge of the relation of things [than that possessed by these Anabaptist compilers], or who would be in a position to convict these men of false statements?

Still more clearly does the public opinion of those days express itself in the same direction. Henry Bullinger (certainly an unsuspected witness), in one of his contemporary lampoons against the "Anabaptists," bears witness to the fact that the men for whom Ulrich Zwingli in the year 1525 invented the new heretical name, "Anabaptists," had heretofore been called "Spirituals," and in this matter makes a statement that is confirmed by the Acts (public records). But Bullinger is silent as to the fact that even after 1525 the "Anabaptists" were called "Spirituals" in the popular speech, and that in general far into the sixteenth and seventeenth centuries the same old names are employed which for centuries had been used in relation to the Waldenses, etc., and that the new invention of the learned polemical theology found very

slight acceptance among the burghers and peasants. The same congregations and persons that Urbanus Rhegius persecuted about 1528 as "Anabaptists" were called in popular speech "garden-brethren," that is, "gardening" (wandering) brethren, because to the common man the wandering preachers were best known. (Compare "Staupitz," p. 225. Von Steffen, "History of Augsburg," l. p. 606, relates, according to the decrees of the Council for the year 1573: "Against some Garden Brethren [i. e., Anabaptists] who had once more slipped into Augsburg, rigorous inquisition was made about this time." That etymologists derive the word from "Garten," garden, proves nothing for the true origin of this popular expression. The frequently occurring expression "gardende Knechte" means, in the same sense, "wandering soldiers," serving now here, now there. [I do not feel quite sure of Keller's derivation of this term.—A. H. N.]) As late as the ninth decade of the sixteenth century, the "Anabaptists" in Bavaria are called "Grubenheimer" (cave-dwellers) or "Apostolic Brethren" and Sabbatarians, as the "Waldenses" [had been]. [It is probable that the term "Sabbatarier" refers not to Sabbath observance, but is derived from a Romance word meaning "sandalled," frequently applied to the old evangelists.—A. H. N.] Nay, even in the second decade of the seventeenth century in Lower Germany the old heretical names of the thirteenth to the fifteenth century were in frequent use for the designation of the congregations which at that time called themselves Baptist "Taufgesinnte." (See Keller, "The Counter-Reformation in Westphalia and on the Lower Rhine," vol. III, p. 294. In this connection the name "Tibben," frequently used in Holland and in Lower Germany in the sixteenth and seventeenth centuries as a designation of the "Anabaptists," is worthy of special consideration. "Tibbe" means a female dog. But the name "dog," "Christian dog," frequently occurs in Northern Italy as well as in Southern France as a designation of the "Waldenses;" they are there called "Chaignars," or "Chiennars." Compare J. Mehring, "History of Baptism," 1695.)

While the Protestant theologians were soon united in maintaining that in the "Anabaptists" a "new and unheard of sect" had entered upon the scene; Catholic contemporaries gave very definite expression to the opposite view. The Augustinian, Bartholomaeus von Ursingen, set forth in the year 1529 a learned polemical writing against the "Rebaptizers," from which, whatever may be thought of the work in other respects, so much at least is evident, that he took pains to inform himself accurately about the new party. In this work he declares: "But because those who are to-day called Anabaptists, or Catapaptists, on account of the repetition of baptism have gone forth from Pickardism, it has seemed proper to me to give some Catholic instruction to the simple," etc. (A copy of this work published in Latin at Cologne is in the Hamburg City Library.)

Perhaps the testimony of this Augustinian may not be regarded as sufficiently competent in the premises. But the canonists of the imperial chancery who were entrusted with the preparation of the heresy laws of the years 1528 and 1529, must undoubtedly be considered competent. Or does one refuse to accord to these also the right to a judgment on the nature of the "sects" with the combating of which they were entrusted? Now, it is noteworthy that the mandate of Speier of April 28, 1529 which has gained so great an importance for the development of religious and ecclesiastical life in Germany, quite in opposition to the modes of expression of the theological polemical current at the time and to the opinions that had been voiced in

the Diet of Speier expressly designates the sect against which it was directed as one that has already centuries ago been condemned. (See the passage from the mandate in "Waldenses," p. 133.)

Very remarkable side-lights fall upon the connection, if we compare the names of the persons who were involved in the heretical processes of the fifteenth century with the family names that recur in the history of the so-called Baptists (Taufers). According to the information furnished by the acts of the "Waldensian" inquisitorial process at Freiburg in Switzerland, published in the year 1881, the following persons, among others, were arraigned for judgment about 1399 to 1430: Stucky, Nukomer, Huser, Bucher, Meyer, Studer, Froger, Rollett. (See Ochsenbein, "The Inquisitorial Processes against the Waldenses in Freiburg, 1881.") How does it happen that the same family names are developed in the Baptist movement of the sixteenth and seventeenth centuries?

However this may be, it is firmly established that the new name "Anabaptists" designates simply a new period of development in the history of a very old movement. Every religious body has experienced such developmental periods, and in the history of all churches "innovations" of this kind have left deep traces behind them. But no religious body can or will admit that such developmental phases interrupt the continuity and the historical connections; each will know and feel itself at one with the older epochs in spite of historical progress.

It is very singular: The Roman Catholic church, which since the times of Constantine, completely changed its inner nature, maintains immovably that it stands in unbroken connection with the time of the apostles, and that the same church has existed before and after that time. Here scarcely any one ventures to contradict, although crying differences in polity and doctrine are perfectly manifest and can properly be contended from no side.

But if the congregations of brethren of the sixteenth century assure us that they stand in the most indissoluble connection with the older congregations of brethren, and agreement in faith and polity is perfectly manifest, and can also scarcely be denied by any one, these are inventions in order to "adorn new sectaries with high antiquity."

TAKE that priest of God, Eli; he had two sons who didn't care for God. He failed to bring them up right. They sold what was offered to God, and became very wealthy; but they were slain in battle against the Philistines and Eli himself, when he heard the news, fell back and broke his neck. God sent a message twenty years before that sentence was carried out, that judgment would come. Look at the sons of Jacob. They sold Joseph and deceived their father. Twenty long years rolled away, and away down in Egypt their sin followed them, for they said: "We are guilty of the blood of our brother." The reaping time had come at last for those ten boys that sold their brother. If God will punish his own priest, Eli, one of his own children, won't he punish those who have not accepted the offer of salvation? See how Jacob and David, though children of God, were severely judged in this life for their sins! Keep this in mind, that God has got a government. He may forgive us, he may give us eternal life; but it is the law of high heaven that a man must reap what he sows.—From Mr. Moody.

LET us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes, some other land are made glad by them.—Exchange.

INTER-DEPENDENCE OF BAPTIST CHURCHES.

BY J. L. D. HILLIER.

In my study of Baptist church polity, I have, now and then, been confronted with the statement that there is inter-dependence among Baptist churches. Is that statement true? I do not think that it is true, notwithstanding the fact that so able a writer as Prof. H. C. Vedder accepts the term, and declares that the thing exists. (See "Dawn of Christianity," pp. 198 and 199.)

What does the word "inter-dependence" mean? In order that we may understand as clearly as possible the import of this term, we will refresh our minds by a review of the meaning of its cognates. "Dependence" means simply, and generally, that the person or thing described by it cannot fulfill the purpose of its existence without something else. For example, a bell is good as a bell, only so long as it can ring. A bell is dependent variously on its clapper, its mounting, and its swinging room. With anything lacking, which would prevent the ringing, the bell is a failure. A local Methodist church is dependent upon the authority of the conference for its existence as a church.

Secondly, "independence" means just the opposite. A man is said to be "independent" when he attends to his own business, and makes a support for himself and family out of it. Independence is, however, a relative term. There is only one absolutely independent being in the universe—that is God. But when anybody or anything on earth is dependent only upon God for existence, the term is properly applied to that person or thing. A tall pole may be planted in the ground and stand erect. If it be supported in an upright position by guy-ropes, it is dependent on the ropes for that position. If it stands alone, it may be said to be "independent," yet, after all, it is dependent on its firm planting in the hard ground. A Baptist church is independent of all earthly power. It is planted in the Word, and planted in accordance with the will of God. It is dependent alone on His overruling providence. It comes as near being absolutely independent as anything on earth.

But what is "inter-dependence"? Literally it means dependence among or between. Etymologically it means "hanging between." That is to say, if applied to churches, it means that Baptist churches are dependent among themselves or between one another. If the idea be expressed in Saxon instead of in Latin, it would be, "They hang on one another," "They stand or fall together." The most graphic illustration that suggests itself to my mind of "inter-dependence" is the relation that exists between the wheels of a cart. The cart-wheel is of no use as a wheel; for practical purposes it is not a wheel, unless it is on one end of an axle-tree with a similar wheel on the other end. That is a perfect case of inter-dependence. If one wheel breaks down, the other is of no use as a cart-wheel. Its whole functional character depends upon the other wheel. That is inter-dependence. Is there any such relation existing between Baptist churches? Is it true that if the First Baptist church of Atlanta were to be destroyed no other church in the city could go on with its work? Everybody who knows anything about Baptist churches knows that they are less affected by peculiar conditions in other churches than are the individuals of almost any system on earth. There is absolutely no inter-dependence among them.

What does exist is fellowship. That is, a common interest in the propagation of the kingdom of Christ and a common fidelity to the will of the Lord as revealed in the New Testament. The fellowship also includes the common faith and practice. But it is fellowship, not inter-dependence. The fellowship exists necessarily, and is true between all orderly churches. This fellowship involves a lively interest among the churches in the conditions and state of other churches, and hence arises church comity and the recognition of the rights of neighboring churches, but it does not make one church dependent upon another in the slightest degree. I have said that this fellowship exists necessarily. What may exist, as the outgrowth of this

fellowship, is co-operation on associated effort. All the churches in Georgia may co-operate in the work of the State Convention, but all which do co-operate do so independently and voluntarily. If one drops out, it does not affect the others in their obligations, responsibilities or duties.

But someone will say: "If one drops out, it increases the burden to be borne by the others." If this is true, it is because the particular work in which the group of churches agreed to co-operate is dependent upon the doing of all that each church agreed to do. That particular work may be dependent among or inter-dependent as to the churches, but the churches are not blotted out because one of the group falls. Besides, the failure of one church to do its whole duty does not increase the obligation of other churches. God will not require any church to do more than its whole duty because some other does less than its whole duty.

The foregoing considerations lead me to reject the word "inter-dependence" from our Baptist vocabulary as it is used. The word is badly chosen. It expresses a state of things that does not exist. It is untrue, and in fact has nothing to commend it except that it has a sort of antithetical sound. It is a mere catch-word, which could not have been meant seriously by its inventor, if he knew what he was talking about. If it could be used always in the sense of a mere play-on-the-ears, so to speak, to express something slightly modifying to the idea of independence, it might be harmless, but it is used technically. Prof. Vedder himself uses it technically. But technical terms must be accurate. This is not accurate, and it is absolutely untruthful. Whatever else may be found among Baptist churches, there is not a vestige of that cart-wheel relationship between different churches which the word "inter-dependence" suggests.

Atlanta, Ga.

STONEWALL JACKSON having once used the expression "instant in prayer," was asked what was his idea of its meaning. "I will give you," he said, "my meaning of it by illustration if you will allow it, and will not think that I am setting myself up as a model for others." On being assured that there would be no misjudgment, he went on to say, "I have so fixed the habit in my own mind, that I never raise a glass of water to my lips without a moment's asking of God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition on the cadets who go out and those who come in." "And don't you sometimes forget this?" "I think I can say that I scarcely do, the habit has become almost as fixed as breathing."

DR WHYTE, of Edinburgh, has published an appeal to the young ministers, bidding them keep fighting. "If any young minister should be ordained, like Nehemiah, over such a congregation as Jerusalem was in that day," he says. "Let him preach his very best to his long-starved people every Sabbath morning; and better and better every year he lives. Let him visit his long-neglected people night and day. Let him be like Samuel Rutherford in as small a church as was in Scotland in that day, and now and forever as famous. Let him be his people's boast. Let him be always in his study, always at their sick beds, always preaching, always praying. So neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, saving that every one put them off for the washing."

LEARN to prize the Gospel more highly every day of your lives. Make it more and more "your Gospel" every day of your existence. Study it, pray over it, adorn it, commend it. Breathe its atmosphere. Drink of its living waters. Feast of its living manna. Thus shall ye grow up into a moral manhood, like unto Christ, your living head. Thus pass a few interchanging days and nights, and then

"The joyful news will come, Child, your Father calls, come home."

You cannot dream yourself into a character; you must hammer and forge yourself one.—J. A. Froode.

CHRISTIAN MEN AT WORK FOR MEN.

BY REV. S. B. MEESER.

The church has no weakness, I believe, greater than this—the difficulty of getting men spiritually interested in their fellowmen. In only the smallest number of churches is it true that men are using the inheritance of divine power to seek and win men of their own age and association, to influence them Christward and Godward. Of course I mean in a personal and direct way. In general missionary work or in indirect methods men are interested in their fellowmen. But only in a limited number are they doing any personal or individual work for them.

Here is a condition of affairs. It is not desirable to make any statement which would challenge any one's statistical skill; but in round numbers we may say that the churches have at least two women to one man. Any movement which looks to the increase of men in the church, and a personal work for them by the men in the church is to be hailed as valuable. Few things can mean more for the strengthening of the church or the perpetuation of its influence, or to call out and hold the respect of men, than a concerted action among those in the church, with the avowed object of seeking men for Christ.

The emphasis of the church in the present day, either consciously or unconsciously, has been put upon women's work. So largely is this true in Sunday-schools, that the pronoun "she" is the generic term for teacher. We have women's societies of all sorts in the churches. This may grow out of one or two facts easily recognized, like the deeper sensibility of women to the appeals to conscience, and their recognized religious susceptibility. Woman's sense of gratitude is greater, her pity and love are deeper, and these would naturally lead her to greater activity for all, both her own and the other sex, as well as for children. The peculiar fact remains, however you may explain it, that the church gives no sign of a special and distinctive activity by men. Apart from the men's clubs of the Worcester churches—common here but not in any other cities so far as I am aware—the one purely men's Christian organization of any import and significance, to all intents and purposes, as well as in organization, is outside the churches—the Young Men's Christian Association. To the extent that our Missionary Union can give information, there are only two all men's mission societies, the Danforth Club of the First church in this city, and a similar society in the West, which was the second formed.

Admitting that this number may be greater, no statistics would prove, probably, the contrary to the statement that, so far as special efforts and distinctive organizations for men are concerned, the Church is practically without them. It is not difficult to see, therefore, that to the public mind it might appear as though the church were composed of women and children, and had no service of special import to men, or strong enough to enlist their vigorous interest.

We ought to be zealous in every manful service, and should both have and teach the thoroughly rugged and strong views of life which "the Man," our Lord, taught. We should be vigorous in protest against the world's judgment that the church is only incidentally for men. We should have a fixed determination to win men to Christ until our churches are strong with the larger manhood of our city and State. For the church needs men; men sturdy hearted; capable of enduring hardness; not too sensitive to slight; men who belong to the church to worship and serve God. It needs sane, level headed men; brave, honest men; men who do not grow weary with a vigorous service, nor are moved by any of the commonest or lower motives which make so many men only whimperers; consecrated men; men of God. It needs men of honor and conscience; men who do not feel it less the man to be a devotee of the right and truth; men who long to pay the obligation of divine love by every measure of service in them; men who believe in God deeply enough, broadly enough, to see that there can be no high honor in refusing service after they have been blessed of God. It needs men who have the courage of their

convictions, and men who have convictions. It needs men of ability; men of business capacity; lawyers, doctors, mechanics, teachers, superintendents of shops and schools, merchants, salesmen, carpenters, masons, ministers, postmen, bankers, railroad men; men, men who are masculine, strong, able-bodied men. It needs men who have endurance and can keep their places under the most galling fire of ridicule or abuse; men of moral warfare, who can wage a battle for God and humanity without shrinking; men who have the lion heart; men who have the war heart; men who have the Christ heart.

Who shall seek and win these? The men in our churches already. We need the courage of our faith in God and in right. The world knows we are timorous. It understands the fear which men in the church have of vigorously seeking the men out of the church. It puts us on the apologetic side at once when we approach them. It rightly estimates our hesitancy to approach them. It rightly estimates our hesitancy to approach unabashed the higher themes of an open Christian life.

But the world also knows the power of an appeal to men's conscience and their duty to God, and bows before it when men exert themselves in God's grace and help. A minister friend of mine once invited forty or fifty men of ability and prominence, not connected with any church, to come to his house, stating that he wished to talk to them on the matter of their relation to God. And scarcely a one refused. They came out of respect to God and their own consciences. Is it not time we got over our fear and were at work both with persuasion and careful rebuke, approaching them in person, man to man, eye to eye, and humble only before God, to speak with earnest, solicitous heart? We have nothing to fear, unless it be our own life, and we are not asking them to trust us as Savior or serve us as Lord. If our life prevents this; that is, if some unfairness in labor or trade, some advantage taken, some dishonesty practiced, some anger or unchristian treatment, paralyzes our tongue and heart, let us ask God to forgive us, and then go with the sense of divine goodness warm in our hearts, and try in God's name to win them.

There are the mighty spiritual forces of God awaiting to be used in co-operation. If only we knew it, we need not fear to speak to men of their soul's salvation; of their Savior; of their God and their duty to God. Much less need we fear to give wise attention and interest to them; such as devoting more than a mere word to them; to bring them as guests to the church until the interest of a nobler life is awakened and cultured within them. God will let loose His mighty power, and will send swiftly and gently as a sunbeam the Holy Spirit to bear light and truth to our neighbor's heart. And are we as Christian men making any marked effort to use God's power to win men to the church and Christ? In our meeting with men what power ordinarily prevails? Begin with a question to the young men. Among their fellows in sport, in study, in business, in society, who are using the stronger influence, the Christian young men or the others? Are Christian manful principles prevailing, or the others? There is no magic, no conscious, certainly no involuntary influence going out from the Christian life into theirs. It goes out upon them, this power of a nobler life, only upon our exertion. We are saints, not in the old picture sense. There is no halo of light around the brow. Men will not know, unless we strive and endeavor for what is good, unless we resist them and the devil in them, unless we, moved by the noblest instincts of Christ in us, seek to compel men away from ungodliness. I say men will never know the power of Christ in us unless we exert that power. It is to be feared that there are multitudes of occasions when men of the world are stronger in the power of the devil than we are in the power of God, because we do not "work out" into their lives the divine influences which work in our hearts.—Watchman.

If "our conversation or citizenship is in heaven," then will we act as pilgrims and strangers here. We will think it a greater privilege to be members of the heavenly Jerusalem than citizens of a vanishing earthly empire. Then will we often live there in thought though present here in the body. It is a blessed height we attain upon when it can truly be said of us that while we are in the world, we are not of it.—Ex.

THE INFLUENCE OF A MINISTER'S DAUGHTER, SOCIALLY.

BY EMMA CORIN KING.

In this day when the "labor question" is agitating the minds and hearts of men, we find that it is not confined to the business world, but has even crept into the church. While the minister is paid for those services he renders, it is expected that his family shall freely give their time and attention to promoting the welfare of the church. People do not trouble themselves with the thought as to whether or not the right, and the fact remains that without the cooperation of his family the pastor's work is never a success. In early married life the wife has given her heart to her husband's work, and though she is oftentimes weary, her helpful hand and willing feet never falter. As the sons grow up to early manhood and leave the homestead life is exposed of them. But to the daughter, whose life is closely bound with that of her parents, come added cares and responsibilities with each year. This is especially true in a city pastorate, where the duties of a minister's family are many. One who is young, womanhood that demands tact and skill, and the oil of prudence must be used to keep the church machinery running smooth. Sacrifices must be made, and some personal desires must be given up, if the minister's daughter would become a help to her father. She cannot be a womanhood duties that had no part in her child life are thrust upon her, and she is a wise girl who learns to conform her pleasure to her duty. Much is expected from a minister's daughter, therefore her influence is great. Nowhere is it felt so much as in social intercourse; yet the minister's daughter seldom realizes this, as when broached on the subject will say, "I am not a society girl." True; and she sometimes gazes with sad eyes upon the fads and follies of the world, and sighs because she is "not like other girls." Why can she not realize that her social sphere is wide, and that moving steadily to the right, her life will be life gladder and brighter? If she could only know of the good she may do, she would never complain about her life or the work that is given her to do. Each day would be so crowded with sweet duties that there would be no time for murmurings.

