

WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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"If you wish to sleep well, take a clear conscience to bed with you," says an exchange. Many a good man and woman can testify that is not enough. Take also a peaceful stomach and healthy nerves, and then good sleep can be relied on.

The *Herald and Presbyterian* quotes Mr. Poddefort: "We showed our love to God on Easter Sunday by spending \$3,000,000 for cut flowers in New York alone; flowers that had to be carted away for health's sake in a few days." Surely he must be wrong in his figures.

Dr. De Costa, of Philadelphia, has assumed the role of prophet. He prophesies that in the year 3000 denominations will end, for "business" men will take a business view of churches and stop them, although were to be brought into the con- sideration also. We hope all will be provided always all are Baptists.

A spade is busily engaged in upsetting, Moses, but the higher critics. The in- scriptions lately unearthed in Babylonia Egypt show that Babylonian words by Moses belong to the early form, as used by Ezekiel belong to the later etic form. This shows that the Penh was not written after the Babylon- ian.

Examiner says truly: "It is report- ed the tramp nuisance is increasing in localities, and that crimes against the are increasing in almost the same tion. This evil is greatly encouraged mistaken kindness of those who feed ruthless vagabonds. * * A very wide and a very tender-hearted one—long vote: 'If a man will not work, neither eat.'"

love to chronicle heroic deeds like little Aaron Levy. Fire broke out tenement house in which his father with twenty other families. In the tent two of the children were over- and when they were missed Levy back for them. He found Aaron, and, manfully staggering along under- of his baby brother. Not at the his own life would he leave him, was a noble exhibition of love and

brotherhood of Andrew and Philip- an having their biennial meeting in Pa. This is one of the youngest ecieties, but it is among the most tie in believing that it will do be work the churches have failed ed number in the millennium. So- a. We shall all welcome the com- e millennium. This Society has a Council," there being a "Council" denomination. It has not yet Southern Baptists, but as it is very rapidly, may be looked for

CHRIST'S DECISION FINAL.

BY G. W. SAMSON, D.D., LL.D.

What aid to solution of doubts and difficulties can there be amid labored "theories of inspiration?" None can there be but that which must be, and hence has been the reort of Christ's pupils in all ages. Cer- tainly there can be no rational, no reverent, no divinely approved resort than this. Should not the positive declarations of Christ as to the inspiration of the Old and New Testament writers be "the limit of criticism," though not of "study?" And does not fealty to him and proper self- respect call for this? He enjoins, soon after his instruction to the Jewish Senator, "Search the Scriptures; they are they that testify of me;" and adds: "Moses wrote of me" (John 5:39, 46). How can any teacher of our day, then, assume to be Christ's authorized interpreter who denies that Moses wrote at all? Yet more, in unqual- ified terms Christ declared to two of his disciples, and then to his eleven apostles, what Luke thus records: "Beginning at Moses and all the prophets, he expound unto them in all the Scriptures the things concerning Himself;" the latter statement being further explained as facts urged dur- ing his whole ministry. "And He said unto them, These are the things which I spake unto you while I was yet with you: that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me" (Luke 24:27, 44). As all Hebrew and Christian students of the Hebrew Old Testament know, these are the three divisions of the volume; and who can estimate the respon- sibility of teachers who set aside these posi- tive "limits to criticism" declared by Christ Himself?

While thus the fact of inspiration, as covering all the books of the Old Testament in all ages and universally received, is so clearly declared, its nature is equally made positive, the same fullness of statement be- ing made by Christ and His directly autho- rized apostles. To the eleven Jesus says with positiveness: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things; and shall bring to your remem- brance whatsoever I have said unto you. * * He shall testify of me. * * He will guide you into all truth. * * He shall re- ceive of mine and shall show it unto you" (John 14:26; 15:26; 16:13, 14). It is im- possible that Jesus should have thus taught as to the direct, literally-fulfilled prophecies of Himself, and of the future inspired writings of His apostles, unless He meant what He said, as to both the extent and the nature of inspiration. Hence Peter, with the authority of his Master fifty days later, argues the complete inspiration of David in foretelling a thousand years beforehand the resurrection of Christ (Acts 2:29-36); and, after thirty-two years, he writes without qualification of all the prophe- tics: "The Spirit of Christ which was in them * * testified beforehand the sufferings of Christ and the glory that should follow," giving the same completeness of in- spiration and of authority to "the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord" (1 Peter 1:11; 2 Peter 3:2). Equally palpable as to the extent and fullness of inspiration are the de- clarations of the Apostle Paul, who six years before Matthew wrote uses, this language as to his own Divine guidance: "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," illustrating his meaning of the term "words," in the same epistle, by giv- ing the first written account of the Lord's Supper, at which he was not present: "I have received of the Lord that which also I

delivered unto you," citing an expression in direct words of Christ, which no one of the apostles present quotes, and which he would not have dared to state had they not been directly given by Christ: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

Is it needful to quote farther Christ's authorized limit as to theories of inspira- tion? Is it not time meekly to recognize that Divine authority permits only "search- ing the Scriptures," not assuming to judge them?