Even the most light-hearted Christian has pride for his church and for the family of his pastor. For this reason the daughter, if she be a girl of pleasant manners, is often asked to meet with many-minded men and women at some social gathering. If she receives with her hostess, it is not far from being true that she is drawn into the conversation than to maintain a grim silence, simply because these people have different views of life from her own. It is not always best for her to declare boldly her opinion regarding certain frivolities, but a quiet thought determined stand for her own beliefs is a more proper respect. If she be a true gentleman, she may have friends among society people without being one of them; if her ideals are lofty she may lead others to her plane of thought, if she appears happy in her Christian life, others will take the sweetest of her joy and that she has found something better in the world than living for self and selfish pleasures.

Not only should the minister's daughter possess those graces of character that make her an agreeable companion to the society people, but she should keep her heart open to the humble sheep of the flock. Not that she need make companions of all, not that she mingle with the rough, but in order to preserve the peace of the church she should show a spirit of kindness to every one. She should listen as patiently to the sorrows of the poor widow as to an account of some social event. Man and brute alike may be hurt by fancied neglect of the part of the minister's family; sometimes this is even made an excuse for absence from church, and as "great trees from little acorns grow," complaints sometimes arise that lead to the resignation of the pastor. A sympathetic look or a bright smile, a pleasant word, a feeling that it is a duty to listen to all people, the minister's daughter should regard it as a privilege. She may not only give sunshine to others, but may reap for herself a harvest of joy, and lighten the burdens of her father and mother.

The minister's home is ever open to visitors. The company begins to come in with the early morning, and ceases not till late at night. All classes come exposing strength, advice and comfort to be given them. If the daughter have a sympathetic heart, many will come to her for cheer, who through timidity will not go to her father or mother with their sorrows, or the privacy of one's home broken into by unbidden guests, and sometimes it is hard to hide the feeling of displeasure that may arise when called to leave some pleasant household task to listen to the talk of strangers. But there are many things in that that are not agreeable to us, and it is best to be happy and be helped. If the minister's daughter could but know of the joy she may bring to those who come to her father's home, the smiles and words of welcome would not be forced, but would come direct from her heart. If she shows a friendly nature, all classes will come to her with their joys and sorrows, because she is "our minister's daughter." She may inspire the society maid with a higher purpose in life, she may send the shop girl back to her work with a smile on her tired face, she may turn the young man from a downward course, and the woman who has stopped at the door to tell her heart and only find in her way with a light heart and a bit of sunshine in his soul.

As, when I watch the busy, rushing multitude, with whom the minister's daughter each day comes in contact, I can but wonder if she realizes what streams of influences are going out from her life. How are you working your life, dear girl? Will the "sun" of your life ever turn to stagnant pools, and will they bless and beautify the thirsty land?

LITERARY

New Books.

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

OLD CREOLE DAYS. By George W. Cable. With illustrations by Albert Herter. Cloth 8vo., pp. 234. Charles Scribner's Sons, New York City.

This is one of the books for which this publishing house is famous, which are a delight to the eye without reference to the matter. The paper and the type are a luxury. Then there are eight beautiful full-page photographs and many smaller ones. Printers' art has been taxed to make the book beautiful.

There are seven stories in the volume: "Café des Exiles," "Balles Demoiselles Planation," "Roussin Jones," "Jean—Ah—Pouquelin," "Tito Poulste," "Sieur George" and "Madame Delouesse." These are among Mr. Cable's best, and in his usual line. The old Creole character was a noble one, and the old Creole days filled with joys which it is well for this hurried generation to remember.

IMMORTAL HYMNS AND THEIR STORY. By Louis Albert Banks, D.D. Illustrated. Gilt Top. Uncut. Cleveland, O.: The Burrows Brothers Company. \$3.00.

A sumptuous volume, with large, clear type, heavy embossed paper and beautiful engravings—a fit setting for the subject matter. Here are twenty-five favorite hymns with accounts of their growth and history of interest in connection with their use. The 21 portraits and 25 other illustrations are particularly fine and of special interest. It is a present fit for a queen.

The hymns are: Jesus Lover of my Soul; Lead kindly Light; Abide with me; Rock of ages; In your mercy, O my mountain God; I am a pilgrim here; Commit thou to the angels; A mighty fortress is our God; O sweetly solemn thought; How happy is the pilgrim's lot; Guide me, O thou great Jehovah; My faith looks up to Thee; When marshaled on the nightly plain; Awake, my soul, stretch every nerve; The God of Abraham; Hallelujah! Be the tie that binds; Just as I am, without one plea; My country! 'tis of thee; Come thou Fount of every blessing; Saw in the morn'g thy seed; Hail! thou once despised Jesus; Nearer my God to Thee; Stand up—stand up for Jesus; All hail the power of Jesus' name. The book is tender, helpful, uplifting, beautiful.

THE PROVISIONAL ORDER. By Alexander Balmann Bruce, D.D. New York: Charles Scribner's Sons. \$2.00.

This is perhaps Prof. Bruce's best work. We have here the Gifford Lectures for 1897 before the University of Glasgow. With great clearness and force of reasoning as well as with great breadth of reading, Prof. Bruce vindicates the moral order of the world against agnostic materialism on the one hand, and pessimism on the other. The doctrine of evolution is assumed, and the author takes lower ground than we like, but that does not take away the great value of the book. Occasionally he uses rather too technical expressions, but enough to understand the student, but unaided to the general reader. Take, for example, the word "hedonistically," on page 133. This book abounds in striking and quotable sentences, e.g., on page 181, we read: "Religion, apart from morality, is a ghost, morality, apart from religion, is a carcass. Religion is the soul of morality, morality is the body of religion; the two together form an organic whole. Hence all movements fruitful in benevolent ethical results have a religious origin."

Occasionally the author's loose views of Scripture crop out, but they are not made offensive.

THE CENTURY. Vol. LIV. New Series, vol. XXXII, May, 1897, to October, 1897. New York: The Century Co. \$3.00.

A mine of useful and entertaining reading. Many of the articles are of lasting value, and well worth having in permanent form. Among many we note Alaska, Athens, Churches and Cathedrals of France, Crotte, Forestry, Food, Home Life Among the Indians, The Matamoros, Mexico, Sir Joshua Reynolds, Specialism, Thesauri, Queen Victoria.

To read the Century is to keep in touch with the world. The mechanical execution of this volume leaves nothing to be desired.

SCIENTIFIC ASPECTS OF CHRISTIAN EVIDENCES. By Frederick W. Wright, LL.D., G. S. B. A. New York: D. Appleton & Co. \$1.25.

Prof. Wright has given his life to scientific studies, and to the relations of science to revelation. Anything from his pen is worth having and worth keeping. This book is the expansion of the Lowell Lectures for 1896. Prof. Wright shows the unreasonable of those scientific men who demand experimental proof of what is beyond the reach of experiment. He calls it a species of insanity. He takes up the new lines of evidence for the truth of Christianity, brought to light in the last twenty years. He says: "The evidences of the historical truth of the foundations of Christianity have always been ample. In the providence of God they have now become superabundant." He discusses: The Limits of scientific truth; The Paradoxes of science; God and nature; Dualism and design; Mediate miracles; Beyond reasonable doubt; Newly discovered external evidences of Christianity; The Testimony of textual criticism; Internal evidences of the date of our Gospels; Possible years of the cumulative evidence. It is a timely and a masterly book.

SUNDAY SCHOOL SUCCESS. By Amos R. Wells. Chicago and New York: Fleming H. Revell Company. \$1.25.

Examining this book has made us strongly wish it had been written long ago. Had the teachers and officers in the Sunday-schools of a generation ago had and studied this book, we would see different results to-day. The whole field of practical Sunday-school work is gone over by one who evidently knows what he is talking about. The author tells what he has found out by observation and experience, and what he says abounds in bright and sensible suggestions. The great work rests with the teachers, and so the bulk of the book is given to them, though the order, the singing, the superintendent's work, etc., are not neglected. Even the picnic is discussed. We hope the book will have a wide circulation among Sunday-school workers.

THE READER'S SHAKESPEARE. Vol. III. Comedies. By David Charles Bell. New York: Funk & Wagnalls. \$1.50.

This is the concluding volume of a valuable work. The dramatic works of Shakespeare are here condensed, connected and emphasized for school, college, parlor and classroom. And it is work has been well done. Objectable scenes and sentences are left out without marring the whole. Each drama is preceded by such explanations as will enable the ordinary reader to read intelligently. The notes and the arrangement are such as to enable one to get a good deal more out of Shakespeare than one would get out of ordinary editions.

THE COMING PEOPLE. By the Rev. Charles F. Dale. New York and Boston: T. Y. Crowell & Co. \$1.25.

Our author is quite optimistic. He believes that the ideal is the practical. The "coming people" are the meek, or, as our author puts it, the kind and gentle. These are to "inherit the earth." By these is the great social revolution to be wrought along the lines of peaceable progress. The author shows broad sympathy for the earnestness. The book is of unusual interest.

A CONCISE HISTORY OF MISSIONS. By E. M. Bliss, D. D. New York, Chicago, Toronto. Fleming H. Revell Co. 75 cts.

This book is well nigh indispensable to those who would know about the history of missions. Part I. gives a general history; Part II. gives the development of the field, or the work done in various lands; Part III. tells of the organization and methods of mission work. Appendix A is a list of various missionary bodies with dates of organization. Appendix B gives a concise bibliography of the whole subject. We hope this little book will have a great circulation.

Magazines.

Scribner's Magazine enters upon its twelfth year with the January number. In this Senator Lodge, of Massachusetts, who is known as a scholar rather than as a politician, begins "The Story of the Revolution." The frontispiece by Childe Hasselroth is a picture of a Virginia home on the night of a party in the days before the war. This is from Thomas Nelson Page's story, "Red Rock," which begins in this number.

THERE are three "Just-So" stories by Rudyard Kipling, one of which, "How the Whale got his Tiny Throat," appears in the Christmas No. Nicholas. "How the Camel got his Hump," will appear in the January number, and "How the Rhinoceros got his Wrinkly Skin," will come in the February St. Nicholas.

"BEFORE HONOR IS HUMILITY."

Look at the corn in the field; it holds its head erect while it is green, but when the ear is filled and matured it hangs its head in graceful humbleness. Look at your fruit trees; how their blossoming branches shoot up toward the sky, but when they begin to be loaded with fruit, since the riper the fruit the greater its weight, the branch begins to bow, until it needs oftentimes to be propped up and to be supported lest it break away from the stem. Weight comes with maturity; lowliness of mind is the inevitable consequence. A Christian who thinks himself nothing; full-grown Christians know that they are less than nothing. The nearer we are to heaven in point of sanctification, the more we mourn our infirmities and the humbler is our estimate. Lightly-laden vessels float high in the water; heavy cargo sinks the bark to the water's edge. The more grace the more need of grace is felt. He may boast of his grace who has none; he may talk much of his grace who has little; but he who is rich in grace calls out for more, and forgets that which is behind. When a man's lower life flows like a river, he thinks only of the source, and cries before his God: "A new fresh spring are in thee." He who abounds in holiness feels more than ever that in him—that is, in his flesh—there dwelleth no good thing. Thou art not ripened, my brother, whilst thou hast a high esteem of thyself. He who glories in himself is but a babe in Christ, if indeed he be in Christ at all. When thou shalt see death written on the creature, and see all thy life in Christ; when thou shalt perceive even the holy things to have iniquity in them, and see all thy perfectness in him who is altogether lovely; when thou shalt lie prostrate at the foot of the throne, and only think of thyself as a worm, it is then all—thou art thou ripening, but not till then.—C. H. Spurgeon.

LOT WAS VEXED.

BY OBADIAH OLDSCHOOL.

So Peter tells us in his second epistle, and tells us twice. What he says is a very stern of the second chapter be repeats in verse eight. Lot was "vexed with the filthy conversation of the wicked," and "he vexed his righteous soul from day to day with their unlawful deeds." The revised version renders the word in verse seven "sore distressed," and that in verse eight "(margin)" "tormented."

The meaning is not that the Sodomites abused Lot, and thus made his life among them unsafe and unhappy. They seem to have treated him well enough until that last night, when the mob surrounded his house because he entertained two angels. There is a tradition that he was one of the magistrates of the city, and that he was sitting "in the gate" in his official capacity, when the angels came. See Genesis 19:1. The king of Sodom probably had not forgotten what Abraham, the uncle of Lot, had done fifteen years before. The city had been visited by an army from the northeast. The defeated army of the Sodomites had fled to the mountains. All their goods and women and children had been carried away. But Abraham pursued the spoil-encumbered foe, smote them, rescued the persons and the property and returned to the king all that had been his, refusing to keep even a shoe-latchet. This the patriarch did because Lot was among the captives. If the Sodomites were too base to be grateful, they were yet shrewd enough to appreciate the value to their city of a man who had such power in the eyes of the king of the plain of Mamre. Lot was rich. He had probably sold his flocks and herds, and invested the proceeds in city property. Or, as some one suggests, he may have opened a market in Sodom for the sale of the cattle and sheep which his servants kept for him out in the river-watered valley. But his home was in Sodom, and it he had been a day "sore-distressed" and "tormented." His family does not seem to have felt as he did. They went into society. His sons, if he had any, married Sodomites, and his daughters, when old enough, found husbands who were a part of their beauty, but not of their father's. Those inter-marriages strengthened Lot's position. And yet, his personal tastes and habits were so different from those of the people among whom he dwelt, that after he had been there twenty years the mob called him "this stranger." He was well to do, but what good did that do? He was disgusted with his surroundings, and yet he staid there, and seems to have done nothing in all that twenty years but fret and worry. He did not preach righteousness, as Noah did in his day. He did not organize a campaign in the interests of social purity. He did not even call his own daughters in a band of white-ribbons. He simply looked after his property, enjoyed his commercial prosperity, and vexed his righteous soul, because his neighbors and customers and tenants and some-in-law were so vile.

Poor Lot! he was like the man who went to live on a marshy plain, where the vegetation was rank, and the air heavy with miasma. He could not be happy in that poisonous atmosphere. He saw his children growing up with sallow cheeks and hollow eyes. But his cattle waxed fat, and so he staid. He did not try to drain the marsh, or simply retreat and board a boat to go to himself, day after day. "This is too bad. I do wish the place was not so sickly," and that was all. How foolish he was, even though he prayed three times a day! Personal piety will not, of itself, purify the environment of a righteous man. He must do something besides worrying and praying.

This sad story of Lot is written for our instruction and admonition. Peter calls him righteous, and of course he was. But his character was negative. He did not even mildly rebuke the ill-doers, as he had rebuked some (1 Samuel 2:23). He could hear and read and see and feel. When the heathen wanted to marry his daughters he was too polite or too cowardly to refuse. He gave them up and then was "sore-distressed" because he had done it. What a life that was! What a contrast to the life of his uncle Abraham! Abraham had a vision of the result even in his old Lot's descendants were all idolaters, with the single exception of Ruth. The Moabites and the Ammonites have passed away. But of the children of Abraham, natural and spiritual, there are many millions. Weeping and worrying over the wickedness of the world, is only a kind of self-torture like that of the devotees, who out themselves with knives. The manly Christian will show that his sorrow is godly, by trying to make the world better, even if his zeal results like that of Paul in martyrdom. We should resist unto blood, striving against sin." We have too many that are sorry for the world, or for all the abominations that be done.—Interior.

A MEMBER brings strength to a church just in proportion to his or her devotion to the same. There must be a vital interest in the church and sympathetic fellowship with its members to assure the best results. Members who give nothing to a church get nothing from it. Members who never miss a meeting of the lodge but are seldom present at a prayer-service, do little for the church, but they usually find plenty of faults in it. The sister who is devoted to the Sorosis but forgets the missionary Society naturally complains that the church is "unspiritual." The church officer who is an authority upon whilst but uncertain as to the duties of the trust he holds, will hardly be found "a pillar in the house of his God." Any member who expects the church to do great things for him or her must do great things for the church, and he or she must be as well prepared to do a home of love the church is, and what a home of good things it supplies.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1898. FIRST QUARTER. SUNDAY, JAN. 8. OUR LORD TEMPTED. Matthew 4:1-11.

MOTTO TEXT.—"For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:18.

"Then was Jesus led up by the Spirit into the wilderness."—Mark tells us, it was among the wild beasts; therefore it must have been into a wild and uninhabited place. But where, there is no telling. The Holy Spirit does not favour holy places, and has wisely concealed from us almost all the places connected with the great events of that short life on earth. Our Lord did not rush into temptation of his own accord. When we are where the Spirit leads us, we may be sure He will help us and we shall not be tempted above what we are able to bear.

"To be tempted of the devil."—God's justice and equity must be vindicated to all his creatures. He had placed the first Adam in the garden of Eden, in the prime of health and strength, and given him one weapon with which to defend himself from the snares of Satan—and that weapon was His word. Adam had failed in the contest. It is to be shown to all the universe that God had not exposed Adam to a danger too great for human strength, nor given him a weapon insufficient for his defense.

The second Adam is in a wilderness, not in a garden; is hungrier after a long fasting. He uses in his defense no strength that a human arm could not use—no weapon but the weapon which Adam had had—the word of God. And he vindicates God's equity and proves that Adam could have stood in his purity and have defended himself from Satan's wiles with that one weapon. Jesus had the omnipotence of God, but here, as through his entire life on earth, he used only the strength which a man has in his own defense or for his own aiding.

How much Satan knew of his antagonist, we are not told. If he knew that before him was the Second Person in the Trinity, the most which he could have hoped to accomplish was to lead that Person to give up his design of saving men, going back to heaven and leaving the race to the fate they richly deserve. But nothing appears from the story but the eagerness of the devil to make his antagonist distrust and disobey God.

"To be tempted" means to be tested. Temptation in the sense in which we use the word to-day was impossible for an incarnate God. He was tried in all points like as we are, but no possibility of falling, no inward leaning towards sin made the testing a temptation in the sense in which the word is now used.

It seems from Luke that the temptation had lasted for forty days. Matthew shows us the ending of it. "And when he had fasted forty days and forty nights," which Moses and Elijah had both done before him. The ridiculousness of the Catholic Lent is shown by its putting the forty days of fast at the end of our Lord's life instead of at the beginning of his ministry.

"If thou be the Son of God, command these stones to be made bread."—A very easy thing to do—Satan's temptations are generally to do easy things. Our Lord never worked a miracle when asked to do it by one influenced by wrong motives. He was standing in man's

stead, he was here the second Adam. If he had used any power beyond man's strength, either in working a miracle or in resisting the devil, he would have given Satan cause to say that God had been cruel to Adam in the garden of Eden in exposing him to temptation beyond his power of resistance. Godet says: "Had Jesus yielded to this suggestion, He would have violated the conditions of that earthly existence to which, out of love for us, he had submitted." He would have surrendered his place as a federal head of his people, and there would have been nothing left to do except to go back to heaven leaving his chosen ones unredeemed.

"Man shall not live by bread alone."—The best answer to every temptation is to be found in God's word. Young Jews were required to memorize Deuteronomy, and no doubt Mary had taught her Son with great care. Nothing any mother can do for a child will be a greater help in all after life than to have him memorize large portions of the Scriptures. This is found in Deut. 8:3.

Thus our Lord stands firm as our federal head. Whatever was "man's" duty, he will do. "But by every word that proceedeth out of the mouth of God."—He is speaking of physical needs. God can sustain life by other means, by the exercise of his power. When God saw best, he would feed his Son; hungry though he be, he will wait God's time. Thus is Satan baffled in his efforts to make this second Adam eat. He had succeeded with the first Adam, and succeeded when he was neither hungry nor faint.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple."—He had failed to make our Lord surrender his place as man's representative, he now assails him from another point. The pinnacle of the temple was either Solomon's porch on the east side over the gorge of the Kedron, or the Royal Porch of Herod on the south side from which Josephus says, one looked into an aby.