INTERCEPTED LETTERS.

FROM THE REV. ZEPHANIAH SLOWCOACH, D.D., TO THE REV. EARNEST SLIPSLIP, RE- CENTLY ORDAINED PASTOR OF THE MT. TABOR BAPTIST CHURCH.

MY DEAR BROTHER: Reports have reached you, no doubt, of the discussion which took place last Tuesday at the Mt. Tabor church when the examination closed and the council withdrew for deliberation. You have learned that I was one of three brethren who spoke and voted against your ordina- tion. You have a right to know also why I took that position.

Believe me that I spoke in dissent, and voted in the negative, with very great re- luctance. If my memory serves me, you are twenty-three years of age. I shall be sixty-seven upon my next birthday. But I have not forgotten how to sympathize with young men. I desire earnestly for the church the ministries of young men. I am ashamed of my own conservatism, if I ought not rather to call it cowardice, when I see the enthusiasm and the courage of young men. I count you happy, my dear brother, that you were drawn so early in life to dedicate yourself to the Christian ministry. As I listened last Tuesday to your recital of your call to preach the everlasting Gospel I could not doubt the entire sincerity of your professed desire to follow unquestioningly the leadings of the Holy Spirit; and I thought that I discerned in you gifts which, rightly used, might en- able you to offer to the churches of Christ a most acceptable service. Nevertheless, I was constrained to differ with my brethren as to the expediency of your ordination and to give my voice against it; and for these reasons. Bear with me in my old-fash- ioned ways if I state them somewhat for- mally:

I was deeply distressed at your igno- rance of doctrine, and your failure to ap- preciate the importance to the preacher of a clearly conceived system of doctrine. Your somewhat flippant depreciation of theology which won from some members of the council a thoughtless applause, seemed to me inconsistent with your desire to be ap- proved by your brethren as a teacher of Christian truth. I am myself, in the esti- mation of many an old-fashioned theologian, and some of my younger brethren express surprise that in my preaching I should con- tinue to put so much emphasis upon the doctrines of divine sovereignty and human inability. It is not a matter of grave im- portance that we cannot think alike in all these questions; but as the ministers of Christ we cannot afford to say that we will not think seriously of them at all. I am not objecting to your ordination, my dear Brother Slipslop, on the ground that you do not agree with me in your doctrinal statements. The difficulty is a much more serious one. You did not make any doc- trinal statements. You have not thought out the relations of the truths you must preach if you stand in the pulpit of a Baptist church. Surely a preacher, even a young preacher, ought to be able to set truths in order. But you have declined the training which would enable you to do this. Good old B!

tor" is no longer commonly seen, I am sorry to say, upon the book-shelves of the theological student, speaks a weighty word which I commend to your consideration: "For I could never from my first studies, endure confusion."

Your conception of the work of a Christian minister seemed to me very faulty. To your mind, he appears to be an evangelist, and nothing more. You had much to say in your examination of your joy in the as- surance that the Lord was willing to use you in the salvation of lost men, but nothing to indicate a recognition of your calling as a teacher. You are confounding, I fear, things that differ. I do not say that the work of a minister and pastor is more im- portant than that of an evangelist. It has always been considered, however, a wider work. A Christian minister must be apt to teach, and therefore a student, willing and glad to undergo the patient toil with books and pen which is needed if he would be prepared Sunday by Sunday to address thinking minds. You told us quite plainly that you did not pretend to be a student. In so far, then, I must conclude you are disqualified for the faithful discharge of the duties of the ministry.

I have already taxed too far your pa- tience, and perhaps your temper, my brother. But will you allow me to say this one thing more in explanation of my vote? One of the delegates of the Mt. Tabor church remarked in the discussions of the council, that it seemed to him unreasonable that we should hesitate to approve the or- dination of a man with whom the church to which he was to minister was entirely sat- isfied. He even went so far as to speak of the members of the council as "outsiders." Our good brother overlooked the fact that we had been called to give advice regarding the ordination not of a pastor of the Mt. Tabor church, but a minister in the Baptist denomination. The assurance that the Mt. Tabor church is satisfied with your quali- fications is not, therefore, necessarily the end of the matter, and a complete release from responsibility of the members of the coun- cil, although some of them so accepted it. Let me add that I have known the Mt. Tabor church since its organization ten years ago, and that time it has had six pastors. May its seventh pastoral term be longer and more faithful! And now, Brother Slipslop, I have discharged a pain- ful duty. Having voted as I did, I felt compelled to write as I have done. But it is not an enemy that has used this plainness of speech. It will be my endeavor in the future to give you proof more convincing than you will find perhaps in this letter that I am sincerely your friend. If I can show you that I deserve your confidence and esteem as I truly desire it, we may be very helpful, the one to the other.