"If thou be the Son of God cast thyself down."—The temptation here consisted in one of two things, perhaps both. Certainly it tempted to presumption. It is generally thought, also, that it tempted him to show himself as the Messiah in a way God had not decreed, and at a time God had not chosen. If he were the Son of God among men, he wished them to recognize and receive him. If he came suddenly among them in the temple area, borne up by angels, coming apparently from the heavens, the people would welcome him with acclamation.

And Satan becomes very pious for the nonce. Our Lord has quoted Scripture. He can quote it also. He quotes from Psalms vi:11. Satan is in a hurry; God never. He wishes the Lord to declare himself quickly and in such a way as to convince the people at once. Jesus will follow God's plan for making himself known. A lesson needed in this bustling age, when worthy people, knowing that the end to be accomplished is a good one, grow impatient with God's ways and God's plans for doing his own work, and adopt the ways of the world and of the Catholics in order to hurry matters.

The object was a most excellent one. Christ had come into the world to reveal himself as the Messiah for the acceptance of His people. Satan's plan was much speedier, far more "impressive" upon the multitude, and would, so far as the human eyes could see, accomplish the work. Never forget that the means are to be just as much God's as the results.

"It is written again."—Our Lord teaches us to compare Scripture with Scripture. The Scriptures cannot contradict themselves. Hence if any interpretation we put upon a promise is contrary to a command, as in this instance, the interpretation is wrong. "Thou shalt not tempt the Lord thy God." Test him, put him to the proof to see if He is able or willing to keep his promises. We must trust God's veracity unquestioningly. Presumption is not faith—it is a great sin.

The second temptation failed. This second Adam had not too little faith in God, nor a presumptuous confidence. In both instances he was tempted to try other ways than God's—that is in all three temptations, to try other ways than God's which shall do God's work faster than he is doing it. To feed himself because he was hungry and God was slow in feeding him; to show himself as the Son of God with such a miracle as would make the people accept him at once instead of after God's slower way. And to get the earth as his inheritance by a momentary act. God's work must be done in His way. Let that great lesson remain forever fixed in our minds.

"Again the devil taketh him up into an exceeding high mountain."—Where, we do not know. "And showed him all the kingdoms of this world and the glory of them."—Made them pass before him as in a vision, for Luke tells us it was in a moment of time.

Christ had come to earth to rescue his people from the power of Satan. Here Satan offers voluntarily to surrender on the small condition that the Lord will do the retiring ruler a momentary obeisance. For there is no reason to insist that the Greek word translated worship here means more than to do homage. But to do homage to Satan is to worship him. The Lord's anger is aroused and he answers sternly. Satan flees. The second Adam has stood the testing and God's kindness and justice to the first Adam is vindicated forever.

ITEMS FROM OHIO RIVER ASSOCIATION.

The meeting at Caldwell Spring, of which I gave a part report last week, and of which W. E. Gibbs is pastor, was continued six days after I left, and resulted in eight more professions, making a total of 40 professions of faith in Christ 24 baptized and 16 more to be baptized at next meeting. Truly this was a great meeting, and both pastor and his church have reason to "thank God and take courage."

Pastor A. J. Sills recently held a meeting with the Friendship church, Livingston county, in which he had the assistance of Bro. T. L. Taylor, who did most of the preaching and did it earnestly and effectively. The church was blessed by the addition of about six by baptism.

The meeting at Smithland conducted by Pastor J. W. Oliver, assisted by Eld. A. J. Sills resulted in 14 professions of faith in Christ and three baptized.

The writer preached last Sunday and baptized one at Macedonia church, two more to be baptized soon. Fraternally, J. S. MILLER, Smithland, Ky.

God can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very thing that chastens us shall present beauty and fruit.—Aton.

BALTIMORE ITEMS.

Affairs move along slowly in the Monumental City, yet we trust they all tend toward development and progress. Most of our pulpits are now filled, and the pastors seem both determined and aggressive. At the last "Report Day" at the Ministers' Conference, the first Monday in December, I never heard more hopeful reports from any one than came from each man who spoke. Congregations are larger, baptisms are frequent, and we are all praying for a genuine descent of the Spirit upon the churches.

There has been on foot for some time an attempt to inaugurate a permanent council in Baltimore modeled after those in New York and Detroit. When it was first discussed in the Ministers' Conference the resolution was passed in spite of the opposition of some few of us. Then the question was discussed in the Evangel, though in a brotherly spirit and with perfect good will on both sides of the question. Finally the churches were asked to send each their pastor and two delegates to sit in conference upon the subject at the Seventh church on the evening of December 30. The meeting was held, and, after a rather lengthened debate (I am told, for I was unable to be there), the proposition was defeated. This seems far better, for, while we honor beloved brethren who favor the idea, and concede to them the right to differ in their opinions, there are some of us who consider "permanent councils" dangerous in tendency, as well as unscriptural in fact. So we will continue to go on in the old way.

The Evangel, for so long conducted by Dr. Wharton as the State organ of the Baptists, will suspend publication after January 1, at which time it will be merged with the Commonwealth, of Philadelphia. Thus, Maryland will be without a Baptist paper, and yet we will not be left desolate, for both the Commonwealth, of Philadelphia, and the Religious Herald, of Richmond, assure us that our interests will be amply taken care of. So, instead of one paper, we will have a "Maryland Department" in two papers; one just to the north of us, and the other just to the south.

But we are constrained to the opinion that Baltimore would be a good place for a paying, first-class Baptist Journal. The Evangel admits that its management had too many other things on hand to give the proper attention to the editorial and business supervision of the paper. Anything worth doing is worth doing well, and especially is this true of a newspaper. We feel sure that some day Baltimore will have a Baptist paper that will prove a paying property.

Immanuel church is still without a pastor, and recently Fuller Memorial and Grace churches have suffered from the resignation of their pastors. But we trust that such good people will not long remain pastorless.

Affairs at Eutaw Place church are moving along as nicely as could be asked for. God is prospering us far beyond what we deserve. There never was a better people gotten together than the saints of Eutaw Place, to which I know Dr. Kerfoot will say amen. We are baptizing now nearly every Sunday night, and many are praying that we may have a gracious season of refreshing from on high.

Perhaps my acquaintances in Kentucky would be interested in knowing that my health was, apparently, never better. I weigh more than ever in my life, and am

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

exceedingly happy in my work. And yet, to make assurance doubly sure, my church has granted me a vacation during February and March, part of which I hope to spend in the "Bluegrass" of old Kentucky. I am loathe to leave when the work is getting along so nicely, and yet it may be best in the long run. JUNIUS W. MILLARD.

NO MINISTER of Jesus ever laments, at the close of his ministry, that he has preached the gospel too often, or too earnestly, or too faithfully. Generally his regret is that he has allowed other things to come in which he deemed at the time of sufficient importance to discuss, but which, upon careful review, it would have been better if he had then set forth Christ and his great salvation with tenderness, love and fidelity. There are various legitimate themes for pulpit discussion on suitable occasions, but nothing can take the place of the due presentation of the truth as it is in Jesus to the salvation of sinners and the edification of God's people.

LOVE OF STIMULANTS.

"Physicians look upon tea and coffee as a habit," said Dr. Jacques Loeb, in a recent interview on tea and coffee drinking, "and they regard the taste for black coffee as indication of a love of some kind of stimulant, and the black coffee drinkers recognize in the beverage, stimulating qualities over and above diluted coffee or tea. And further that the black coffee drinker is a drunkard, just as much as the man who drinks whisky. He becomes, in time, just as much a slave to the practice."

Tea and coffee drinking is a vice that seems to have fastened itself on the American people, and is turning out a great army of dyspeptics every year. People who are suffering from headaches, nervousness and dyspepsia, find profound relief in 10 days or two weeks after they leave off tea and coffee and use Postum Cereal Food Coffee. This health beverage is made of nature's grains and is the food coffee having the indorsement of the medical profession, Ralston Health Clubs, Hygienic, and other teachers and food experts. Grocers sell it. A 25c package makes 100 cups of the rich beverage.

When boiled full 15 minutes after boiling commences, it tastes like the better grades of Java. If your constitution has at last broken down under the strain of the poisonous alkaloids in coffee, use Postum Cereal and see the beneficial results.

Cococonuts sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

FROM DR. JESSE B. THOMAS.

To the Editor of the Western Recorder.

No one can depreciate more than I do the unhappy personal complications that have arisen over the opinions expressed by Dr. Whittitt as to certain phases of Baptist history. I have more than once taken pains to express my repugnance to the complication of a simple inquiry into fact, with charges or insinuations affecting the motive or personal relations of the disputants. I supposed myself to be only responding to Dr. Whittitt's own courteous invitation when I undertook, in your columns, to canvass the question which he had proposed, and in the correct solution of which all Baptists must feel a common interest. In that discussion I sought to confine myself rigidly to the topic in hand, and can recall no word which the most sensitive disputant might resent as unkind.

It is with much discomfort, therefore, that my eye has just fallen upon the following paragraph in "Dr. Whittitt's paper," attached to, and sent forth under the commendation of some of the most prominent and estimable brethren of the South with a pamphlet entitled "A Fraternal Statement to Southern Baptists."

On page 9 of the pamphlet in question Dr. Whittitt writes as follows:

"A quotation drawn by Ivimey from Edwards' Gangraena is presented as a second proof of suppression of testimony. Dr. J. B. Thomas, in a recent article on "Dr. Whittitt's question" says:

"It might be mentioned in passing that Edwards, the author of Gangraena (sic), is quoted by Ivimey as affirming that "on the 19th of November last (1840) there met a matter of eighty Anabaptists (many of them belonging to the church of one Barber) in a great house in Bishopsgate street and had a love feast, where five new members lately dipped were present, etc." Dr. Whittitt then proceeds to state, quite correctly so far as I can judge, that Ivimey has erroneously fixed the date of the occurrence referred to in 1640 instead of 1645 and that the item adduced has no weight in the question at issue.

I will not insist upon the breach of delicacy under the circumstances, in emphasizing a typographical error by the addition of the contemptuous "(sic)." As I, of course did not print the article in question, nor read the proof, I am willing to believe the insinuation of orthographic incompetency to have been aimed elsewhere. In any case such a reference is a question of taste which I leave to better judges in that sphere.

But I am not content with another aspect of the case. The paper in question is described, in the preliminary "Fraternal Statement," as having been "prepared at the request of this Conference," and is commended to "careful consideration" by the members of the Conference, as setting forth the particulars in which "Dr. Whittitt has been greatly misrepresented in various publications on all the points at issue." One would expect the greatest exactitude and caution in the statements of a document thus prepared, and thus to be endorsed. Judge of my amazement, then, on looking through the paper, to find abundant vague allusions to what has been "claimed," "condemned," "charged," etc at large, but no single one of the "various publications," above referred to specified, except my "recent article," and no individual named

as connected with the alleged "misrepresentations" except myself. The uninformed public is therefore left to infer that there is nobody else whom it is possible or at least proper to designate as the responsible author of the "misrepresentations" in question. This implication is reinforced by the peculiar language of the sentence which introduces the citation in question, viz: "A quotation drawn by Ivimey from Edwards' Gangraena is presented as a second proof of suppression of testimony. Dr. J. B. Thomas, etc" Presented by whom? What must the reader infer from the connection?

It is a little curious that the only allusion which Dr. Whittitt here makes, or has ever, so far as I know, done me the honor to make, to the contents of the articles furnished by me to the Recorder, concerns an item only casually alluded to as one that "might be mentioned in passing"; an item, also, at once dismissed by me as insignificant in its bearings on the issue; and that this allusion is so fashioned as actually to convey a seriously unjust implication; although I by no means attribute such a conscious intention to him. I need only refer the candid reader to the articles themselves, as published in the Recorder and reproduced in the pamphlet entitled "Both Sides" (pp 49-50). He will there find that I have not even in the remotest way hinted that Dr. Whittitt had ever seen, much less "suppressed," the "testimony" in question. On page 45 of the same pamphlet, in alluding to a serious omission in quoting the testimony of Featley, I sedulously avoided the insinuation of unfairness, having spoken of the passage as "apparently overlooked by Dr. Whittitt." If the citation in his "paper" is made directly from my article, he has "apparently overlooked" part of the language there used, which the reader will agree with me, is essential to a fair judgment of its significance. Immediately following the words given by him occur the following sentences: "But this need not be pressed. The question is not to be settled by fragmentary or incidental phrases." If Dr. Whittitt's citation was in fact made from another pamphlet now before me, where the same passage is given in full under the heading "Suppression of Edward's Testimony," the omission of the sentences just referred to is explained, for they do not there occur. But this only heightens the injustice of inaccurately attributing to me a citation which was not taken from me at all, but from another party who assumes to cite directly from Ivimey and does not mention me.

It will be apparent from what I have said, and still more clear from an examination of the drift of my discussion as contained in the pamphlet, that I laid no stress whatever on the chance remark of Ivimey. For this reason I did not take the pains (as I was careful to do in matters of grave import) to verify his references to Edwards, whose work was close at hand. It is not a serious impeachment of the trustworthiness of a historical investigator that he does not pursue every minor statement to its sources.

I have only to say in conclusion that it is painful to me to have been put, by this wholly gratuitous and invidious personal allusion, coupled as it is with implications so hard to bear, under the necessity of a personal explanation. Before writing my articles, I took occasion to write to Dr. Whittitt, with whom, unhappily, I have never had the honor of a personal acquaintance, of my intention, as-

suring him of my purpose to confine myself strictly to the historical inquiry as opened by him. To that suggestion I received a cordial and kindly response. I would have confined myself to a like private communication in the present case, had not the severe insinuation which, although unintentional, he must see to have been inevitably involved in his language, been issued by his authority to the public. I shall expect that on recognition of the wrong done he will do me the justice to correct the unfair impression his unguarded language was certain to make.

J. B. THOMAS.

Newton Centre.

THE ALABAMA BAPTIST STATE CONVENTION.

THE MINISTERS' MEETING.

The Ministers' Meeting convened with Ruhams church, at East Lake, Ala., on Tuesday, Dec. 14, 1897. All the sessions of this body and the convention were held in the chapel of Howard College. Bro. Z. D. Roby, of Opelika, read a very able paper on, "The pastor as leader." After a few brief remarks on this subject, Bro. A. J. Dickinson, of Selma, moved to have the paper, read by Bro. Roby, published, which was carried unanimously. Bro. E. B. Teague read a brief, but able paper on church discipline, as set forth in the Scriptures.

Afternoon.
Bro. J. D. Cook conducted devotional exercises. Bro. B. H. Crumpton was to have read a paper on "The second coming of Christ," but was absent. Several brethren made short talks on the above named subject, after which, Bro. A. J. Dickinson, of Selma, read a lengthy paper on, "The Holy Spirit in the New Testament church," which, doubtless, would have provoked a lively discussion, had it not been for the late hour. The brother devoted most of his paper to the subject of a New Testament church as what he thought to be one, but said very little about the Holy Spirit.

Immediately after the Ministers' Meeting adjourned, Bro. Geo. B. Eager, of Montgomery, called a conference for the purpose of considering whether, or not the "Whittitt Matter" should be brought into the Convention. Bro. Eager advised the brethren to discuss the matter fully in Convention assembly, which was agreed upon, after a lively discussion.

THE CONVENTION.

The Convention assembled in the college chapel on Wednesday, Dec. 15, at 10 a. m. Devotional exercises by Bro. J. A. White, of Orrville.

After the enrollment of delegates, the Convention proceeded to the election of officers, which resulted in the election of Bro. W. C. Cleveland President, and Brethren Z. D. Roby and W. C. Ward Vice Presidents, W. C. Davis Secretary.

Address of welcome was delivered by Bro. W. A. Hobson, pastor of Ruhams church, response by Bro. L. O. Dawson, of Tuscaloosa. Brethren Prestridge and Hunt were received as representatives of the Baptist Argus, Louisville, Ky., Bro. John R. Sampey, as representative of the Seminary, Bro. Edens, as a messenger from the Georgia State Convention and representative of the Christian Index. Bro. Folk was on hand and represented The Baptist and Reflector and the Sunday-school Board. Other brethren from Kentucky, were Bro. W. B. Crumpton, whom we were all glad to see back at home, Bro. Strickland, and last, but not least, Bro. W. P. Harvey, who very ably represented The Western Recorder.

Bro. J. L. Thompson read the report of the State Board of Missions, which showed the Board to be considerably in debt, largely due to the yellow fever epidemic and the extreme low price of cotton.

The report of the Board of Trustees of Howard College was read by P. T. Hale, President of the Board. The report showed that the debt of \$38,500, had been reduced to \$20,000, since the last meeting of the Convention, 132 students in college, only one less than at the same period last year; this is good, considering the scare of small pox and yellow fever. The report of the Board of Ministerial Education was read by Bro. W. A. Hobson, President of the Board, which showed that we had thirty-one ministerial students in college last year and thirty-two this year, with good prospects for others after Feb. 1st.

The report on the Orphans' Home showed the Home to be in a good condition in every respect. John W. Stewart is certainly the right man to be at the head of our Orphans' Home.

The report of the State Board of Missions was spoken to by J. L. Thompson. Evangelistic work by A. E. Burns and A. J. Preston. The general work of the Board was spoken to by Bro. W. C. Bledsoe, Secretary of the Board.

Evening.
At 7 o'clock the Convention Sermon was ably delivered by Bro. A. B. Campbell, of Troy. The brother took as his text, Ps. 138:2. "For thou hast magnified thy name."

Thursday.
Devotional exercises, by J. V. Dickinson, at 9:45 a. m. During the morning session the reports of the Board of Trustees of Howard College and Ministerial Education were discussed by different brethren.

Afternoon.

The Judson Institute and Home Missions were the subjects for discussion during the afternoon.

I failed to get the report on nominations, hence I know not who are the appointees to preach the Convention Sermon. The committee on time and place, reported Wednesday before the second Sunday in Nov., 1898, as the time, and Opelika, the place for the next session of the Convention to be held.

Bro. Barton of the Foreign Mission Board was present and very ably represented the work of Foreign Missions.

Friday.

Devotional exercises at 9:30 a. m. by W. J. Upham. The Orphans' Home, Sunday-school and Temperance were all well discussed during the morning session.

Afternoon.

Friday afternoon, 3 p. m., having been set apart by the Convention, for the consideration of the "Whittitt Matter," most all the delegates and everybody else were on time. Many were anxious and many dazed to see the "Whittitt Matter" brought before the Convention.

A committee of seven had been appointed to receive or offer what resolutions they saw proper to receive for or offer to the Convention.

At the appointed hour a majority and a minority report were read before the Convention. Both reports seemed to have this same object in view—the peace of the denomination. The majority report asked the Convention to refer the whole matter to the Board of Trustees of our Seminary, while the minority report asked the Convention to request the Board of

Trustees to retire Dr. Whittitt, if he did not retire voluntarily.

Bro. John P. Shaffer of Dadeville, opened the discussion, favoring the minority report, followed by Bro. J. B. Hawthorne favoring the majority report.

Bro. W. P. Harvey spoke to the minority report, and others followed on each side until three hours and eleven minutes were consumed after which a strong anti-Whittitt man moved to lay both reports on the table, which resulted in a vote of 89 to 52 in favor of said motion, both Whittitt and anti-Whittitt men favoring the motion, also Whittitt and anti-Whittitt men opposing the motion. Consequently neither side can, nor do claim a victory, although some of the daily papers came out the next day with the caption: "Dr. Whittitt's friends win." There was no winning in it. J. E. BARNARD.

ORDINATION.

In answer to a call made by Cave Spring church, Logan county, to West Providence church, a council was called to meet at West Providence, December 11, 1897, for the purpose of setting apart Bro. Layton Maddox to the full work of the Gospel ministry.

The presbytery was composed of the following ordained ministers: E. H. Maddox, D. J. K. Maddox, F. G. Jones, J. T. Casabier and E. D. Maddox. E. H. Maddox was chosen chairman and E. D. Maddox secretary.

The attendance was good, and, we trust, a profitable meeting to all present.

The examination was led by Eld. E. H. Maddox, which consisted in a very concise and critical examination on the doctrines of the Baptist church. Bro. Maddox's knowledge of the Scriptures and soundness of the faith were satisfactory to all present. The following is the programme of the occasion:

1. Examination of candidate by E. H. Maddox.
 2. Ordaining prayer by F. G. Jones.
 3. Imposition of hands by the presbytery.
 4. Charge to candidate by D. J. K. Maddox.
 5. Presentation of Bible by E. D. Maddox.
 6. Charge to the church by J. T. Casabier.
 7. The hand of recognition by all.
 8. Benediction by candidate.
- Bro. Maddox enters the work with bright prospects before him. He is now a student of Bethel College, and will complete his course in June. We join in one prayer that he may be a faithful and efficient servant of our Master.
- E. H. MADDOX, Ch'm.
E. D. MADDOX, Sec.

The grace of the Spirit comes only from heaven and lights up the whole bodily presence. Spurgeon.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

EPHATHA! BE OPENED!—THE PASSWORD OF GOD.

BY ANNIE C. MALTBIE.

Prone at life's wondrous gate I lie,
Beset of pain and agony;
Beyond a world so vast and strange,
Beyond immensity's wide range—
Above the light of sun and star,
Compelled I wait God's Ephatha,
For gravel-paths for all of earth,
Unclose the narrow gate of birth.

I speed along through childhood's day,
Swift pass the laughing hours away,
I gather all its magic spells,
I labor at its mimic toll;
Till sudden o'er the way I see
Another gate set up for me,
Oh! happy scenes beyond the bar;
How can I wait God's Ephatha?

Yet all too soon the rounds I climb!
Enraptured youth makes naught of time
Seizes each joy with eager clasp,
Quaffs of merriment with thoughtless grasp,
Springs on his way untouched of fear,
Slings his glad song of happy cheer
Scarce life's young moons grow pale
and cold
When spans his path a gate of gold.

Amazed before the sight he stands!
'Tis graven with tales of many lands,
It glitters with strange traceries,
Has magic locks and hidden keys,
Its splendid archway stretches far,
Great hieroglyphs of peace and war,
"I shall," youth says, "be gray and old
Ere I pass through this gate of gold."

The toll of years he gives the task,
Assured of all that he can ask,
So he but finds the secret clue
To open the gates and win him through.
Ah, fair the visions that he sees!
The world's hid treasures, mysteries,
When these are won, yet far above
These towers unclose the gate of love.

Perchance God's password he may hear,
Hoping for this, all sweet and clear;
Perchance unnumbered mercies crown
His middle life with rare renown;
He too may tender treasures hold
Than all his wealth of gems and gold;
They wistful lift his heart above
To see that marvelous gate of love.

Ah! his dying pillow lie
The hues of sunset's fading sky?
From loving faces drop soft tears,
Hushed voices whisper in his ears,
He hears the angel soar from far,
The Father's password, Ephatha!
The tides of time no longer whirl
Around those opened gates of Pearl.
SYRACUSE, N. Y.

OUR PULPIT.

HOPE FOR THE WORST BACKSLIDERS.

BY C. H. SPURGEON.

Return ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel.—Jeremiah 3:22-23.

Sin is quite sure to cause sorrow; and the longer the sorrow is delayed the heavier it will be when it comes. This ship may be long at sea, but it will come home at last with a terrible cargo. There was never a man who broke the law of God who had not in the end to rue it. "He that diggett a pit shall fall into it; and whose breaketh a hedge, a serpent shall bite him." is one of Solomon's sayings, and it is most certainly true. How many there are in this world who have now upon them a load of sorrow which is plainly and evidently the result of their own folly and iniquity. Their sin procured it for themselves.

There is also a godly sorrow which comes after sin has been committed, and which is not merely occasioned by the sin, but by the love of God, and the action of the Spirit of God upon the heart. When God means to save a man he usually begins by making him sorrow on account of his evil ways. It is the sharp steel needle of the law that goes through the convicted heart and draws the silken thread of comfort and salvation after it. It is not God's way to make men alive again until they are really dead; I mean that, spiritually, they must be first slain by

the law before they are made alive by the Gospel. It is not God's way to heal the unwounded heart, or to provide garments for those who are already clothed. Our heart must be broken, and we ourselves must be stripped, before the healing balm can be applied and the robe of righteousness can be put upon us. I know that what I say upon this subject will be had in small esteem by those who have not learned the evil of sin. It is to such only as have felt the arrows of the Lord's righteous anger ranking in their spirit that the Gospel message will come with any kind of sweetness. If any here are suffering greatly under the burden of sin—as once I was myself—if any here are crushed to the earth as once I was crushed, they will be glad to bear God's invitation of mercy, and to know the way by which it may be accepted.

I. To begin, then, here is the call from God: "Return ye backsliding children and I will heal your backslidings."

You observe that it is a call to come back to God; and that me, first, remember him; begin to think of him; let him be a living God to you. Come back to him in your thoughts. The Lord Jehovah is the greatest factor in the universe; he works all things. He is the great unit without which all the rest of the figures would be but ciphers. He made you; you are dependent upon him from day to day; before long your spirit must return to God who gave it; and you will have to stand before his judgment seat. Why, of all the persons in the world, must God be forgotten? Why, of the things that are, should you forget this chief of all things, the great I Am? Do you say that there is no God? Ah! then, I have nothing to do with you; your conduct in forgetting him may be quite consistent with that declaration, though I am sure that you know better. But if there be a God, and you believe that he is, begin to think of him in due proportion. I mean that, as he is the greatest of all beings, give to him your greatest and highest thoughts; and as he is most to be revered, give him your most reverent and careful consideration. I think that I am not asking too much of you. Certainly, if you are sorry for your sin, and wish the Lord to forgive you, the very first thing for you to do is to obey that ancient command, "Acquaint now thyself with him and be at peace; thereby good shall come unto thee." I know that the thought of your sin sometimes troubles you; so it ought, and it will do you good to be troubled if it leads you back to the Lord against whom you have sinned. If you have offended any one go and confess your offense and make the matter right. Perhaps you say that you do not like the person, and you are not willing to go to the person. Of course you are not; but that only proves how very right it would be for you to do so. That dislike of yours has sprung out of two things—first, your having been the offender, and secondly, your not being acquainted with the offended one. Now, if those two things are owned, and confessed, and remedied, you will soon find it to be the most joyful thing in all the world to think of God. It will be your delight above all things to rejoice in him, and all that he does. Begin, then, to think of God, for this is what he means when he says to you, "Return ye backsliding children."

II. Now, in the second place, I want to show you the method of obeying this call.

There are two things in the text that are especially noteworthy. First, he who would return to God and find salvation must distinctly renounce all other trust except that which God himself gives him and sets before him in the Gospel. Listen: "Truly in vain is salvation hoped for from the hills and from the multitude of mountains." Jude was a hilly country, and wherever there was the peak of a mountain, or the summit of a hill, there was an idol temple; and wherever there was a grove of oaks there would be an idolatrous shrine; whenever the people traveled through the valleys they kept looking up to these shrines, so their trust was in the hills, and in the multitudes of mountains. They had gods everywhere, blocks of wood and stone; so the Lord said to them, "If I am to receive you back you must renounce all idolatry." The spiritual meaning of this passage is this—if you are to be saved by the grace of God you must solemnly, formally and heartily renounce all confidence in any but the living God and his Son, Jesus Christ.

First, there must be a distinct renunciation of all righteousness of your own. You are a very excellent person in your own estimation, you think yourself well up to the mark; what have you ever done that is wrong? Ah! friend, there is no salvation for you on that ground. Your righteousness must in your own esteem become as filthy rags; you must own yourself to be defiled and undone, or there is no hope for you. The man who clings to his own righteousness is like a man who grasps a millstone to prevent himself from sinking in the flood. Your righteousness will damn you if you trust in it, as surely as will your sins, for it is a false proud lie, there is no truth in it, and no dependence must be placed upon it. There is not a man living who, by nature, doeth good and sinneth not, and the soul that sins must die. We have not any one of us a righteousness that will stand the test of the all-searching eye of God, and in our hearts of hearts we know it is so. There-

fore, away with that lie once for all.

fore, away with that lie once for all. When I came to Christ this matter did not trouble me, for I had not any righteousness of my own to which I could trust; and there are many poor souls who are in much the same condition in which I was. They do not want to keep the counterfeit money which they once reckoned to be great riches; they are anxious to be rid of it! Yes, brethren, and even at this present moment I do not know of anything that I have ever been, or done, or thought, or said, that I could patch up into a righteousness upon which I could place the slightest reliance. I have not anything to trust to except the blood and righteousness of Jesus Christ, my Lord and Saviour; and, what is more, I never wish to have, and never shall have any other ground of confidence; and I am sure, beloved, that you must build on the same foundation or else Christ will never save you. You must altogether renounce any trust in your own righteousness.

The next thing that you must renounce is your own strength. There is many a young man whom I have known who has been going into impurity and into drunkenness, and he has been warned by kind friends to see the wrong in his course of action, and he has said, "Yes, I see it, but I shall make everything right; I shall become a total absterain, I shall forsake evil companions, I shall keep out of harm's way, I shall be as right as a trivet, I know that I shall. I have great strength of mind, and I always could command myself." Excuse me, dear friend, but I should like very politely and very kindly to tell you that you are a fool. You have not any strength; and, what is more, if you have you will certainly be lost, for I read concerning those who are saved, "When we were yet without strength, in due time Christ died for the ungodly;" so that those for whom he died had not any strength. Believe me, dear friend, you have not any strength. Oh! I have seen many a young man, with splendid moral principle, trusting in himself; but where has his moral principle been when a woman's pretty lips and smiling face have enticed him to wantonness, or when in gray company he has been chaffed into that other glass of wine that has upset his balance of mind, and has led him to say things which he never thought could have come out of his mouth? Poor Hazzel was told by the prophet Elisha of the enormities he would commit, and he said, "Is thy servant a dog, that he should do this great thing?" No, he was not a dog; but he was much worse than a dog, for he was a devil, yet he did not know it; and there is many a man who is fair to look upon who is like John Bunyan's tree, which was green on the outside, but inwardly it was as rotten as to-be only fit to be tinder for the devil's tinder box. You must give up your own strength; there is not much of it to give up, but whatever there is give it all up, renounce all trust in your own strength as well as in your own righteousness.

With that must also go all trust

in your knowledge and abilities, and even in your own understanding. Yet this is the bane and ruin of many men, they know so much that, like Solomon's sluggard, they are wiser in their own conceit than seven men who can render a reason. See how they treat the Bible itself; when they open it, it is not that they may hear what God says in it, but that they may tell God what he ought to have said. When they condescend to listen to the gospel, it is not that they may hear what the Gospel is, but that they may note how the man prescribes it. Is he an eloquent orator? Does he use fine words? That is all that many care to hear. Sire! if I could use grand words, I would loathe to use them, lest I should ruin your souls. As the Apostle Paul said, so say I, "Not with wisdom of words, lest the cross of Christ be made of none effect." If I could get you to heaven by the plainest words that can be uttered, I would sooner do it than I would leave any to perish in their sins, because I was anxious to display the niceties of language and the beauties of style. There are some men who are so wonderfully wise that they would quarrel with the angel Gabriel, or with the archangel Michael himself. Solomon—well, Solomon did not know everything; but these men do; according to their own ideas, they not only know everything, but they know a little more besides! If ever we want anybody to rule the nation, I would undertake to find fifty prime ministers, so wise in their own esteem are many men, who are, I must add, so little and so foolish when they come to be weighed in the balance of the sanctuary, and the unerring scales that God holds in his hand. Hear ye this, ye great ones of the earth, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He must become as a little child who would become a child of God. To be saved, we must not only—

"Cast our deadly 'doings' down,
Down at Jesus' feet,"
but we must also—
Lay our boasted reason down,
Down at Jesus' feet,
and ask that he may be made of God unto us "wisdom and righteousness, and sanctification and redemption."

Now, friends, what say you to this? Are you willing to give up your own mind to God, and simply to believe what he tells you in his Word? Are you willing also to give up self-rule? "We are our own," says one; "we may do as we like. Our tongues are our own, we may say what we like. We are free thinkers and free livers." Let me tell you that if you are saved by Christ, you shall find the only true freedom you can ever enjoy; but there must first be a complete surrender of yourself to your God. Come now, who is to rule? Shall it be his will, or your will? Shall it be his way, or your way? If it is to be your way, it will be your ruin; but if it is to be God's way, it shall be your salvation. When the Romans attacked a city, and

IVORY SOAP
If you would have your husband's shirt fronts immaculate give your laundress Ivory Soap.
A white soap, it washes white.

fore, away with that lie once for all. When I came to Christ this matter did not trouble me, for I had not any righteousness of my own to which I could trust; and there are many poor souls who are in much the same condition in which I was. They do not want to keep the counterfeit money which they once reckoned to be great riches; they are anxious to be rid of it! Yes, brethren, and even at this present moment I do not know of anything that I have ever been, or done, or thought, or said, that I could patch up into a righteousness upon which I could place the slightest reliance. I have not anything to trust to except the blood and righteousness of Jesus Christ, my Lord and Saviour; and, what is more, I never wish to have, and never shall have any other ground of confidence; and I am sure, beloved, that you must build on the same foundation or else Christ will never save you. You must altogether renounce any trust in your own righteousness.

the people yielded to them they usually drew up a declaration which ran something like this:—"We, craving mercy at the hands of the powers of Rome, surrender up ourselves, our houses, our goods, our bodies, our souls, all that we have, and all that we are, to be dealt with by the Roman power exactly according to its will." It was so worded that there could be no escape from it, and it contained no stipulations and no conditions; and then, as soon as it was signed, the Roman conqueror, in the generosity of his power, said, "You have yielded to me, now you are free." God demands just that kind of submission. If thou art to be forgiven, thou must yield thyself up, body, soul, and spirit, purse, heart, brain, everything, to belong wholly to Christ henceforth and forever. I wish that yielding were over with all of you. If you would be saved, that submission must be yours; oh, then, let it be so at once! Will you have sin or the Saviour? Which shall it be? Oh, that the blessed Spirit may lead you to the right decision, and lead you to that decision at once!

Finally, it is clear from the text that there must also be a hearty, true-minded acceptance of God alone as our one hope. Read the passage again: "Behold, we come unto thee; for thou art the Lord our God....Truly in the Lord our God is the salvation of Israel."

There is but one living and true God. Men have made almost as many gods as there are sands on the sea-shore. There is, however, but one God, whose name is Jehovah, the Creator of all things, in whom we live, and move, and have our being. Will you have this God to be your God? Will you say, "This God is our God forever and ever: he will be our God even unto death?" Will you take him to be yours, not regarding him merely as another man's God, but henceforth as your God, whom you love, whom you embrace, not comprehending him by thought, but apprehending him by love?

Will you take God to be your God, and shall he be truly yours? Notice how the text says, "Truly in the Lord our God is the salvation of Israel." There must be no playing at this acceptance of God as your one hope, there must be no mocking of God by a pretended yielding up of ourselves to him. It must be a true acceptance of God, to be our God henceforth and forever.

God only must be accepted as yours. There cannot be two Gods, nor two Christs. No man can serve two masters, nor can a woman have two bridegrooms. If you would be saved, you must, by a deliberate act, give up yourself, your whole self, to Christ, and take his whole salvation to be yours.

To help you to do this, let me remind you that there is a blessed Trinity in Unity. There is, first, the ever-blessed Father. What sayest thou? Wilt thou have this Father to be thy Father? Thou hast sinned against him, wilt thou crave his forgiveness for Christ's sake? Wilt thou ask to be admitted into his house by the blood-stained door of his Son's atoning sacrifice? Wilt thou honour him as thy Father? Will not each of you young people from this time cry unto him, "My Father, thou art the Guide of my youth?"

The next blessed and adorable Person of the United Trinity is the Son of God. Wilt thou have this Son of God as thy Saviour? He died that sinners might live; wilt thou have his death to be thy life? He poured out his blood to cleanse the guilty from every stain of sin;

wilt thou be washed in the crimson stream? "Shall Christ be Prophet unto thee? Wilt thou sit at his feet, and learn of him? Shall Christ be Priest for thee? Wilt thou trust him to present his sacrifices for thee, and to intercede for thee? Christ is a King; wilt thou have him as King to reign over thee? In fine, wilt thou have him in all his offices and in all his relationships, in the majesty of his glorious Godhead, and in the humiliation of his perfect manhood? Wilt thou have this Man as thine? I put this question to you as one of old put it to the damsel he met at the well, "Wilt thou go with this man?" Wilt thou have Christ, to have and to hold, for better, for worse, for richer, for poorer, so that death itself shall not part thee from him? If so, have him and welcome, for he is prepared to give himself to every soul that is willing to accept him.

There is a third Person of this blessed Unity, and that is the Holy Ghost. Art thou willing to let the Holy Ghost come and dwell in thee? It is he who must regenerate thee if thou art to be born again. It is he who must teach thee; it is he who must sanctify thee; it is he who must illuminate thee; it is he who must comfort and guide thee. Without him, thou canst do nothing. The Holy Ghost is the very life of the Christian. What the Father decreed, what the Son purchased, that the Holy Ghost applies; and without that Holy Ghost, there is nothing for thee. Wilt thou obey his monitions? Wilt thou put thyself under his superintendence? Wilt thou resign thy body to be his temple?

If thou wilt do all this, God helping thee, then believe on the Lord Jesus Christ, and thou shalt be saved. His own word is, "He that believeth and is baptized shall be saved." With the heart, believe on him; then let the body be washed with pure water in baptism. These two things the Lord Jesus Christ asks of thee; again I remind you that it is he who says, "He that believeth and is baptized shall be saved." Demur not to either of these gospel words. Come at once, and do what he bids thee, and enter into life, for he that believeth in him hath everlasting life; and then at once make the Scriptural confession of your faith, as they did who heard the Apostle Peter on the day of Pentecost: "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls."

Now look you, sirs, I have done, for I do not know what more I could say to you than I have said. If I did know what more I could say, I am sure that I would say it.

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- 25c For Men's White Merino Undershirts or Drawers, well finished. We have all sizes.
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- 25c For Ladies' Jersey Ribbed, Long-sleeve Vests, heavy fleece-lined, taped neck and full front, in white or Egyptian cotton.
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- Ladies' Winter Gloves. Black Cashmere Gloves, all wool per pair.....15c
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- Ladies' Black Cloth Circular Capes, with large storm collar, trimmed with Thibet fur—\$1.75—a great leader for.....
- Ladies' Black Cloth Circular Capes, trimmed with braid, and deep collar edged with Thibet fur.....\$4.00
- Ladies' Black Cloth Capes, with double box plaited back, trimmed with jet, for.....\$6.00

Children's Jackets.

- Children's Mixed Cloth Jackets, in blue or black or brown and tan, made box front, new style sleeves, for.....\$1.75
- Children's Mixed Cloth Jackets, with large cape collar, trimmed in braid, for.....\$2.50
- Children's Check Cloth Jacket, made the jaunty box front, with deep cape collar, trimmed in solid color cloth, for.....\$3.50
- Children's Empire Cloth Jacket, with a deep collar of solid color cloth, trimmed with braid, for.....\$6.00

Gloves For Children.

- Yarn Mitts, in black only, per pair.....10c
- Silk Fleece-lined Gloves, in browns or blues, per pair.....50c
- Lined Astrakhan Gloves, in brown only, per pair.....25c
- Lined Brown or Black Astrakhan Gloves, with kid palm, per pair.....45c

Misses' Coats.

- Misses' Navy Blue Cheviot Cloth Coats, fly front, coat back, neatly finished.....\$3.00
- Misses' Blue or Green Cheviot Cloth Coats, made fly front, velvet collar, and faced with silk, for.....\$5.00
- Misses' Navy Blue, Brown or Green Boucle Cloth Coats, fly front, new-style sleeve, coat back, for.....\$6.00
- Misses' Seal Brown or Navy Blue Beaver Cloth Jackets, fly front, trimmed with braid ornaments.....\$6.50
- Misses' Stylish Green or Yale Blue Cloth Coats, the front cut in the newest way, very becoming to any one, for.....\$8.00

Ladies' Coats.