Yours in Christian fellowship,
ZEPHANIAH SLOWCOACH.

A PSALM which cultivates the spirit of gratitude is a psalm which we ought often to read. If we were more grateful, both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies. If we cannot sing about them, we can at least think about them. Thinking about them is a means of grace. Meditating on God's dealings with us begets in us a spirit of sim- ilarity. It leads us to glorify the pro- noun "Thou," and cultivate a feeling of dependence and trustfulness which is a fountain of joy and strength. "Not only happy but strong is the man who, in the midst of adversity, can look Godward and say, 'Thou hast girded me.'—C. E. Jefferson.

If you are in and unimp down quietly and

QUESTIONS ANSWERED.

BY SENEX.

Notice of an ordination recently appeared in one of our journals, in which it was stated that, on the advice of the council, the examination having been found satisfactory, "the church proceeded to ordination."

That is plain; since what a man does by his authorized agent, he does himself. Solomon built the temple. But he did none of the work. He authorized and employed men to do it.

An inquirer wishes to know what is the meaning of Luke 11:24, the declaration of Jesus as to the evil spirit going out of a man and walking through dry places seeking rest and finding none.

"What is the difference between a 'good man' and a 'righteous man' as used in Romans 5:7?" Scarcely for a righteous man would one die, and yet for a good man some would even dare to die.

"What right have Baptists to attend Christian Endeavor and other societies and neglect their church?" None. It is one of the misfortunes of the various societies—or rather their members—that they will neglect their church for their society.

the church. I do not mean to include whist clubs in the number of the societies it is not wrong to attend.

"When did the Sunday-school originate, and by whom? and of what denomination was he?" The origin of the Sunday-school is attributed to Robert Raikes, of Gloucester, England, a printer by trade, a godly Christian man and a member of the English Episcopal church.

HELPING THE PASTOR.

The interests of the church are bound up with the pastor more than with any other person. If he is hopeful and encouraged, buoyant and brave, the church is largely pervaded by the same spirit.

The people of a church can do a great deal toward making their pastor a man of power and of tenderness, and thus cultivating within him the prime qualities of a good pastor.

It is of immeasurable advantage to a church when the pastor feels that he has hearty co-operation and sympathy in his efforts to do good. It is too much to expect that every member of the church will be helpful and responsive.

When there is present, in any church, in any large measure, the disposition to stand aloof from the pastor and see what he can do, and what sort of influence he can exert, and how much he can accomplish, there is little possibility for growth and progress.

When a large proportion of the people maintain an attitude of respect for their pastor, never permitting him to be criticized in their presence, responding to his appeals, standing by him in all the services of the church, and showing, by their steadfast loyalty to him, that they love him for his works' sake and for the sake of Christ, that church is always ready for the manifestation of the converting grace of Christ.

No pastor, who is self-respecting, asks for coddling from his people. As a man he can hold his way among men even as do others. But he is not a mere man. He is nothing as a pastor, and can do nothing, without the loving loyalty of his people.

Let churches pray for their pastors that they may be true men of God, and let them seek to make them the best pastors possible. Such efforts are not often wasted. No pastor thinks of the attention paid him as being for himself personally, but as to him for Christ's sake, and Christ, in whose name it is done, will see that those who honor him in his servants shall not lose their reward.—Herald and Presbyter.

REFINING THE GOLD.

BY REV. THEODORE L. CUTLER.

"There is a place for the gold where they refine it." This is as true now as it was in the time of Job. God has a great many refining-pots for his children; for all is not gold that glitters.

Yet a career of health and wealth and social prominence is not always hurtful to humble, devout, and unselfish piety. When I see certain rich merchants using their money for charitable purposes, and doing a good Sunday's work in a mission school; when I see women of wealth using their carriage for visitations of mercy to the squalid sufferers in the slums; then I perceive that God can trust some Christians with a large income. Let no one seek to own much money unless he is sure that the money will not own him.

Popularity is a severe trial that sometimes develops an awful amount of dross. It requires a good share of grace for a minister to see crowds of people before his pulpit, and to be run after for great occasions, without having his head grow dizzy. One of the best evidences that Spurgeon was solid bullion was that he went through the furnace-test of prodigious popularity, and yet maintained both his staunch orthodoxy and deep humility.

Our Heavenly Father often uses adversity as a purifier. "When He hath tried me I shall come forth as gold," was what Job said after his possessions had been swept away. This keen wintry weather will kill off lots of vermin; so God sends wintry weather sometimes on His own people to kill off certain kinds of besetting sins. He lets them be cast down to prove whether they will cast him off, or draw more closely to Him. Some of the most splendid displays of Christian character that I have ever seen have been made by those who have been suddenly reduced from large wealth to straitened circumstances. When the purse was emptied, the soul seemed to fill more full with Christ. A certain New York merchant was never more rich towards God than when he lost all his property during a general commercial crash, and handing his watch over to his assignee said: "There, take it; I will not keep anything that can go to my creditors."

How often we ministers go into sick-rooms that are the refining-pots for the King's choicest gold. No sermons that we can deliver in the pulpit have more unctious or eloquence than the testimonies of enduring patience or of joyful exultation that often come from the lips of bed-ridden sufferers. A pillow of pain can be a pillow of power.

Through weary days and nights of suffering the patient song is heard by the blessed Refiner:

"Pain's furnace-heat within me quivers And all my heart in anguish shivers, And yet I whisper, 'As God will!' And in the hottest fire—hold still!"

There may be many readers of this paragraph who are puzzled about God's dealings with them. Such sorely tried souls should remember who it is that is appointing for them the discipline through which they are passing. Let them remember that it is gold that is put into the refining-pot. As Miss Fletcher of Glasgow has pithily said, "Man refines gold, but don't refine pebble stones, or rubbish." It is what that they throw, and not dockens or daddelions.—Evangelist.

DEVELOPING FROM WITHIN.

There are times in the life of every church when it must pass through a period of development, when its membership shall be drawn to each other and a community of interest established before it can well throw itself into everything in which a church should be interested. In the early years of its life this is seen and admitted; sometimes when this process is more imperatively needed than then it is not seen, and the church is plunged into all things at once; old lines of division are magnified and made permanent, and the church never gets to the point it sought. This kind of development must be from within—in Bible study and prayer, in a careful gathering of forces and in the attraction of attention to new forms of organization. Our present system does not favor it. We are under a fearful pressure from without, and that pressure grows stronger and more imperative every day. Instead of a natural growth such as the apostolic churches had, we must make our church like every other; church individuality can only be emphasized by having a larger roll, or giving more money, or in some other way emphasizing one point in which nearly all churches are interested.

Then the church, if in a city, is beset with dangers from mistaken notions of the church and its mission. The world to-day is trying to dictate to the church. Every organization and reformer looks to it for support. Somehow the idea is abroad that the church exists for the sole purpose furnishing the sinews of war for each movement in the interest of humanity. Social reform league will gravely inform members that their organization is not any way to ally itself with any former doctrine or kind of church, but that it is every case where practical to make us the churches to further its aims. The proceeds to berate the churches because their members do not rush into the le. The multitude of these calls is such a render it difficult to get a hearing for Gospel, and the attention of many given to these studies that the quiet student study of the Word of God is of the question.

Again, there is a tremendous pressure from without by Christian organization terrible need. Instead of being given chance to study its environment and to adapt itself to it, the church is assailed every mail. A pastor sometimes gets of receiving letters by the bushel, all good people who want something, greatest strength of a man is in study what God would have him be and then following the lead of the Spirit greatest strength of any church was found to be in the same line. But how it be done! The doors of a great are opened after months of dispute, a stantly every benevolent organization meet within its walls and every one kind of need must make his wants known and yet the question to be settled is what that church can continue to exist.

facts of long continued division are taken by every one except those who have been divided, and when they need to have confidence in each other pressure is brought to bear to make do just the one thing that will bring memories and revive party feeling; the church is young, and needs care and the development of its gifts, the pastor is importuned to his strength in getting every person can give to help in outside money the only sign of a Christian Congregationalist.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1898.

FIRST 37 LESSONS

SUNDAY, JAN 16.

BEGINNING OF OUR LORD'S
MINISTRY.

Matthew 4:17-25.

MOTTO TEXT.—"The people
which sat in darkness saw great
light."—Matt. 4:16.

"From that time Jesus began to preach."—After John had been cast into prison our Lord left Nazareth and made Capernaum in Galilee his home. He began then to preach more publicly and to go around to a greater extent than he had before. He begins this public ministry as John began, saying: "Repent: for the kingdom of heaven is at hand."—Repentance is the first duty of sinners. No man will seek the pardon of his sins till he feels deeply that he is a great and helpless sinner, justly exposed to the wrath of a holy God. And repentance is an essential condition to entering the kingdom of heaven. Kingdom of heaven here does not refer to heaven where the elect go after death. But to taking the Lord as King, and by regeneration, becoming one of his subjects. He said to his disciples, "The kingdom of heaven is within you."