- Ladies' Black Rough Cloth Coats, fly front, new-style sleeve, new back, for.....\$3.50
- Ladies' good quality Black Beaver Cloth Coats, made fly front, half silk-lined, storm coat, for.....\$5.00
- Ladies' new-style, extra quality Boucle Cloth Coats, the seams bound with straps of black broadcloth, made fly front, storm collar, for.....\$7.00
- Ladies' Navy Blue or Black Melton Cloth Coats, fly front, trimmed with braid, in new patterns, the collar of velvet, lined through with satin, only.....\$13.00
- Your choice of a number of swell Russian Blouses, worth \$25, for.....\$19.00

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but I will tell you how this matter strikes me. If I had come into this Tabernacle to-night, conscious of guilt, and desirous to be saved, I feel that, after hearing what has been said to-night, I could not go out of this place without wilfully refusing the gospel invitation, if I did refuse it. May you not refuse it, but accept it, for Christ's sake! Amen.

BAPTIST ANECDOTES.

WOULD NOT WASH EPISCOPAL SHEEP.

The *Boston Courier* tells the following good Baptist anecdote. "Two young ladies of this city were desirous of joining one of the prominent Episcopal churches, but as they had been taught that immersion was the true form of baptism they desired baptism in that form. They stated their wishes to the pastor and he expressed himself entirely willing to administer the ordinance in that form, but as there were no conveniences in his church edifice for the purpose of immersion it would be necessary to go outside—to the frog pond on the common, or to the pretty lakelet in the public

garden. They looked upon this proposal with horror. They could not think of it—could not think of making such a public spectacle of themselves.

"Then," suggested the genial pastor, you had better go to the Baptist church for that purpose, and after baptism, if you desire, you can be received into the Episcopalian fold."

The ladies were delighted with the suggestion, and as soon as convenient called upon a prominent Baptist pastor, and expressed their desire to be baptized at once. "Certainly," replied the pastor, "but there are certain preliminaries to be gone through before baptism, certain preparations to be made. It is a solemn ordinance, one not to be lightly submitted to, and, by the way, it appears to me strange that you have not previously consulted me, that the preparations necessary—"

"Oh! we are already prepared!" insisted both of the ladies.

"Already prepared?"

"Yes; we do not intend to become members of your church. We only want to be baptized, as we believe immersion to be the proper form of baptism. We are

going to join the Episcopal church."

"Oh! that's it," said the pastor, rising; "then permit me to inform you, my dear young ladies, that we don't wash Episcopal sheep here!" T. L. LEWIS.

Victor, Mont.

No class is proscribed; no distinction is made as between men and men. His invitation is to man as such; to any member of the race; to every member. No line can be drawn beyond which the love does not extend; no limit can be fixed to the extent of His grace. The poorest is the peer of the richest, the most unknown to Him as precious as the most famed. Indeed, as if pitying the over-looked, and reaching out His hand to the despised, the record of His grace is: "Not many wise men after the flesh, not many mighty, not many noble, are called." There are no chief seats in God's synagogue; there are no first places in the Kingdom of Christ, except as they may come to those who drink deepest of His cup of suffering, and pass through His baptism of agony for God and men.—Ex.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE

THURSDAY DECEMBER 30, 1897

OUR DEAD.

THE REV. W. H. WILLIAMS.

Within the short space of one week three prominent and honored Baptist ministers in Kentucky passed to their reward. We last week chronicled the death of the Rev. W. H. Williams at Elizabethtown. The funeral at Gilead church was, perhaps, the largest ever known there, and it was deeply solemn. Pastor Hagas preached the sermon, while visiting brethren paid tributes to the beloved dead. Bro. Williams exerted a powerful and a beneficent influence, and was a man of great usefulness. He was quiet and unassuming but was a man of great strength of mind, heart and character. He loved the truth. He was consecrated to the cause of Christ. His life was a beatitude and a doxology, and his greatness was confessed in the people's tears. He passed away at the very height of his usefulness, at the age of sixty-four, as reported to us, though it did not seem to us he could have been so old as that. Having spoken of him last week, we need say no more now.

"His life all wrought of generous acts, mild words and gentle ways; His heart wide open to all kindly thoughts, His hand so quick to give, his tongue to praise."

J. H. SPENCER, D.D.

After long years of patient suffering the end came to Dr. Spencer on Tuesday night of last week. He had long been a leading figure among us, and his influence increased with his physical infirmities. From a boy in Allen county, where he was born in 1826, he was thoughtful, and his mind grew clearer and stronger through his whole life. Never did he think more clearly and vigorously than within a few days of his death. He studied at Bethel College, to which he afterwards gave \$4,000. He was pastor in Henderson, and afterwards missionary of Bay's Fork, Nelson and Long Run Associations and of the General Association. His evangelistic labors were greatly blessed. In one year he preached 578 sermons, and probably 5,000 persons in all professed faith under his preaching. When rheumatism laid him aside from such active labor, he wrought with his pen. His magnum opus is his great History of the Baptists of Kentucky, and by that he will be chiefly remembered. He had previously written the Life of Thomas J. Fisher. His articles in the papers were eagerly sought and widely read. He was master of a style of rare clearness and vigor. There was never any doubt as to his meaning. He loved the truth with his whole heart, and felt himself set for its defense and maintenance. Some times in his strong defense of what he believed to be true, he alienated brethren, and this was a grief to him. He never sought to alienate, but only to be faithful to the truth. He had the courage of his convictions and what is far rarer, he had the courage to have convictions. His opinion was highly valued far and near. Questions from all parts of the land were sent to him for answer by those desiring light on questions of duty and doctrine. His brethren relied upon him and trusted him as few men have ever been trusted, and now they will miss him so sorely. He has been

through his long life closely identified with Kentucky Baptists, never having lived out of the state. During his long period of confinement he delighted in seeing his friends, and was always bright and cheerful despite his sufferings. His most intimate associate, the Rev. W. E. Powers, visited him regularly, and on the last visit by appointment they talked about Heaven. Dr. Harvey and the writer went up to Eminence Thursday morning, and took part in the exercises in the Baptist church there. The body was brought to Louisville and carried to Beesland, where the Rev. W. E. Powers preached the funeral sermon from the text, "For me to live is Christ, and to die is gain." The Rev. J. S. Gatton conducted the exercises both at Eminence and at Beesland. It is hard to realize that Dr. Spencer is dead.

"Doomed to great suffering for many years, Amidst your brethren's grief and pain, alone Cheerful and bright, you smiled to soothe their tears; And in their agonies forgot your own. Go, valiant spirit! and among the blest, From grief and pain, eternal is thy rest."

W. M. PRATT, D.D.

On Thursday morning Dr. W. M. Pratt died here in Louisville. Had he lived three weeks longer he would have been 81 years of age. Think what has happened in those years! Dr. Pratt was a native of Madison county, N. Y., and graduated at Hamilton, N. Y., in the class of 1839, to which class the father of the writer belonged. And now the last of that famous class has passed away.

Soon after graduation Dr. Pratt removed to Indiana, and part of the time he did pioneer missionary work along the Wabash, and part of the time he taught a young ladies' school in Crawfordsville. In 1845 he settled in Lexington, Ky., as pastor of the First church, which position he held for seven years, after which he became Corresponding Secretary of the General Association. For two years he was pastor in New Albany, Ind. Then he settled in Louisville, engaging in the book business with Deacon M. W. Sherrill, who was 88 years old last week. During that time Dr. Pratt supplied at intervals both Walnut-street and Broadway churches, and was active in general denominational work. His last city pastorate was in Shelbyville, after which he went back to Lexington where he lived until he came to Louisville. He took a lively interest in all denominational matters, and especially in education. He was instrumental in raising \$100,000 for Georgetown College, of whose Board of Trustees he was President, and to which he was a liberal contributor. He was also a trustee of the Theological Seminary, and in everything he showed himself a great friend to young ministers.

Dr. Pratt was a man of rare gifts and graces. What a strong face he had! What a great soul! We never knew such a flow of spirits in any other man, and the flow was perennial as well as abundant. Even in the last few months of his life, when his mental faculties, to a great extent, gave way, this flow of spirits remained.

He was a man of strong as well as of high character. He had decided convictions, yet was kind to those who differed with him. In the exciting times of the war, when sectional feeling was high in Kentucky, Dr. Pratt was an instance and a pronounced Union man, and yet he held the affection

of those on the other side. He was so open and frank and genial and true, that to know him was to love him. The very atmosphere about him breathed of love to God and love to man. When his faculties failed so that he could not remember the members of his family, he never forgot to call for the Bible and to hold family prayers.

Williams, Spencer and Pratt are gone, and in quick succession. They were strong and useful men. Different, yet each of them thoroughly natural. They never "posed" or struck attitudes or did anything for show. They were self-made men, and yet without egotism and vanity. They scorned all shams and pretense. They were genuine all the way through. Sadly they will be missed.

"And we, too, are long shall pass From the sorrows and the fears, From the anguish and the tears, From the desolate distress Of this world's great loneliness, From its withering and its blight, From the shadows of its light, Into God's pure sunshine bright."

By the genius of Deacon Theodore Spelden, the Walnut-street Sunday-school had a unique Christmas celebration last Friday night. The main audience-room of the church was filled with enthusiastic children and equally enthusiastic grown folk. The Hon. J. H. Weller, the Superintendent, conducted the exercises. After singing and prayer, the sweet voices of two little girls (Misses Humes) arrayed like street waifs, were heard coming up the aisle, singing with distinct annotation, the Waifs of the City. They walked to and fro singing with great expression. At the close of their song Superintendent Weller gave them a hearty welcome, which was ratified by a most enthusiastic vote of those present.

Deacon Spelden then announced that Santa Claus was due, but somehow he had been delayed. Search was instituted for him in the tent, behind the curtains, everywhere, but in vain. A telephone was on the platform, so the Klondyke connection to learn why Santa Claus did not come to the five hundred children waiting for him. Answer came that he had left Klondyke for Walnut-street Sunday-school two weeks previous. Let the remainder should give out on so long a journey, he was sent by express to be delivered on time without fail. This was a new way for Santa Claus to travel, but this is an age of progress. The children listened with intense interest.

After a brief pause Mr. Robert Moses announced at the door that a big box had arrived by express. Instantly the children all sprang to their feet and looked toward the door in eager expectancy. Six men brought the box up the aisle and put it on the platform. Hatchets and screwdrivers were brought into requisition, the box was opened and out sprang Santa Claus (Mr. J. Henry Burnett) with his snowy locks, his long white beard, his bright-colored garb hung thick with toys. This was the climax, and the children fairly went wild. Santa Claus gave an interesting account of his trip, told how small the Sunday-schools in Klondyke were compared with this one, congratulated the children, and proceeded to distribute his gifts, in which Messrs. H. A. Vaughan, Robert Moses, J. H. Baldwin, Caldwell Norton, W. L. McCarthy, E. A. Converse, T. T. Tyler and others assisted.

Santa Claus got back into his box, and the express company was telephoned to come and ship the box to Nashville, where other Sunday-schools were in waiting. After singing and announcements

for the new year, the happy assembly was dismissed, the general verdict being that this was the most enjoyable celebration the school ever had.

THE Baptist and Reflector takes issue with us in regard to Saul of Tarsus. We said of his praying in the house of Judas in Damascus before Ananias went to see him: "Here also is an instance where a sinner prayed acceptably." We could easily vindicate the use of that language by citing the Apostle's (long afterward) calling himself the chief of sinners. But the point our contemporary raises is whether Saul was not converted before he prayed in Damascus. The Baptist and Reflector says:

Was Saul of Tarsus a sinner at this time, in the sense that he was unconverted? We believe that he was converted when he was stricken down before Damascus, and when in response to the Saviour's remark, "I am Jesus whom thou persecutest," he said humbly: "What shall I do, Lord?" We believe that expression indicated a converted heart.

We never heard that language of Christ called a "remark" before, but we raise no question on that. Perhaps we will never know until we ask him in glory just when Paul was converted, i. e., regenerated. The impression, however, we get from the three narratives of the event given in Acts, is that he was under conviction between the vision and the visit of Ananias, and at that visit he was converted.

But there is another point not to be passed by. We would utter it, however in a whisper: Dear Bro. Folk—We have a theory which would be upset by admitting that Paul was converted before he entered Damascus; and how can you expect us to make an admission which would upset our theory? In these days theories are "scientific," while facts are commonplace; and while facts are allowed to interfere with theories! Think of this. Did not that philosopher show a truly "scientific" spirit who, when told that the facts contradicted his theory, replied in triumph, "So much the worse for the facts!" Do not mention this, please.

Quite a stir has been made in the secular papers as to which young lady should have the honor of breaking a bottle of whiskey against the new U. S. battleship Kentucky. The ceremony is called "christening." The ceremony strikes us as useless and meaningless at the best. It came to light that the Secretary of the Navy under the last administration expressed to a young lady whom he greatly admired, a desire that she should officiate at the "christening." His successor, however, did not feel bound to have this young lady render the service, and made his own selection. The first young lady felt aggrieved, very naturally, and the last one hesitated to accept the appointment.

Suppose the custom of "christening" ships be given up. It is absurd in itself. The name Kentucky had already been given to the ship in question, and it is absurd to give it a "christening" when it is launched. Infants are said to be "christened" when they are sprinkled by a priest, and so the word "christen" has come to have an ecclesiastical meaning. To "christen" a ship, therefore, is to perform upon it a sort of religious ceremony. Now since the ship is not a conscious being any religious rite administered to it is absurd to the last degree. And, besides, a great many of our American people are conscientiously opposed to the whole "christening" business. Let the custom be dropped.

Editorial Varieties.

We ought to have sin with an intensity equal to that of the hatred a modern heretic feels toward a "heresy hunter."

It is stated that the popularity of Ruskin's writings is increasing in England. This speaks well for England.

The Chicago Standard is still explaining about the recent Baptist (?) Congress. It calls for a good deal of explanation.

Dr. Samuel Johnson said: "It has long been observed that men do not suppose faults which they do not commit." A rogue believes everybody to be dishonest.

The Rev. Calvin A. Hare, pastor of the College-street Baptist church, Indianapolis, has been, reaching vigorously against the theatre, and he has triumphantly refused the replies that have been made to him. One of these replies, strange to say, was from a preacher.

"We pity the ignorance of every man who believes there was no infant baptism in apostolic times."—Christian Observer. Our contemporary pities the ignorance of the greatest scholars of its own denomination. They can find no instance of infant baptism in apostolic times, and we will give the Observer handsome chromo for every instance it can find.

The Baptist Book Concern has secured the plates of "The Little Baptist," by J. M. Lathrop, and "Three Reasons Why I am a Baptist," by J. M. Pendleton. Dr. Lathrop has secured the sale of some twenty-five thousand copies of "Little Baptist" in Texas; and as for Dr. Pendleton's "Three Reasons," everybody knows about that.

Dr. Henry Cowan, of the University of Aberdeen, Scotland, (Presbyterian) says in his Landmarks of Church History, pp. 18 and 19: "Soon after the close of the sixteenth century the earlier part of church worship became separated, by a brief interval, from the Lord's Supper, as which only those baptized and in full communion might be present." Here is good testimony to "close communion."

The Rev. Frank C. Johnson, of Ft. Meade, Fla., died recently. He was a man of remarkable gifts. He was a missionary to China and learned the Chinese language in an astonishingly short time. He was at times remarkably eloquent, and always very peculiar. Many interesting stories are told about him. He was the son of Dr. Wm. B. Johnson, of South Carolina, the first President of the Southern Baptist Convention.

Dr. J. A. Kirtley has been visiting relatives and friends in Missouri. He writes that his brother in Lexington, Mo., now 88 years of age, was born a Baptist 75 years ago. We gladly add him to the list of old Baptists, who we would highly honor. As a T. Kirtley was baptized at Bullittsburg early in 1822. Mr. G. P. Kirtley, son of Dr. J. A. Kirtley, was married in Liberty, Mo., last week, and brought his bride to Petersburg, Ky., to a family reunion, the first in twenty years.

Bro. R. A. Moore, of Ooliticville, Tenn., renewing his subscription, orders one of our No. 3 Bibles, on account of the large print. He has ordered a Bible along with his subscription every year for three years past, and has given them to Sunday-school teachers. There can be no more appropriate gift than one of these Bibles. Bro. Moore sets a good example. He closes his letter with: "Best respects to Mr. H. Kirtley, and to all the brethren, and thank you from it, though I am in my 80th year." May his life long be spared.

Dr. Evans, who made a fortune practicing dentistry in Paris, died recently, leaving a large sum to found an institution in Philadelphia. The paper says his "relatives are dissatisfied" and that they will try to break his will. That is a habit relatives have—being dissatisfied on account of the property not left to them. And it is generally true that where there is a will there is a way to break it." So give your money while you are alive and can see the good it does, instead of giving your relatives an opportunity to be dissatisfied with your will and try to break it.

One of the unfortunate things about differences of opinion is that they serve to alienate brethren. To be sure, brethren ought to be able to differ in matters of opinion, and not allow differences of views to work alienation. But the average brother is not equal to that. Yet brethren must maintain what they believe to be the truth, and if others are alienated, that is to be regretted. Things needlessly irritating should be avoided. Prof. Austin Phelps, having alienated some of his brethren, who he had highly esteemed, wrote to a friend: "I rejoice that there is a world where good men cannot distrust each other."

No; the Western Recorder does not want syndicated articles. Some papers make a great parade of the articles they will publish during the next year, but generally they are syndicate articles. We have published in the last year articles by many of the brightest and best men on both sides of the ocean, and we propose to do the same next year. We have made it a matter of principle not to make anything out of our readers—that is to say, we always spend on the paper all the money received from our subscribers. We have not spent much and expense in serving our readers. We do not believe anything is too good for them. We highly appreciate the help of our friends in extending our circulation. We hope all who believe in the principles for which the Recorder has stood for over three score years will send us their names and these principles by extending our circulation.

FAMILY CIRCLE.

SINGING IN THE RAIN.

By MARGARET E. SANGSTER.

Dear my happy little bird Singing through the rain— Singing while the storm showers Dash against the pane. "Blue sky somewhere," carols he From his feverish heart. Though the clouds are gathering thick, And the still winds start Sing thy sweetest, merry bird, Comforter of mine! Bringing in thy little way, Step from love divine. Thou hast given me the cleasp Of a golden chain Let from heaven into my hand 'Through the clouds and rain

Therefore, with undaunted front, Trusting in my king, Shall I face whatever foe In the path may bring. He'll hear a note of cheer In the brave refrain Of my merry little bird, Singing in the rain.

CONNIE CUSTER'S HAIR TONIC.

By EMMA M. WISE.

"Her hair is falling out by the basketful," said Mrs. Washburn, with a comprehensive sweep of her hands to indicate the extent of the loss. "It's too bad," said Miss Willow. Such pretty hair as she had too. "Yes," assented Mrs. Porter, "but she won't have it much longer. She'd better make the most of it while she has got it. In my opinion, she was too vain. Still, I'm sorry. Why, it's actually a sight the way it's falling. I was up to her house yesterday mornin' when she was combing it, an' ever time she pulled the comb through it came out to beat anything I ever saw. Not a dozen strands, mind you, or two dozen, or even three, but great bunches of it just as if there wasn't no roots there at all. Mis' Silcott 'lows she'll be bald-headed 'fore long, 'cause she don't do anything to stop it."

"Has she tried sage tea?" asked Mrs. Washburn. "Yes," glycerine, an' equal parts of alcohol an' castor oil, and every thing else anybody could recommend. She'd had two or three lines of patent hair tonic, too, but nothing seemed to do any good."

"It's too bad!" the women sighed again, in chorus. Connie Custer sighed too. She had been leaning against the well-oiled joint outside the dining-room window listening to the conversation with indifference at first, but when Mrs. Silcott's name was mentioned she straightened up and inclined her head forward that not a word might be lost. The woman had stopped asking for a few minutes, but she sigh over the misfortune of Mrs. Silcott was the signal for another attack on the missionary quilt, and soon their shining needles were flying in and out of the blue and white squares of patchwork with exceeding rapidity, while their thoughts were turned upon a new subject of equal ease to them.

But Connie Custer's memory was more retentive. She lingered near the well a little longer, then perceiving that the busy quilters were not likely to revert to that topic again, she started across the table toward her own sewing, her mind intent on the startling news of Mrs. Silcott's scalp trouble. At supper time she was still thinking of it, and in the fulness of her heart she spoke about it to her father.

"Mis' Silcott's hair all fallin' out," she said, abruptly, as she handed him his second cup of coffee. "Ain't it shame?" "What's that to you?" returned Mr. Custer, grumly. "It don't matter to us if Mis' Silcott's 's bald as a guidepost. Mis' Silcott ain't nothin' to us, an' ain't Mis' Silcott's business, nor nobody else, for that matter," he added bitterly. He touched a responsive chord in the child's own heart at that, and she sank back limply in her chair and finished her supper in silence.

But although Connie refrained from further allusion to Mrs. Silcott's trouble, she did not forget it. Connie did not know Mrs. Silcott; that is, she had never spoken to her, but she had often seen her, and if there was any one thing she admired above all else in the world it was that lady's hair, so long it was, and thick and glossy and abundant. She had seen the great braids wound coronet-wise round the shapely head; she had seen the beautiful silky tresses piled high in some fluffy style which was particularly becoming; and again, she had seen that lady's hair, so long it was, and thick and glossy and abundant. She had seen the great braids wound coronet-wise round the shapely head; she had seen the beautiful silky tresses piled high in some fluffy style which was particularly becoming; and again, she had seen that lady's hair, so long it was, and thick and glossy and abundant. She had seen the great braids wound coronet-wise round the shapely head; she had seen the beautiful silky tresses piled high in some fluffy style which was particularly becoming; and again, she had seen that lady's hair, so long it was, and thick and glossy and abundant.

its style of dress or address, it always appeared to Connie to be nothing short of a strip of celestial brightness which had no counterpart this side of heaven, and it hurt her to the quick to know that the identical hair was falling out by the basketful, and that Mrs. Silcott would be bald-headed in "less than two weeks."

At 9 o'clock the next morning Mrs. Silcott stood at the east window of her kitchen making rhubarb pie. Presently she was startled by a rustling, rattling noise in the honey-suckle arbor beyond the walk, and an instant later a child's tanned, frocked, plucked face appeared at the open window and a shrill voice cried out:

"Mis' Silcott, is your hair a-fallin' out?" Mrs. Silcott was a very nervous woman, and it took her a minute or more to recover from the shock of the sudden apparition.

"Land, you see, child," she replied at length, faintly. "Who are you? How did you get out about here?" "I'm Connie Custer," said Connie. "I stopped at Mis' Washburn's well yesterday to get a drink and heard the women at the missionary meetin' talkin' about it. They said you don't seem to be able to do anything for it. I come to tell you how sorry I am and to bring you a tonic that might do you some good." Mrs. Silcott laid down her rolling pin and covered up the sugar bowl. "You're very kind, child, I'm sure," she said, doubtfully, "but I don't think your tonic will do my hair any good. It's dead, the doctor says, and has got to come out. I've already tried everything under the shining sun. Where did you get your stuff? Come in, won't you?"

Connie went around to the back door and slipped stealthily into the kitchen. "I'm most afraid to take every man's preparation people recommend unless I know something about it," pursued Mrs. Silcott. "I might strike something poison, you know."

"Oh, this is all right," said Connie, briskly. "Have you tried it yourself?" asked Mrs. Silcott.

Connie glanced deprecatingly into the mirror on the opposite wall. Her own locks were scant and ragged and sandy color, but she certainly were not a "nearly effective advertisement for a hair tonic."

"Oh, dear, no," she cried, "Pap has. His hair was just a-fallin' out like any thing a few months ago. One day he saw a man in town who was sellin' out a chest full of patent medicine. In the lot was two bottles of hair tonic. Pap bought 'em and used 'em for a quarter, and for he had used 'em two weeks you might comb an' brush his head all day an' not a single strand of hair would fall out. We've got some left, an' I thought I'd bring it to you. It can't hurt you."

With that reassuring declaration Connie unwrapped the package she had been carrying under her arm and revealed a large, half-gallon glass bottle filled with some colorless, transparent fluid. The cork was pushed in tightly, but with the united efforts of Mrs. Silcott and the little girl it was finally extruded, and Mrs. Silcott began to examine the tonic.

"There isn't any smell to it," she said. "No," replied Connie, "there wasn't when Pap used it, either."

"It looks like water," said Mrs. Silcott. "Yes, I know," said Connie, "but it ain't, though."

"You're sure this is what your father used?" queried Mrs. Silcott, anxiously.

"Oh yes," quite sure. "Don't you see what it says on the label. 'Hair Tonic. Apply As Directed.' That means take a little in your hands and rub it into the scalp thoroughly. I wish you'd try it, Mis' Silcott. I'd comb your hair, but there's anything else on earth I wouldn't mind wearin' a wig myself the rest of my born days, but it makes my heart ache to think of your b-b-beautiful h-h-air."

Connie's eyes filled with tears, her voice choked and she bolted abruptly into the kitchen. Mrs. Silcott stood with the large bottle of hair tonic clasped tightly in both hands and stared after her for a minute in mute astonishment. Connie was half way to the gate before she regained her presence of mind. Then she hurried to the door, called back her child and said:

"Don't go yet," she said, kindly. "You're not in any particular hurry, are you? I was just making rhubarb pie. If you'll stay till they're done you may take one home with you."

Connie sat down on the edge of a chair and looked steadily round her. Now that her mission was accomplished, she was afraid to speak, and there was a distance between the two for many minutes. At last Mrs. Silcott turned round as if moved by some sudden impulse, and asked: "What's that little girl who plays the piano?" Connie's face flushed painfully. "I think I could play, ma'am, if I

had a piano to practice on. Pap can't afford to buy me one—just yet."

Mrs. Silcott looked dubiously toward the door at the farther end of the hall, then, after a moment's hesitation she made Connie follow her and led the way by the large, darkened parlor. "There," she said, throwing open the shutters and pointing to the piano in the corner, "practice now, if you like."

"Oh, but I don't play regular music," cried Connie, "I just hear things an' remember them, an' pick them out. It might bother you."

But Mrs. Silcott had gone back to the kitchen, and Connie sat down to play her beloved tunes. Connie did not know it, but here were the first fingers that touched the keys of Mrs. Silcott's piano for many a day. But Mrs. Silcott thought of it when the sweet strains of music which, although "picked out" by untrained fingers were deliciously tender and soothing, floated out to the kitchen, and she paused in her work of washing the cooking utensils and sighed plaintively. She remembered it again after Connie had gone home, and in the afternoon as well, and when evening came to accentuate the stillness and loneliness that reigned in her house she took from the white box in her writing desk a tear-stained letter and read it again and again. It had been sent from an Australian colony, and at the time of writing the young man who penned it was mortally ill.

"If I don't get well, mother," he wrote, "and I now I shall take good care of my horse and piano."

That was two years before. The horse had died soon after its youthful owner, but the piano had been religiously cared for. That is, it had been tuned and retuned every six months, but it had never been oiled; that, to Mrs. Silcott's mind, would have seemed rank sacrilege. But somehow Connie Custer had shattered more than one idol by her unceremonious visit. She had not only played the piano, but she had made an irreparable breach in Mrs. Silcott's loneliness which had commenced with the receipt of her son's letter and the subsequent Australian correspondent notifying her of his death and burial in a foreign land. Another rule that had been laid down by the late owner of the one governing the number of pies at a baking. Never before, since excluding herself from the world, had Mrs. Silcott made more than two at a time, but a third had been added that morning for Connie. Mrs. Silcott had been so generous, and, letting down her hair, began to apply the hair tonic "as directed."

"I had to do something to pay her for it," she said, as if in self-vindication.

The next day Connie came again. "How's your hair, Mis' Silcott?" she asked. "The tonic hasn't had time to get in its work yet," laughed Mrs. Silcott, "but I feel sure it's going to do some good." Then as if impelled by some irresistible force, she pulled out the hairbrush and began to brush her hair, and she said to herself, "I had to do something to pay her for it," she said, as if in self-vindication.

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however, but hers has been a strange, childhood, and she is powerless to control circumstances. Although she is but eleven years of age, she washes, irons, cooks, milks and even helps her father in the field. With all her labor she could not take even a day's rest, she could call her own—in fact, it seems that the harder the Custers work the less they have to show for it. Her clothes are mere sacks which she has put together in some haphazard fashion. Her wash tub is here and bulge out here, and some place else, and altogether, she presents a most incongruous appearance. For that reason she has been dubbed the "raggedy girl" of the neighborhood, and the other children refuse to be seen with her. If she goes to school, Sunday-school or church she goes alone. There is never a young companion willing to invite her to partake of the simple pleasures of the village.

"Before I knew her I often heard Custer's girl spoken of as a regular tartar, with a mean, contemptible disposition, but during our friendship of the past month I have learned that she is loving, tender-hearted and faithful, and that all seeming rudeness has been born of the keen suffering she has experienced from constant ailments. It is a case of the worm showing fight at last, you know. The girl is a born musician. She has never had a lesson, but she takes up tunes and plays them by ear, divinely. She used to go to different families and beg the music parlor for a regular piano, but that precious privilege was finally denied her on the ground that she would thump the instrument out of tune. I cannot condemn myself too severely for having let her alone so long, as this meeting of the missionary society I am going to suggest that instead of making a quilt for the heathen we make some decent clothes for Connie Custer. More of her anon. Don't forget to use the hair tonic."

"Affectionately,"

"HARRIET SILCOTT."

Mrs. Silcott carried out the plan proposed in her letter. She attended the September missionary meeting for the first time in many months, and warmly espoused the cause of Connie Custer. But Connie did not form the sole topic of conversation at the meeting. It was the grievance of their own which demanded airing.

"My hair has taken to fallin' out awfully," said Mrs. Washburn. "I don't know what on earth I'm ever goin' to do for it."

"So's mine," said Miss Willow.

"An' mine," said Mrs. Porter.

Upon comparing notes it was found that a regular epidemic of scalp disease had struck the neighborhood. They were unable to account for it. Some attributed it to the drought; some to the long fire season of the previous spring, and others to some destructive element of the soil which was assimilated through the vegetable produce. But whatever the cause, the effect was painfully apparent, and it was plain that some remedy must be secured forthwith, or the outbreak would be lamentable, indeed. Mrs. Silcott listened to the complaint for a time in smiling silence, then she told them about Connie's hair tonic.

"I have about a half a bottle full left," she said, and when Connie called for her packet tomorrow she send her around peddling it out. If you're real saving you may get some good out of it. It is so powerful that you need put a very little on at a time."

The following afternoon Mrs. Silcott sent the small vial with the remainder of her tonic, and she said to herself, "I had to do something to pay her for it," she said, as if in self-vindication.

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Talking it Over.

When a party of middle aged women get together alone, a common theme of conversation is their physical ailments. It would be better if these subjects were among women to be less suffering among women in middle life.

Good health is the best endowment that a human being can have. Good general health among women is largely dependent upon good local health in a womanly way. Through ignorance and neglect it has become such an easy matter to place a woman to women took place twenty years earlier in life. If a little of the prudence of modern society were banished, so that young women talked these subjects over among themselves, there would be less suffering among women in middle life.

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man, did you say hair tonic?" stammered Mr. Custer, in bewilderment.

"Yes," she returned. "That that you got of the peddler. Connie gave me some and it cured my hair from falling out in a little while."

"That was on the shelf in the closet, you know, Pap," interposed Connie.

Mr. Custer looked round on the assembled company for a moment, then broke out into uncontrollable peals of laughter.

"That," he gasped, at length. "That was—water."

"Water!" shrieked Connie.

"Water!" cried the women in unison.

"Yes," said he. "Why, I thought you knowed that, Connie. That stuff I bought was no earthly good, an' I poured it out an' filled the bottles with water so they'd be clean. I forgot all about 'em after that. An' you thought that was hair tonic!"

"But it helped your hair, Pap," said Connie.

"Oh, no, it didn't," he said, "it just stopped fallin' out of its own accord."

There was a short silence, then Mrs. Silcott leaned forward and drew Connie's taffy-colored hair against her own beautiful auburn hair.

"I've got it, my dear," she said. "You were our hair tonic. You got us interested in you, and drew our thoughts away from lonesomeness and selfishness and petty cares. In that way our minds were eased, and the reason mine never come in is the first place," said Connie, patting her thin braids. Mr. Custer began to laugh again.

"Water, pure water, for a hair tonic," he said, "beats all creation." And it surely did.—Interior.

TEACHING POLITENESS.

A mother noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother accidentally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked, in a tone of interrogation.

"No," says the boy. "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had given her pupils lessons in good breeding.

"What," then, the mother asked, finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite." We feel just as polite as anything."

That was all he could tell about it, and his mother began to see through the mystery.—Educational News.

JUST KEEP STILL.

Robbie has very little trouble with his playmates; most of them like him, and he seems to get on very well with them. Some one asked him one day, "Robbie, how is it that you never get into any scrapes? All the other boys do."

"Oh! it is my plan not to talk back," answered Robbie. "When a boy says a hard thing to me I just keep still."

There is a great deal of wisdom in this way of doing things; and many people whose lives are vexed and tormented and troubled, would save themselves no end of sorrow if they would just keep still. When a man has said his say, and there is no answer to it, that's the end of it; but if you answer back, then you necessarily know what will be the result. It is not the first word that makes a quarrel—it is the answer. It is not the first blow that makes a fight; it is the second. Let us learn to keep still and "be not overcome with evil, but overcome evil with good;" and we may be sure that God will bless us if we will follow the example of him who when he was reviled, reviled not again, and when he suffered, threatened not.—Selected.

LIFE is the time for doing. The world is a great workshop in which there is no room for drones. God himself worketh as the great Master Builder. All creatures fulfil their useful functions, from the angel that hymns God's praises to the grub that buries a corpse. There is plenty to do for every one, so long as he will not doubt to be directed, prodigals to be won back, sinners to be sought. "What doest thou here?" Up, Christians, leave your caves, and do! Do not be in order to be saved; but, being saved, do!—F. B. Meyer.

NO MAN can be homeless who has this home. No man can be alone while he knows that God is with him; and the reason why so many people are homeless in this world is that they are without God. Restless and unhappy, they hurry from place to place. Dissatisfied with the country, disgusted with the city, displeased with their work, dissatisfied with their wages, unwilling to be alone, uneasy, murmuring and complaining, they wander from sea to sea and from shore to shore, never at rest, never at peace, and never at home. How calmly confident are those who walk through this world directed by God's guiding hand, who find contentment in poverty, company in solitude, peace in the midst of turmoil, rest in all weariness, friendship when surrounded by foes, and salvation in every hour of danger and distress.—The Christian.

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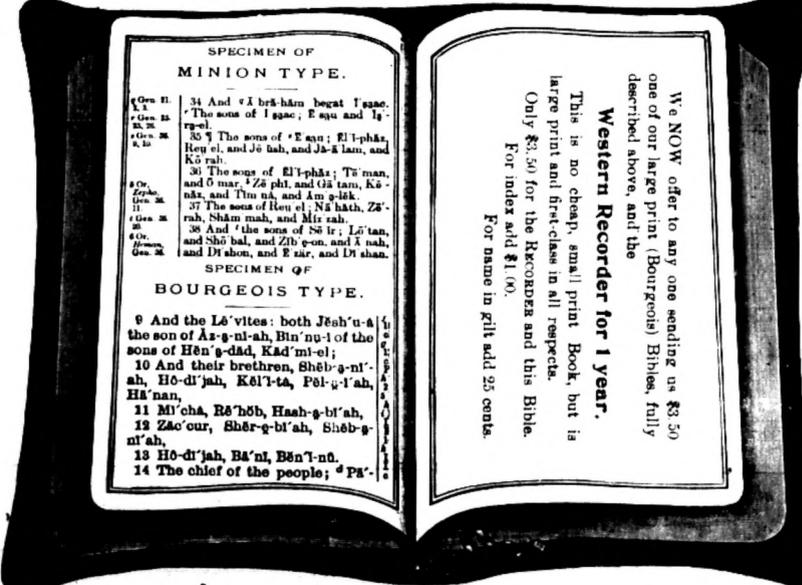
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SPECIMEN OF MINION TYPE.

34 And x J brk-hm begat f gane.
35 The sons of f gane, f e qn and l y.
36 The sons of f e qn, f e qn and l y.
37 The sons of l y, f e qn and l y.
38 The sons of f e qn, f e qn and l y.
39 The sons of l y, f e qn and l y.
40 The sons of f e qn, f e qn and l y.
41 The sons of l y, f e qn and l y.
42 The sons of f e qn, f e qn and l y.
43 The sons of l y, f e qn and l y.
44 The sons of f e qn, f e qn and l y.
45 The sons of l y, f e qn and l y.

SPECIMEN OF BOURGEOIS TYPE.

9 And the Le'vites: both Jehu'ah the son of Az-g-nah, Bin'ni of the son of Hen's-dad, Kad'm-el, 10 And their brethren, Sheb-g-n'ah, Ho-d'i'jah, Keli'ta, Pal-g'ah, Ha'nan, 11 Mi'cha, Esh'eb, Haah-g-b'ah, 12 Zao'ur, Sheb-g-b'ah, Sheb-g-n'ah, 13 Ho-d'i'jah, Ba'ni, Ben't-ni. 14 The chief of the people; d'Pa-

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SPIRITUAL GROWTH.

BY J. BELL.

Growth is characteristic of life. Where there is no life there can be no growth. A state of grace is a state of life. What is regeneration or salvation but the throbbing of divine life in the human soul? The true Christian is one who has been born anew, and who by virtue of a new birth has entered into a new life. Christ said: "I came that they may have life, and may have it abundantly." Sinners are not capable of spiritual growth; they are dead, dead through trespasses and sins, and cannot exercise spiritual functions. It is not that these functions are merely inactive, but that sinners are devoid of energy to bring spiritual functions into activity. A man asleep has functions at rest, inactive, but it is as natural for him to awake as to go to sleep, and in the act of awaking he brings into exercise the energy by which the functions of his being are called into activity. But a dead man awakes not, and the functions are in constant rest. And the sinner being dead is devoid of spiritual energy. It is only as man is drawn into saving contact with the Christ that he becomes capable of exercising the activities and realizing the experiences of spiritual life; and it is only as he has received from Christ this life in some measure that there can be spiritual growth or development.

The figures used in God's Word to represent the course of man's spiritual life are such as imply action and progress.

To you, Christians, life is a pilgrimage, and as the devout pilgrim leaves milestone after milestone in the rear and proceeds to the sacred throne, so must you leave stage after stage behind you and hasten on until you scale the Mount of God and bow before the great white throne. "The path of the righteous is as the shining light, that shineth more and more unto the perfect day." To the Christian life is a warfare, a hand-to-hand struggle with the powers of evil, and he must not cease to fight until he can say as did Paul when about to begin his march to the place of execution, "I have fought the good fight, I have finished my course, I have kept the faith." To the Christian life is a race, and he must "press on toward the goal unto the prize of the high calling of God in Christ Jesus." To be progressing toward heaven is a sure sign of spiritual life.

By another class of figures the growth or development of the spiritual life is most beautifully set forth. David says: "The righteous shall flourish like the palm tree. He shall grow like a cedar in Lebanon."

In regard to our subject we will observe:

I. The elements of spiritual growth.

The consideration of these elements should lead us to a proper understanding as to what constitutes spiritual growth. Spiritual growth is not a mere breaking off from bad habits, it is not simply the mending of our ways, though these reforms are good as far as they go. It is a good thing to prune the tree, but it is a useless thing to be cutting off the withering branches when we need to dig and enrich the soil about the root.

This precept by Peter is to be commended to all who are spiritually weak; to follow it is to acquire wholeness, soundness of spiritual life, and to develop the highest and best that is in us. True, he mentions only two elements of growth, but then they are so comprehensive as to include all others, so that

in seeking to expand in those regards there is no reason to fear that we may shrink into stunted proportions in any other regard. Observe the two elements of growth that Peter here names: 1. Grace.