"And Jesus walking by the sea of Galilee."—Capernaum was on the northwest shore of this sea. "Saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers."—They were already disciples of our Lord, and had stayed with him for a while. But he had not called them to the apostleship before, and they had gone home and to their work. There is no doubt they went back to their fishing with his full approval. The time had not come when he would keep them with him. Luke tells of the miracle the Lord wrought as he called these men to accompany him.

"And he saith unto them, Follow me and I will make you fishers of men."—They were now not only to be his disciples, they had followed him in discipleship for some time. But they were to go with him and to be trained to be fishers of men. The original, as in the margin of the revised version, means to take alive. Thus the young carpenter gathers about him his band of fishermen. What can these do against a world? What they have done is shown by the fact that so many centuries after we are studying their words and making them the rule of our lives.

"And they straightway left their nets and followed him."—Their nets were their means of livelihood, but the man who had turned water into wine and given them the miraculous draft of fishes could easily supply all their necessities. They must have been glad indeed that they were to accompany him and be with him. The presence of their Lord was their greatest joy. It was no hardship; it required no great exercise of faith to obey him promptly.

"And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee, their father, mending their nets."—Their mother was Salome, who showed herself afterward so ambitious for her sons. James was the first of the apostles to die, being the first martyr among them. John, the best beloved disciple, lived to a great age. Zebedee appears to have been a man of some means.

In another place we are told of the servants who were in the boat, showing that the boat was a large one. Our Lord did not deprive Zebedee of support when he called his sons away from their business.

"And they immediately left the ship and their father and followed him."—They were already disciples. Peter and John followed the Lord when John the Baptist pointed him out as the Lamb of God which taketh away the sins of the world.

"And Jesus went about all Galilee."—Galilee was only about seventy miles long by forty broad. But Josephus says that the soil was so fertile it teemed with inhabitants, there being two hundred and four towns and villages. The Gospels give account of three circuits of Galilee which our Lord made. "Teaching in their Synagogues and preaching the gospel of the kingdom."—The Jews had synagogues where they met for prayer and reading and expounding the Scriptures in every town. In foreign cities where there were a sufficient number they always had synagogues. Our Lord and his apostles found these a great convenience. The rulers requested strangers who were present whom they thought could teach to read and expound the Scriptures.

"And healing all manner of sickness and all manner of disease among the people."—"Sickness" refers especially to those diseases which caused suffering, and "disease" to those that caused feebleness. By these miracles the Lord proved he was indeed a teacher sent from God, and that his words were therefore words of truth.

"And His fame went throughout all Syria."—The Roman province of that name east of the Mediterranean. Those that were healed spread the story, and those who had sick friends listened eagerly. "Torments" are those diseases which were accompanied with severe pain. "Those which were possessed with devils."—These were evil spirits which were allowed to take possession of men's bodies. Those possessed were not always wicked men—the boy whom our Lord healed on coming down from the Mount of Transfiguration had been possessed "from a child." "And those which were lunatic, and those that had the palsy."—Dr. Broadus says that lunatic here does not mean the insane, but the epileptics. Palsy included all forms of paralysis. No disease was too great for instant healing at the Master's touch. There is no wonder that great crowds followed the mighty healer who spoke as never man spoke. But alas! how few sought the salvation of their souls, contenting themselves with the healing of their bodies.

A TRIBUTE TO THE REV.
WILLIAM M. PRATT, D. D.

BY W. F. HARVEY.

For the past fifty years Dr. Pratt has held a prominent position among Kentucky Baptists. His death removes a landmark from our midst. He ranked high as a preacher. He was conservative and prudent in council. Native ability and early advantages had prepared him for a leader in Israel. He was eminently practical and well poised. "A man of affairs." "A first-class all-around man," and adapted admirably to the demands of his environments. Consequently he enjoyed in a marked degree the respect and confidence of all who knew him. He loved the old Gospel and preached it with power. His convictions were not radical, but at the same time on all subjects of interest he was as firm and unwavering as the rock of Gibraltar. With

his means he was liberal, but never ostentatious. For many years he has been President of the Board of Trustees of Georgetown College, and was the inspiration, in connection with the able and lamented Dr. R. M. Dudley, President of the college, in all forward movements of that prosperous institution of learning. For many years he served as pastor in Lexington, Shelbyville, and also for some time Walnut-street church, Louisville. He was Corresponding Secretary for the State Mission Board, an every position he held was honored by his labors. For thirty-eight years I have known him intimately as a friend and adviser. In my boyhood it was my custom to stop at his hospitable home in Lexington while a student in Georgetown, going from Maysville and returning. Some time ago, at his home in Louisville, he handed me a letter which I had written to him in June, 1858, telling him that I had organized a Sunday-school at Salem church, Lewis county, Ky., the nearest Baptist church to where I was teaching my first school, and asking him, as the representative of the Sunday-school Board, to donate a Sunday-school library to the Mission Sunday-school. He kindly complied with my request, and wrote commending and encouraging me in the work. He acted as secretary without salary, and at the same time attended to his pastoral duties. He employed many colporteurs, and under his wise management many Sunday-schools were organized and Baptist literature was scattered broadcast over the State. The salary paid colporteurs was the net profits made by them on the books they sold. Those were days when all our leaders laid stress on our distinctive principles, and the Baptist masses realized the importance of posting themselves in order to be prepared to give arguments offensive and defensive for the doctrines they believed the Bible to teach. The energetic colporteur found ready sales for his books, and his profits were sufficient to compensate him for his work. In this, and in divers other ways, did this great and good man live and labor for the propagation of the Gospel, and to perpetuate principles that were dearer to him than life and all its temporal enjoyments.