"Grow in the grace of our Lord and Saviour Jesus Christ."

What is meant by growing in grace? It is necessary to make this inquiry, for the word grace in Scripture has not only various shades of meaning, but seems to have significations that are widely different. Its fundamental meaning is evidently the favor or love of God. At other times it clearly means the gifts that come to us through the divine favor, especially that supreme gift of his love, the Gospel of Christ. Paul must have meant this when he wrote: "We entreat also that ye receive not the grace of God in vain."

In other passages it seems to mean the sum total of goodness, every kind of virtue, every form of piety, every aspect of holiness. This is what Peter means when he says, "grow in grace." In winding up his beautiful letter to the Philippian church Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise; think on these things." In this enumeration Paul includes every mark or quality of the Christian character. And by this word "grace" Peter means all that Paul means in that careful enumeration.

"Grow in grace, in all truth, honor, righteousness, purity, loveliness, graciousness, virtue and in all praiseworthiness.

Of a person of refinement and beautiful form, we say: "How graceful." Too often we forget that there is an inner spiritual character that may be so complete, beautiful, graceful and symmetrical as to win the admiration of God and man.

An how important it is to grow in grace! Is it a matter of supreme importance with us? Oh, how men strive to grow in the abundance of their wealth, or in the extent of their fame, and yet, are perfectly indifferent in regard to the soundness and depth of their piety!

HISTORY OF KENTUCKY BAPTISTS,

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A WOMAN who attended services at the church of Timothy East was urged to become a Christian. Her answer to all who tried to persuade her was: "Oh, I shall only want five minutes when I come to die, to cry for mercy, and I have no doubt but God Almighty will give it to me." One day as Mr. East was walking down the street a young woman ran up to him, crying excitedly: "Oh, Mr. East! do come to my mother, sir; come this minute, sir; she is dying! she is dying!" He hurried to the house. The woman turned her glass eyes toward him, cried out and expired. "Behold, now is the accepted time; behold now is the day of salvation."

DR. WILLIAMS' DEATH.

Our association is in great grief over the death of one of her most pious and efficient ministers, Bro. William Henry Williams. He died at his home in Elizabethtown on last Friday night. His funeral took place to-day at Gilead church, of which he has been pastor for the last three years.

After singing, Bro. J. M. Bruce read some comforting passages of Scripture which called upon us to bless the Lord. Bro. Bruce said he could bless the Lord for such a life, filled with so many good deeds and so many words of comfort as that of Bro. Williams'.

The congregation sang "Asleep in Jesus," after which Bro. Phillip Jenkins led in prayer. Bro. Jenkins prayed that God's benedictions might rest upon the bereaved wife, children and church.

Bro. Hogan announced that Bro. R. C. Kimble, the writer, and Bro. Gwynn would address the audience in short talks.

Accordingly Bro. Kimble said that he offered no apology for the feelings he manifested. He then very touchingly referred to the life and work of Bro. Williams. Referring to the words, "Our Pastor," on one of the designs, said that, doubtless, many redeemed Spirits, whom he had been instrumental in leading to the Saviour had already welcomed "Our Pastor" into that better land.

The writer then spoke of Bro. Williams' great faith in the guidance of God into pastorates and in all his life.

Bro. Gwynn spoke of his strict honesty in all his business transactions, how that now his companion is bereft of his presence, and how, not only she, his sons and daughters, would miss him, but how the church and Lynnland are deprived of a worthy friend.

Bro. Hogan preached the funeral sermon. Bro. Hogan is always so kind and sympathetic on occasions of this kind, and so brought us to tears as he spoke of the "mercy of God." He also told us of how our brother longed for the salvation of the lost; how that, when in meetings together, he has awakened from sleep and found him praying for sinners. His suffering, which was very intense during his last illness, the speaker thought, was not so great as his anxiety for the lost.

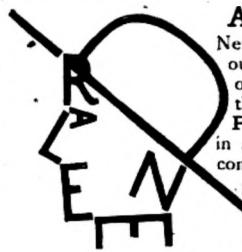
The remains were interred in Gilead cemetery, where his body awaits the resurrection morn.

T. J. DUVAL.

Vine Grove, Dec. 19.

THE seed of patriotism had certainly been planted in the heart of a little seven-year-old Washington lad who strolled along the broad avenue of the capital on the morning of "Inauguration Day." He was not very well dressed, but he had good manners. A lady, noticing that the boy carried his hat in his hand, said to him: "Your head is damp with perspiration, and you'll catch cold in this breeze with your hat off." The little fellow hesitated a minute and then said: "Well, I have been sneezing, and I guess I'll have to put my hat on. But, you see, mother taught me I must always take off my hat to the flag, and I haven't had a chance to put it on since I started from home."—EX.

THERE are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If such such man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the masoning or one of the inferior parts.—F. W. Robertson.



A-head of Pearline?

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Send it Back Peddlers and such unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, he

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FROM CHINA.

DEAR RECORDER - The Methodists believe in the doctrine of probation, and practice it in China in the reception of their members. Not long since, near Tainan, where they have some work, though no foreigner is there, I was talking with a man who, about six months ago, was received on probation. During our conversation he told me of a conversation that took place with a native pastor and the general superintendent of their work in Northern Shantung province, but resides at Peking. I will give the conversation as nearly as I can as he reported it to me. He said the foreigner asked the question: Q.—"How many members have you here? A.—About two hundred. Q.—How many attend services on an average? A.—About one hundred. Q.—How many really in their hearts believe the doctrine? A.—About fifty. Q.—How many do you consider really to have received salvation? A.—Very, very, few. The probationers are usually reported as members, communicants."

A few days ago I was walking down the Grand Canal at this place, Ching Cho (Jening jo), when, suddenly looking on the opposite side, I saw a man with a large basket of live fish, a bushel or more, approaching the water's edge followed by some fifteen or twenty idle men and boys. I stood a few moments to watch this proceeding. At first I supposed the man was going to cross the stream, as a small ferryboat was at hand. He did, indeed, get on the boat and was rowed a few feet from shore, where, to my utter astonishment, the man emptied the whole basket of fish into the stream. (This scene would have astonished you if you knew how loath these people are to throw away anything that can be used.) I asked a man standing by what was the meaning of this procedure. He told me that it was "fang song," losing life. I learned afterward that there is a sect of Buddhists that do not eat flesh, and that they purchase live fish, birds and animals and release them. They do this, they say to make merit. The whole idea is pharisaical, to be seen and praised of men.

If there were enough of these life-saving religionists it would mean money in the hands of the catchers. The trappers are only too willing to sell the victims that have been caught in the meshes of their nets, and if liberated they try to catch them again.

China has at last a kind of postal system connected with the imperial customs, but only a few offices have been opened, and they along the coast, but the foreigners who are at the head of the enterprise are making vigorous efforts to open offices at all the principal cities in China, and the missionaries are doing all that they can to assist these men. Last summer, while at Chin Kiang a few days, I was talking with the head of the customs there, a sturdy Englishman, about opening offices further in the interior. He said that he was doing all that he could, but that of course he met with much opposition from the local hongs, or companies. Here again the lack of patriotism is hindering an institution that they should have had before Columbus discovered America. He further said that in opening postoffices here and there that they met with very much opposition from the Catholics. He said that no mail for these priests passes through my hands. I asked him how they got their mail, if any. His reply was: "Who knows?" The mail for these priests goes to the consuls of their respective countries (the most of the priests are French), and

how they get it from the consulate no one knows. Of course it is apparent to every one why they do not want the postal system to be extensive in China. The mail system, when conducted on the right principle, is an educational institution, and the Roman priests don't want the people to be receiving literature from the outside world. Their idea is to keep them ignorant that they may become better subjects to the pope.

One of the greatest hindrances to real spiritual mission work in China is the existence of the Catholics here and there. They are spreading themselves over the whole empire. They resort to any means to get people to join them, sometimes actually paying them to do so. They will take any man who applies if he is willing to give up his idolatry and swear allegiance to Rome and accept her idolatry instead. No change of heart is required, hence the majority of those who join are made no better, but worse, for they have entered with a seed of evil in their hearts, i. e., they have joined for the leaves and fishes, for temporal benefit and positions. Desperadoes, mean and low fellows, will join them because they know the Catholics will aid them in their lawsuits if they get into trouble, and thus aid them to perpetuate their wickedness with greater efficiency.

The people, as a general thing, hate the Catholics with an everlasting hatred, and they sometimes vent their hatred on us, not being very good at drawing distinctions. Of course the Chinese hate everything that is foreign. There is one thing, however, that distinguishes us from the Catholics, and that is we do itinerate and they do not. They do most of their work in doors, and that with closed doors. This the Chinese hate, for in China there is very little privacy, and as soon as a foreigner shuts himself in too closely their suspicion is at once aroused.

Dear reader, let us pray God that the Holy Spirit may begin a work of reformation in the Catholic church and turn her influence into channels of good. May her people be led out of darkness into the light. May they look to him who is the true light.

Yours fraternally,
THOS. J. HUDSON.
Ching Kiang, China, Nov. 3.

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DR. SPENCER'S FAITH.

Rev. Dr. W. P. Harvey:

DEAR BROTHER:—On my way to Richmond I called by and saw the Rev. Dr. J. H. Spencer just before he died. I called for the purpose of cheering my old friend and saying a word of comfort, as I was informed that he could not last but a day or two. I tried to encourage him, but he encouraged me. I talked to him about dying, and also about his hopes for the future, about his faith in God, and spoke also of his trying affliction, reminding him that death simply meant in the Greek a "departure." But the Doctor said: "I am not thinking about interpretations now, Bro. Timberlake; I am simply leaning upon the old-fashioned promises of God." He assured me that death would be to him a most joyful visitor; that he was gladly awaiting the Savior's call; that he was perfectly conscious of the fact that in a few hours he would be with Christ; that all was well and the way was clear. Such faith in God as I saw in Dr. Spencer—a faith which could triumph over such affliction, an eye which could see God amidst such darkness and trial through which he was called to pass—should indeed be an inspiration to thousands of God's unrepentant children. His calm, sweet, trustful reliance upon God was a lovely exhibition of what the religion of Jesus Christ can do. And it brought to my mind very forcibly the fact that the Gospel is the only thing in this old, dark world of ours that is sufficient to sweeten life's bitterness, and soothe its dying hours. Such a faith sweeps doubt and fear and unbelief from the path of the believing child of God as the sun brushes the shadows of night from the path of day.

IVISON B. TIMBERLAKE.
Richmond, Ky., Dec. 23, 1897.

SOME would have us think that fewer eyes are looking upward in reverent gratitude than in other days. But, however this may be, I feel sure that more eyes are looking around in loving desire to help the needy than at any previous epoch. And the happiest thought of all is that these eyes are young, observant and unwearied. To endeavor along Christian lines to increase the sum of human happiness seems to me to be not only the greatest, but the most evangelical, thing in the world. To begin to do is an end of controversy. The seared body of Christ comes back to unity the moment it ceases to preach and begins to practice.—Frances E. Willard.

OBEDIENCE to God's command always brings gladness to the obeying one, for that gladness is "sown for the upright in heart." The sowing of joy is certain after the sowing, in tears maybe, of implicit obedience. The sinner rejoiced after his baptism because he was conscious of fulfilling the instructions of the Lord "He that believeth and is baptized shall be saved." He had believed and he had been baptized, so gladness is his. We should be happier if we were more obedient. What's the next thing to be done? Do it, and rejoice in the Lord who chooseth for us the lot of our inheritance.

We hope to be happy in heaven; why not now? Why parse the word heaven in the future tense? The unselfish service of Christ and of our fellow-creatures is the beginning of paradise; the more we do for him here, the more we shall have of him up yonder. Open your ear to every call of duty; open every door and window of your soul to the instreaming light and love of Jesus, and your joy shall be full.—Cuyler.

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M. S. Baughman sold to Joseph Phillips, of Lebanon, a pair of extra good aged mules for \$200.

J. M. Coffey bought of W. M. Bright 20 yearling cattle at \$30 and sold to Calvert, of Boyle, a pair of cotton mules for \$80.

D. N. Rue bought 300 hogs at \$3.50 from various parties. He sold a 30-acre field of corn at \$1.50 a barrel.—Harrodsburg Sayings.

Mitchell & Hamilton, on Plum Lick, sold 4,000 pounds of tobacco at 8 and 12 1/2 cents, averaging 11 cents.

The agricultural department estimates the wheat crop at 530,000,000 bushels.

At Carriek's sale in Scott county corn sold at \$1.30 in the shock and \$1.45 in the crib.

W. D. Watts, of Fayette Co., sold 93 head of export cattle, averaging 1,420 pounds, at 4 1/2 cents.

In Bourbon county, B. F. Bedford, Jr., bought of Mr. Thompson, of Riddies Mill, 30 head of fat cattle, averaging 1,680 pounds, at 4 1/2 cents.

Moses Kahn shipped twelve cars of export cattle from Paris last week. They averaged about 1,450 pounds, prices ranging from \$4.35 to \$4.75.

Mattingly & Spalding & Co., sold to Nelson Morris, of Chicago, 138 export cattle, averaging 1,403 pounds, at 4 1/2 cents.—Lebanon Enterprise.

Monte Fox, of Danville, bought from J. M. Forsythe, last week, for Simon Wiel, thirty-six, 1,414-pound export cattle at 4 1/2 cents.—Harrodsburg Democrat.

Ben. H. Marshall, of Mason county, had a field of twenty-three acres that yielded 2,300 bushels of corn. It was of the yellow variety.

Two Clark county hogheads of tobacco sold in Louisville the other day at \$21.50 per cwt., and two others at \$20.50, the highest price paid in any market this year.

W. T. Beck sold to A. M. Pence 160 barrels of corn in the field at \$1.50.... Wm. Gooch, of the Dix river section, has a hog which weighs 840 pounds and which he hoped to put 1,000 lbs. on before killing time.—Interior Journal.

Bill Crawford, of Blacks Ferry, Monroe county, has a hog that is twenty-two months old, is three feet high, measures nine feet from the end of his nose to the root of his tail, measures three and one half feet across his shoulders, and weighs 900 pounds.

Hogs are lower than ever known before, says the Hopkinsville Kentuckian. Several farmers sold fat hogs in this city last week for shipment to Louisville at \$2.90 and \$2.95 per hundred pounds. This is the first time hogs sold in this city for less than 3 cents a pound.

W. C. Crawford sold to D. H. Ewing & Sons, Louisville, during the month of November, forty-three cans of cream which yielded 555 pounds of butter, for which he received twenty-five cents per pound, making the total of \$138.75. This was the product of twenty cows.—Lebanon Enterprise.

The pumpkin crop is said to be a failure. In Glen's Fork section corn is mostly gathered, and the yield is very good. Cholera is playing havoc with hogs in Gray Cross neighborhood.—Spectator.

HORSE-BREEDING FOR THE FARMER.

As might have been expected, it is now beginning to be seen that there is likely to be a shortage in the supply of horses within a very few years, and breeding is again considered. The present autumn will probably find many farmers thinking about raising a colt or two, and under some circumstances this may be wise. Yet it is devoutly to be hoped that some judgment and a little common sense will be exercised, else it were far better not to undertake it at all. Too frequently it is not considered sufficiently important to use only good breeding stock. Any mare which the farmer may have, no matter what qualifications she may lack which are desirable in a horse, is considered good enough to breed from, trusting to luck and the sire to bring about satisfactory results.

Moreover, very few farmers select a sire properly. It requires a better knowledge of the fine points of a horse than the average farmer possesses to enable him so to select and mate as to secure a really good horse. Horse-breeding is a science which has puzzled men who have made it a life-long study. How then shall the common farmer who knows nothing of it, aside from the fact that he will be able to secure a foal of some kind, expect to succeed in raising horses of the best type? Not one farmer in ten knows enough about it to stand a shadow of a chance of succeeding.

There has never been a time, even during the depression in prices, when a really good horse would not bring at least a price which paid well for the time and expense of raising him. Without a doubt, there is no one who would not much rather raise this kind of horse, and aside from a few dollars at first, the cost is no more than for the veriest scrub; yet the fact is there is not one colt in fifty, taking this country through, which would ever command a fancy price—no, nor in a hundred either.

It is well nigh useless for the farmer or the man who does not make the business a specialty to invest in light harness horses. It requires a remarkably fine animal to command anything like a good price, and the chances are that one may breed ten without getting one such. The demand for light horses is not so good as for heavier ones, and although success in the latter line is not certain, and will weigh 1900 pounds, he will sell better as a general-purpose animal than a lighter one.

When we come to matched carriage teams, as everybody knows, prices are very satisfactory; yet it requires something more than merely two horses which look alike to command such prices. They must be up headed, spirited, active, fearless, and kind. They must travel well together and weigh not less than 1900 pounds each. Let any one who thinks it easy for the farmer to raise such horses look about him and see how many of the kind he can find.

I will venture to say the number will not be large. One must have the right kind of mares to begin with. Any old scrub will not answer the purpose at all. Very few farmers have mares of the type from which to breed stylish carriage teams. Perhaps the safest thing to do for the common farmer who is desirous of breeding horses is to try drafts. I have known common, good-sized farm mares to raise half Clyde colts each year (from the same sire) which would match up well and make 1400 pound horses when full grown and in good flesh. Drafts require

little training, which is one thing in their favor; are not liable to become blemished about the feet and legs, do not need to be so carefully handled as the trotting bred stock, and taking it all around are more satisfactory, unless one has a thorough knowledge of the requirements of the fancy horse market, and the ability to breed them and place them upon the market. It requires a great deal of time to fit a young horse for driving. It must be well broken, not afraid of steam or electric cars, accustomed to city sights and sounds, for no one wants an animal which is frightened at all these things.

I have known light horses raised by farmers to be sold for fancy prices, at least they would be called fancy prices nowadays, but in every case but one it was not the man who raised them who realized these, but the man who bought them of him, then sold again. The fact is the majority of farmers are not capable of fitting a carriage or driving horse for market. That is a business by itself.

Of course the great majority of horses are raised on farms by farmers, but so long as the breeding is done in the hap-hazard manner which prevailed for several years prior to the depreciation of prices it must not be expected that there will be great numbers of desirable carriage and light harness horses to be disposed of. Those who have them will not fail to sell them to good advantage.—E. R. Wood, in Country Gentleman.

PHOSPHATE FOR GRASS LANDS.

Whenever the grass seeding fails the blame is usually laid upon the weather. But that is not always correct, even in part. Grass belongs to the same botanical family as wheat, only the grain has had a greater development of its seed. All farmers understand that the wheat crop needs phosphate to be grown successfully, year after year, on the same land. To be sure, the soil is cultivated and there is a new seeding, with some manure each year, for the grain crop. Yet farmers think that grass, without reseeded and without supplies of mineral matter, will continue to grow. The result is that the grass gradually dies out and is replaced by mosses or other weeds of low organization that can live without mineral plant food. Not only is the amount of grass lessened, but its quality is also impaired by lack of the mineral. On land that has long been without phosphate cattle will not thrive, and cows which give milk will take to the eating of old bones to secure the mineral nutrition they require. People who have learned that ground bone is good to make hens lay are apt to forget that the more bulky cow has an equally wonderful operation to perform. That is to take from her grass feed the nutrition required to make milk, which is less concentrated than the egg, but contains very nearly the same kind of nutrition. When we began using mineral manures on grain we found that the second or third crops of grass seeded with the grain did not run out as they used to do. It is far better to apply the phosphate with the grain. The grass seeded with it will get the effects of the mineral fertilizing for at least two years thereafter.—American Cultivator.

PLUM PUDDING.—A cup each of ground rice, flour, chopped suet, sugar, seeded raisins and milk are mixed together thoroughly, and a tablespoonful of vinegar and tea-spoonful of soda added. The mixture is then boiled three hours and served with a lemon sauce.

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If You are Going to Move to Arkansas or Texas, write for our descriptive pamphlets (free), they will help you find a good place to locate. E. H. BACON, F. W. LEATHERS, The Cotton Belt Route, Louisville, Ky.

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25 Cents

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Items of Interest.