A CARD OF THANKS.

DEAR RECORDER:—Permit me to express through you my gratitude to the kind people of my two churches, Newcastle and Burk's Branch, for well-filled Xmas boxes sent to their pastor's family. It is sweet to be remembered by those to whom you preach and with whom you plan and work and pray. The Lord has a number of evil spirits in both of my churches, and with these it is a great privilege to labor for the Master. May heaven smile upon them.
B. H. DEMENT.
Southern Baptist Theological Seminary.

It is said that there was laid one morning on the minister's pulpit a little folded paper, which, when opened, contained the words: "The prayers of this congregation are requested for a man who is growing rich" We do indeed need the prayers of God's people if we are growing rich, that our hearts may be kept warm and soft, that the fires may not be suffered to go out on the secret altar, that we may continue humble and ailing with all the divine simplicity, that we may be held ever near to the heart of Christ, and that we may be sheltered by the love of God from all the insidious dangers and hurtful influences that belong to the experience of growing rich.—J. B. Miller.

MISSOURI LETTER.

Dr. S. M. Brown, in the *Word and Way* of December 23, has the following: "A few Sundays ago Dr. J. B. Taylor preached morning and night for the Grace-street church, Richmond, Va., in the absence of the pastor, Dr. W. E. Hatcher, who was aiding in special meetings at Toledo, O. Information was received that morning from Toledo that there had been no special interest awakening in the meetings. Dr. Taylor led the congregation in special prayer that the power of God might be manifested at the morning service at Toledo. At the evening service in Grace street the following telegram was received and read from Toledo: 'Thirty conversions this morning—many heads of families.'"
"W. E. HATCHER."

Mr. Geo. H. Preston, of Covington, Ky., was once a citizen of Missouri and was editor of the *Pleasant Hill Review* and *Boonville Advertiser*. Bro. S. M. Brown says of Mr. Preston: "We called attention in a recent book review to Hawkeye, a most admirable work of its kind, written by George H. Preston, of Covington, Ky. He is an honored and useful Baptist, and for years has been an honored deacon in the First Baptist church of Covington, Ky."

Many precious meetings have been held in Missouri thus far this winter, and many souls savingly brought to the sinner's Saviour. Besides those already mentioned in the *RECORDER*, Columbia, Wellsville, Neosho, Paola, Bethlehem, Excelsior Springs, Clarksdale and other churches. In fact, good news comes from all over the State, but no general awakening.

Rev. H. E. Truex, of Lebanon, Tenn., has been called to Macon City. He was formerly in Missouri.

According to Rev. N. R. Pittman, St. Joseph Association has 3,398 members. The net gain for the year has been 101. One hundred and sixty-nine have been baptized. The First church has 574, and Paloo Park has 360 members, and Savannah avenue has 255.

Rev. Chester M. Truex, of Boonville, is a brother of H. E. Truex, who has been elected pastor at Macon City. Both are graduates of William Jewell and the Southern Baptist Theological Seminary. They are good and Truexes.

An Ely Memorial Fund for William Jewell College is now being raised, the amount to be \$15,000, and is to be expended on improvements on William Jewell, which were planned by L. B. Ely just before his death. Eld. E. S. Graham, of Hannibal, is in the field for all the time for this purpose. Rev. W. F. Elliott and Dr. J. P. Green will help in this important undertaking.

Miss Mattie E. Skillman, daughter of Dr. C. G. Skillman, of Springfield, was united in marriage to Mr. Ben E. Todd, of Columbia, Mo., on December 16. Miss Skillman has been a successful teacher in Stephens' College, Columbia, Mo., where they will reside.

Dr. S. M. Brown says in *Word and Way*: "The Christian who says and means it that he is not in favor of a measure that is intrinsically right because public sentiment is against it, advertises himself as being for Christ except when the crowd is against him."

The next meeting of the Riverside Bible Institute, with an excellent programme, will be held with the Wellsville church, Montgomery county, session to come off in February next.

The Salt River Baptist Sunday-school Convention, under the management of Rev. Bland Beau-

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

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

champ, who is acting under the direction of the Mission Board of said association, will be held with the Frankfort church, Pike county, the three last days of next month (January), and will discuss the Sunday-school lessons for the two succeeding months.

A good fall of snow two weeks ago, most of which is still on the ground this December 27, is greatly beneficial to the growing crop of wheat. We have had, along with the snow, some cold weather, that is, good, solid winter weather. This is Christmas, and the weather is warmer and the snow melting.

JOS. N. BARBEE.
December 27, 1897.

I FEEL very sad to-day. On last Sunday my dear friend and brother, W. H. Williams was laid to rest in the church yard at Gilliad, in Hardin county, where he was the honored and much loved pastor. I have known him for many years and in the years gone we labored together much. He was one of nature's noblemen, honest, true and modest as a woman. He was a good man and will be greatly missed. Peace to his ashes!

While bowed with sorrow over this death, the news comes that another of my co-laborers is gone. I allude to J. H. Spencer D.D. Dr. Spencer was a grand man. He possessed a clear, logical intellect which by earnest labor, had been cultivated until he ranked with our ablest thinkers and theologians. He was the most instructive preacher I ever heard. As a writer he had few superiors, always honest and fearless in the maintenance of what he thought was right, and he was generally right. Our Baptist Zion has lost a tower of strength. God bless the bereaved widow.

Indulge me in a few thoughts more.

These deaths remind me that the leaders who were here 40 years ago when I entered the ministry are nearly all gone. I will mention a few. J. M. Pondleton, S. L. Helm, R. L. Thurman, Cad Lewis, W. W. Gardner, R. T. Dillard, Wm. Vaughan, Wm. M. Brown, Samuel Baker, O. E. Morrow, F. C. Childress and many others. My great concern now is to hold myself in readiness for the summons. I am cheered by the sweet hope that we will meet "in the General Assembly and the church of the first born."

Yours truly,
N. G. Terry.

Glasgow, Ky., Dec. 23, 1897.

MARRIED.

In the parlors of Walnut-street Baptist church, by Pastor Eaton, on December 31, 1897, Mr. E. S. Davies and Miss Lena Roby.

At the residence of the bride's parents at Cordu, Mo., by Rev. J. H. Jettmore, Mr. Harrison Sickles, of Higginsville, Mo., and Miss Beatie A. Craven, Dec. 26, 1897.

CANADIAN LETTER.

We have had remarkably fine and mild weather during this month, and it bid fair to be a green Christmas, but we have now got the snow and hope soon to hear the jingle of the sleigh bell.

Our Home Mission Board for Ontario and Quebec has many things to report that are full of encouragement. At the dedication of the new church building at Tecumseth street, Toronto, the church became self-supporting; Wentworth street, Hamilton, for a long time dependent on help, has also declared for self-support and built a new and handsome edifice. New chapels have also been built at Beebe Plains, Bowdley, Perkin's Mills, Ratportage, Hatchley and Hawkesbury. Churches have also been organized at Purple Mill, Bewdley and Perkin's Mills, while on many fields special gatherings have been made which fill our hearts with joy.

The Baptists of the Maritime provinces have sent out three new missionaries to labor among the Telugus in India. Miss Mabel Archibald, Rev. W. V. Higgins and Mr. John Hardy. The farewell meeting was held at Moncton on November 12, when they were bid "good-bye" and good speed by a large circle of friends and well-wishers.

Superintendent Vining is making his first tour in the East in behalf of the Home Mission interests of the Northwest. He is deservedly meeting with a hearty reception and good success among the churches he visits. The Northwest has large claims on us, and we are striving to use well the great opportunity God has given us for evangelizing this new land.

In Norfolk County Association a conference of pastors and deacons is being held for the purpose of considering how best to deepen the spiritual life in the churches. It is proposed to have each church in the association visited by two neighboring pastors and meetings held for one week at least for the object above stated. This is a commendable scheme and might be copied by other associations.

Many of our Home Missionaries on needy fields are being remembered at this season of the year by some of the larger and well-to-do churches, who are packing boxes of useful things which will gladden the hearts of each poor minister's family who is fortunate enough to get one.

Several changes in the pastorates have taken place lately: Rev. J. B. Warnick has moved from Point St. Charles, Montreal, to Beverly street, Toronto; Rev. W. E. Stevens, from Niagara Falls to Beamsville; Rev. J. W. Silcox, from Onabrock to La. Chute, Quebec; Rev. O. G. Langford, B.A., B.Th., from Georgetown to Smith's Falls; Rev. C. Boone, from Smith's Falls to Maitland street, Toronto.