Surgeon Lieut. J. Hugo distinguished himself in the fighting on the frontier. Lieut. Ford was wounded, an artery being cut. There was no means at hand to stop the bleeding and for two hours Hugo compressed the artery with his fingers. Then hearing that the tribesmen were coming to take possession, he picked Ford up with one arm, still keeping his fingers on the artery, and carried him to a place of safety.

The Secretaries have completed their annual reports, and the substance of them is made public. The Secretaries of Navy and War both call for enlarged appropriations to carry out their plans, but they do not say where the money is to come from. The deficit for this fiscal year is already \$44,000,000 and steadily growing larger.

A Frenchman has invented a nickel-steel combination which resists common shot which break ordinary steel plates to fragments. All the navy-owning nations, which have spent immense sums in building armoured ships, find it necessary to strip the steel plates off and put on new ones. It will only be a short time probably till some new discovery will make this also worthless. Better speed but little on ships.

The royal family of Prussia has all its boys taught some trade, and taught it thoroughly. The present Emperor is a good printer, having served an apprenticeship of three years. Prince Albert is having his two sons trained to be watchmakers. His only daughter in the United States would do well to follow this illustrious example.

Now that the British Government has demonstrated in the Bahamas the value of the steel hemp its contrivance will no doubt be prosecuted in Florida. Dr. Ferriss introduced it in Florida in 1836, but its cultivation was neglected. The British Government has been bringing out the plants in Florida for a long and successful time in the West India Islands. The export of steel from Nassau alone last year brought \$6,000,000. The steel reproduces itself very rapidly and it can be easily grown on the dry sandy lands.

One of the favorite points to attack Moses has been the assertion in Genesis of the creation of light before the appearance of the sun. But now we are told that the existence of light before the sun strictly in accordance with scientific observations. The astronomer Halley says of the nebula in Orion and Andromeda "These nebulae reply fully to the difficulty which has been raised against the Mosaic description of creation in asserting the light of the sun generated without the sun. Nebulae may, in fact, be the contrary, and in effect, offer no trace of star in their centre."

The House of Representatives is talking meanly and in such a way that it seems to mean it. But the War Department has forgotten that there are such things as taxpayers. The Secretary of War in his report calls for an appropriation of \$60,000,000 which as the Outlook points out, is \$10,000,000 more than Gen. Grant spent on his army. Now for a war scare to get the country to submit to this.

It appears that the treaty for the annexation of Hawaii will fall in the Senate. There will then be an effort to get a bill through both houses for annexation. But Speaker Reed is known to be opposed to it, and therefore it will be debated as long in both bodies, with the great probability of defeat.

The cotton manufacturers at Fall River, Mass., announced a cut of 10 percent to all wages, including those of officials, the cut to be in effect Jan. 1. This is to be permanent. No good times can change the condition which confronts them, which is the increase of Southern manufactures. The Southern mills are served by hands who work an hour a day longer than the trades unions have forced upon the Northern mills. This gives them 10 per cent advantage, and no many workers can stand long against such advantage. Either the operatives at Fall River must work another hour or take less pay.

The engineer's strike in England seems no nearer settlement than ever, though it is thought the men must soon yield. But when the proposal of the masters was put before the unions, it was voted down by 28,850 to 150. The real issues are the eight-hour day and the liberty of the part of the employers to discharge the most inefficient individuals. The other points of disagreement could be quickly settled.

Excavations made at Windsor in Canton Argus, where there was an old Roman city, have led to interesting discoveries. Several Roman villas and an amphitheatre have been discovered. In them has been found a large quantity of coins, bronzes, pottery and ironware, and also large, beautifully-worked silver vessels.

CONSUMPTION CURED.

An old physician, retired from practice, had been led to interesting discoveries. Several of the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Cough, Spitting of Blood, and other pulmonary troubles. This remedy is a simple vegetable remedy for the speedy and permanent cure of Consumption, Cough, Spitting of Blood, and other pulmonary troubles. This remedy is a simple vegetable remedy for the speedy and permanent cure of Consumption, Cough, Spitting of Blood, and other pulmonary troubles.

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PURDY.

In memory of John Garrett Purdy, infant son of Dr. and Mrs. A. D. Purdy, of Kuttawa, Ky., who died Oct. 18, 1897, aged 23 months and 9 days, after a lingering illness of 40 days. This beautiful and promising child was the joy and comfort of his parents' hearts. They idolized him, and their hearts are crushed because of this irreparable loss. They have the sympathy of all who knew and loved this dear child.

"As several flowers soot the more,
But wither in the rising day,
Thus loving was this infant's dawn,
That sweetly fled his life away."

R. W. MORRHEAD

MONUMENTS

If you wish to purchase an appropriate monument of other Marble or Granite, write to J. S. Clark & Co., 220-247 West Green Street, Louisville, Ky. for a copy of their New Circular, giving information of importance and illustrations free.

AN EXPERIENCE WITH THE FOREIGN MISSION JOURNAL.

The *Foreign Mission Journal* is the organ of the Foreign Mission Board of the Southern Baptist Convention, issued monthly at Richmond, Va., price 35 cents per annum.

During the years of my pastorate life, it was often difficult to keep the mission fire burning on the altar of my own hearth. It was not for lack of belief in missions or of realizing the tremendous issues involved, or, of interest and sympathy with our denominational undertakings at home and abroad. But other things had absorbing power, sometimes special line of study or reading, sometimes the pressure and demand of local interests, and missions would be pushed to one side. The mission fires would burn low, and I found myself almost no account, either to the brethren who had gone down in the well or to the brethren who were holding the rope. No doubt this confession covers the experience of many earnest devout pastors. I found it necessary to pull myself up frequently and to rekindle the mission fires. This was done for the most part by putting myself, in touch, in one way or another, with the work at home and abroad.

The great interests committed to me in my present condition are enough to absorb and dominate a man's heart and brain. Notwithstanding these interests interlace all our denominational interests, yet the mechanical part of the Secretary's work is very trying to his inner life grinding hard upon his spiritual nature and taxing to the utmost whatever brain force he may possess. But I had a refreshing lately; it came as an experience and I want to tell it in the hope of awakening an interest with others. I was cut off from my work for two weeks or more with a sickness that came near being serious. As I was heading toward convalescence the *Foreign Mission Journal* came to my room. It was read through from cover to cover, almost everything. This is not always done, when the machinery is in full gear and running at full capacity, driving or driven. This seemed to me the best issue ever sent out, and I found myself wishing that all could read it. As I read, how the fires on the altar were rekindled and burned afresh. These letters from the missionaries, how they do stir the heart when they once get at the heart. Beside articles from Bro. McCormick and Mrs. Key regarding the work done in Mexico, Miss Hale tells of the work done in Mexican prisons, Dr. Geo. B.

Taylor gives a stirring letter about the work in Italy; Brethren Ginsburg and Taylor tell of Brazil, Bro. Stone of Africa, Bran. Lawton and Graves tell of China, the latter giving an interesting item about Bible revision; and Dr. Hartwell is well enough again to give us an interesting letter from San Francisco.

As I sat at the feet of those noble spirits and heard them tell the story of their work—walked with them as it were in their fields, how the heart burned within, I resolved to take a fresh hold with Dr. Willingham the able secretary and with Bro. Barton, his noble assistant, and with the Foreign Board made up as it is of some of the noblest and best men in the denomination, and so help as may be in my power.

Surely we should carry all our hearts those who have left all and gone abroad to preach the Gospel of the grace of God. I am very grateful for this experience; and the *Foreign Mission Journal* wrought it. Again I venture to suggest that it should be read by every pastor in the South and commended to his people. May it rekindle the fire in your own heart and you will, find a fresh burning in the hearts of your people.

J. M. FROST,
Nashville, Tenn., Dec. 11, 1897.

Great Drop in Prices

DEAR EDITOR: We are selling almost every known drug and remedy every known instrument and appliance, at lowest wholesale prices. Some named on others at \$10 to \$20 our price is 2 cents. Our special Drug Catalogue will be sent free postpaid to any of our readers who will cut this notice out and send to us.

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As usual, the H. & O. S. W. Railway has arranged for Special Holiday Rates for their patrons, and will sell reduced rate tickets from all stations to any point in Central Passenger Association territory.

The territory covers St. Louis, Louisville, Cincinnati, Cleveland, Chicago, Indianapolis, Pittsburg, Buffalo and New York City. Tickets on sale Dec. 28th, 29th, 30th, and Jan. 1st. Good returning to and including Jan. 6th, 1898.

Any H. & O. S. W. Ticket Agent can give full information. O. P. McCarty, General Passenger Agent, Cincinnati, O.

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THE MONON ROUTE ANNOUNCES HOLIDAY RATES TO PORTLAND, OREGON.

The Monon Route, whose double train service is the most popular between Louisville and Chicago, is out with Xmas and New Year offerings.

They will sell tickets to Chicago and return from Louisville in December 28 and 29 and January 1st, limited to January 31st at \$10.70, also to all points reached by their own line and better information, send for circulars on same dates at one and one-third regular one way fares for the round trip. Time loaders one and one-third regular one way fares. For further information, apply City Ticket Office, 8th & Main Sts., J. B. Campbell, D. P. A., Louisville, Ky.

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On December 28th, 29th and 31st, 1897, and January 1st, 1898, the Louisville, Evansville and Louisville and Portland Railroad will sell tickets at rate of one and one-third fare for the round trip. Tickets good going on date of sale, and good returning up to and including January 15th, 1898. For further information, apply City Ticket Office, 8th & Main Sts., J. B. Campbell, D. P. A., Louisville, Ky.

STUDENTS HOLIDAY RATES

VIA EAST LOUISVILLE AIR LINE.

To Students of Colleges, Seminaries and Universities, who hold certificates of the principal officers of such institutions, the Louisville, Evansville and St. Louis Consolidated Railroad "Air Line" will sell tickets, at rate of one and one-third fare for the round trip. Dates of sale to cover vacation period. Tickets good going on date of sale, and good returning up to and including January 15th, 1898. For further information, apply City Ticket Office, 8th & Main Sts., J. B. Campbell, D. P. A., Louisville, Ky.

NOW IS THE TIME TO PLAN FOR YOUR WINTER TRIP TO CALIFORNIA.

Commencing October 25, 1897, the Wabash Railroad, in connection with the "Santa Fe" Railroad, will resume the line of vestibuled Sleeping Cars between St. Louis and Los Angeles, Cal. These sleepers will leave St. Louis Wednesdays and Saturdays at 8 P. M., arriving at Los Angeles Saturdays and Tuesdays at 8 P. M. This is the most comfortable service by over twelve hours. For reservation of berths, rates and descriptive matter, address, L. S. McLELLAND, D. P. A., Louisville, Ky.

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Excursion tickets to Florida and other Southern resorts are now on sale via the Louisville Railway, from Louisville, Louisville and Cincinnati, in connection with the Queen & Ormond Hotel, Best routes and lowest rates. For particulars, apply City Ticket Office, 8th & Main Sts., J. B. Campbell, D. P. A., Louisville, Ky.

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Items of Interest.

Sir Frank Lockwood, who stood high both at the English bar and in Parliament, died in London, aged 81. He attended the American Bar Association in Saratoga last year and made many friends in this country.

The United States steamer Bancroft was fired on at Smyrna, and a boat which was sent towards there to ask for explanations was fired upon. Prompt punishment of those who committed these acts was demanded, and the Porte complied. The Turkish government apologized and two officers were dismissed.

The figures sent out by the department at Washington show a large deficit for this year and next. But, as Mr. Dingley points out, a little economy in the way of the public buildings and other expenses will prevent this. If Congress can be forced to adopt less extravagant methods it will be a great thing.

The House of Representatives is doing its work with reasonable rapidity, leaving the Senate no excuse for lack of energy. The pension bill has been passed by the House amounting to \$24,200,000. A bill is before the House to forbid citizens of the United States killing seals in the open sea. It is thought the bill will please Canada and lead to a similar one in that country.

The British expedition against the mountaineers has been withdrawn into winter quarters. In the spring they will begin their divided (?) warfare against the women and children by burning their homes. Gen. Grant once said that whatever was said against him, one charge could not be brought. He had fought against men; he had not made war on women and children by burning houses. To his honor be it said.

There has been much prophesying that Russia would interfere with Germany's seizure of the Kiau-shan bay in China. But Russia so far has said nothing, and it seems more probable that Russia and Germany entered into some sort of agreement about the matter in advance. Germany may intend to work southward in China, thus shutting out England from further advance.

Mrs. Janet Carlyle Fleming has died in Toronto, aged 83. She was the sister of Thomas Carlyle. Miss Ellen Nussey, the schoolmate and intimate friend of Charlotte Bronte, died at the age of 81. Lady Millais, widow of Sir John Millais, and the divorced wife of John Ruskin, has also died.

Gen. Paedo reports to Marshal Blanco that the negotiations with the insurgents in the field to accept autonomy have utterly failed. Meanwhile the Conservatives in Cuba refuse to accept it also on account of the heavy debt Cuba would have to assume. Blanco having authorized the planters to grind their sugar cane, which Weyler had forbidden, the insurgents have taken to burning the cane fields. On the Spanish plantation alone they burned cane to the value of \$110,000.

The Minister of War has proposed to the French House to allow the fortifications around Paris to be razed and reliance to be placed on separate forts. He says the land thus released will bring the government \$100,000,000 francs which can be expended in armaments.

Municipal elections have been held in Massachusetts, that in Boston exciting the greatest interest because the silver Democrats nominated a candidate, as Josiah Quincy, the regular nominee, was a gold man. The Republicans carried the city in the last election, and expected the running of two Democrats would give them the city. But Mr. Quincy carried by 4,079 plurality and a clear majority over all.

The Georgia Legislature, roused by the killing of one of the players of the State University, passed a bill forbidding the game of football in the state. Gov. Atkinson has vetoed it on the ground that it is a matter to be settled by the faculties of the various institutions in the state.

Secretary Ogle, in his report, shows that the U. S. government has exerted itself to prevent filibustering. Only six ships have reached Cuba, and all but one of these was very small. Fifty United States gunners have crossed 7,000 miles in their efforts to prevent filibustering, and thirty-three expeditions were prevented.

THE THIRD CHURCH.

After holding our services for sixteen months in the court house, the Third church, last Sunday, moved into their elegant and commodious new house of worship. The auditorium proper, seats 800, while the gallery, society rooms, and Sunday-school rooms, seat twice as many more, making 2,500 the total seating capacity of the building, within sight and hearing of the speaker. The crowd, last Sunday, was large and happy. The membership numbers 777. The Sunday-school, last Sunday, numbered 413, and the prayer-meeting Wednesday night, above 350. The church is united and earnest. We will not dedicate the house of worship until its interior is finished and paid for. We wish to go slow, that we may be sure, and not incur a large interest-bearing debt that will cripple us financially.

The Sam Jones' union revival meeting, beginning next Sunday week, will be held in our auditorium. The co-operating churches will continue the revival in their own houses of worship at the close of the week's union effort. Bro. Carter Helm Jones will be with us, beginning Monday January the 10th.

Every two weeks our church enjoys a letter from their mission-ary, Miss Mackenzie, Chin Kiang, China. She is a member of, and is supported by this church.

FRED D. HALE, Owensboro, Ky., Dec. 23, 1897.

USE "GARLAND" Stoves and Ranges.

Advertisement for 'Garland' Stoves and Ranges. Includes the text 'Look into The Cut Prices At The Mammoth.' and 'New for any OTHER REASON the customer wants it back. Try the new firm, SIMONSON, WELFORD & CO., on some mail order—and begin now.'

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Western Recorder, 316 West Jefferson St., below 3rd. LOUISVILLE, KY.

THE MARKETS. Report for the Week Ending Saturday, December 24, 1897. CATTLE - Receipts were light; quality of the offerings principally common and medium grades. The market ruled dull on everything except nice, tidy butcher steers and heifers. Pigs well cleared at the close. CALVES - Receipts were light; market steady, top selling at \$15.00 50. Common calves dull. HOGS - Receipts were light; quality fair. All the heavy and medium hogs sold at \$13.00; light shippers at \$12.00 25. Pigs cleared. SHEEP AND LAMBS - Receipts light; market steady at quotations. All were sold. CATTLE - Extra shipping cattle, 1,000 to 1,200 lbs. Light shipping, 1,200 to 1,400 lbs. Best butchers, 1,400 to 1,600 lbs. Fair to good butchers, 1,600 to 1,800 lbs. Common to medium butchers, 1,800 to 2,000 lbs. Thin, rough steers, poor cows and heifers, 2,000 to 2,200 lbs. Good to extra cows, 1,200 to 1,400 lbs. Common to medium cows, 1,400 to 1,600 lbs. Feeders, 800 to 1,200 lbs. Stockers, 1,200 to 1,400 lbs. Bulls, 1,000 to 1,200 lbs. Veal calves, 1,000 to 1,200 lbs. Choice milk cows, 1,200 to 1,400 lbs. Fair to good milk cows, 1,400 to 1,600 lbs. HOGS - Choice packing and butchers, 800 to 1,000 lbs. Fairly cured, 1,000 to 1,200 lbs. Good to extra packing, 1,200 to 1,400 lbs. Fat hogs, 1,200 to 1,400 lbs. Fat hogs, 1,400 to 1,600 lbs. Pigs, 100 to 120 lbs. Rough, 100 to 120 lbs. SHEEP AND LAMBS - Good to extra shipping sheep, \$5.00 00. Fair to good sheep, \$3.50 00. Common to medium sheep, \$2.50 00. Butcher, \$2.00 00. Best butchers, \$1.50 00. Fair to good butchers, \$1.00 00. Tail-ends, \$0.50 00. LEAF TOBACCO MARKET - Report for the week ending Saturday, December 24, 1897. Following were the sales for the week as far to December 24 with comparisons: Year 1897, 1,203 100 173. Year 1896, 1,547 100 499. Year 1895, 3,171 100 2,800. Year 1894, 6,228 100 4,640. Total new crop sold to date, 174,000. Sold to date in 1896, 151,877. Sold to date in 1895, 107,405. New crop sold to date, orig. inspectors, 112,764. Sold to date in 1896, orig. inspectors, 112,288. REJECTIONS - Rejections this week, 444. Rejections same time in 1896, 527. Rejections same time in 1895, 574. Percentage of rejections to total sales, 71. Percentage of rejections to total sales, 76. Percentage of rejections to total sales, 76. Rejections since Jan. 1 to date, 20,017. Rejections same date in 1896, 40,211. Rejections same date in 1895, 40,811. RECEIPTS - Receipts for this week, 1,200. Receipts same week in 1896, 1,175. Receipts same time in 1895, 2,212. Receipts since Jan. 1 to date, 151,400. Receipts same time in 1896, 118,147. Receipts same time in 1895, 120,211. SUGAR - Receipts for this week, 1,200. Receipts same week in 1896, 1,175. Receipts same time in 1895, 2,212. Receipts since Jan. 1 to date, 151,400. Receipts same time in 1896, 118,147. Receipts same time in 1895, 120,211. MEDIUM LEAF - Medium leaf, 7 00 00. Good leaf, 6 00 00. SUGAR - Trunk green mixed, \$3 00 00. Trunk sound, 4 00 00. Common lugs, 5 00 00. Medium lugs, 6 00 00. Good lugs, 7 00 00. Common leaf, short, 8 00 00. Common leaf, 10 00 00. Medium leaf, 11 00 00. Good leaf, 12 00 00. Fine and selections, 13 00 00. I DO NOT think the road to contentment lies in despoising what we have not. Let us acknowledge all good, all delight that the world holds, and be content without it. FLORIDA! The Vestibuled Limited Trains of the SOUTHERN RAILWAY run from Louisville, Ky., to Jacksonville, Florida, in 24 hours and fifty-five minutes. This is the best time ever made by Florida. Through Pullman Sleepers LOUISVILLE TO JACKSONVILLE. Leave Louisville 7:30 A. M., daily. Arrive Jacksonville 8:00 A. M. (next morning) Via Chattanooga, Atlanta and Macon. The Southern Railway is a great line and runs through a great country. Winter excursion tickets are now on sale to Florida resorts. For tickets, sleeping car reservations and information, call on A. WHELDON, Pass. and Ticket Agent, 216 Fourth Ave., Louisville, Ky.