Happily changed in the pastorates are less frequent than formerly, which is cause for thankfulness, for frequent changes are hurtful alike to both pastor and people. A little more patience and forbearance on both sides will help to remove hindrances and promote longer pastorates and greater blessings and success.

Allow me, Mr. Editor, to wish you and your readers a very happy Christmas and a bright and prosperous New Year.

THOS. W. CHARLESWORTH.
Clear Creek, Ont., Dec. 21.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.
—Henry Drummond.

THE TRIUMPH OF SCIENCE.

Consumption and Winter Lung Troubles Can Be Cured.



Sketched for the Western Recorder.

A Scene in The Slocum Laboratory, New York City: The Discoverer demonstrating to Medical Men and Students the Great Value and Wonderful Curative Powers of His New Discoveries.

NOTE.—All readers of the Western Recorder can have Three Free Bottles of the Doctor's New Discoveries, with complete directions, by sending their full address to Dr. Slocum's Laboratory, 98 Pine Street, New York City.

WHEN WAS SAUL OF TARSUS CONVERTED?

BY THE REV. J. H. DEW.

MY DEAR DR. EATON—It is not with the idea of provoking controversy that I write, but in the hope that you will re-examine the Bible accounts of the conversion of Saul of Tarsus and revise your conclusions as to the time he was converted. In an editorial of December 30 you say: "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." From a careful examination of the subject, to my own mind, there is an overwhelming preponderance of evidence in favor of the position that Saul was converted when Christ appeared to him on his way to Damascus. I wish it to be understood that I have no theory to support, and do not care whose theory is upset, but I am anxious that we get clearly before us the tangible evidence on the subject.

It is recognized by all that the appearance to Saul, on his way to Damascus, was a real appearance of Christ. This fact is strongly emphasized in the three accounts in Acts.

Now it would have been unlike the personal work of Christ, in the salvation of souls, not to have saved Saul there and then. Compare the conversion of the woman at Jacob's well and that of Zacchaeus.

It is evident that Paul believed he was converted at the time Christ appeared to him from his own words: "And I said, who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

In giving an account of his conversion Paul always lays special emphasis upon the appearance of

the Lord Jesus. The crucial point in his life was not the appearance of Ananias, Bro. Editor, but the appearance of the Lord.

Put side by side the two expressions, "And Saul yet breathing out threatenings and slaughter," and, "What shall I do, Lord?"

We know the first expression is spoken of an unconverted man. But, does not this second expression sound like it came from a converted man? Saul recognizes Jesus Christ as Lord. The Saviour came face to face with Saul, and the matter he must settle now was, Would he accept Jesus Christ or would he reject him? This much is clear, to the most casual reader, Saul that day changed masters; he accepted Jesus Christ as Sovereign.

Now an important question is, Will an unconverted man yield his will to the Lord's will and declare himself ready to render a life of obedience?

The young ruler came to Jesus and said: "Good Master, what good thing shall I do that I may have eternal life?" He expected salvation by obedience to the law. But in the case of Saul we have a man whose will has been surrendered to God's will, asking for direction in the path of obedience. The young ruler evidenced the fact that he was not a Christian by his unwillingness to obey Christ. Saul gives unmistakable evidence of his conversion in his surrender and willingness to obey the Lord. If Saul was not converted before Ananias went to him, then when was he converted? I do not find even the shadow of the shade of a hint that Ananias was sent for the purpose of leading Saul to Christ. When Jesus appeared to him and he asked, "What shall I do, Lord?" the answer given was, "Arise, and go into Damascus, and it shall be told thee of all things which are appointed for thee to do."

It is clear from this that Saul was sent into Damascus to await orders as a Christian. Ananias is sent to make known to Saul the future the Saviour had appointed him, and that the scales might fall from his eyes, that he might be filled with the Holy Ghost and received into the church by baptism.

Barnabas believed that Saul was converted on his way to Damascus or his words to the doubting apostles at Jerusalem are meaningless. "But Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached at Damascus in the name of Jesus."

The death of Dr. J. H. Spencer comes to our home as a personal bereavement. Every member of my family loved him and honored him. We can never forget the lessons his life taught us. We will never outlive the influence he exerted over us when we were his neighbors in dear old Eminence. Not till his death did we know how we loved him and honored him. My heart moves me to write at length but many others will want to speak. So, for my household, I utter this token of our love and our sorrow and, weeping, pass on.
JEFF D. RAY.
Caldwell, Texas

BRO. W. B. RUTLEDGE, Pastor at Cloverport and Goshen, called at our office and reports his work in a healthy condition. Bro. Rutledge is one of our best young preachers.

He who would influence men must not live so severed from them that he ceases to know and understand them.

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Investigators and students in the wide, unexplored field of modern chemistry are daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ills of humanity. Yesterday it was Pasteur and Koch, and to-day it is Slocum, with a new discovery which is the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments, patiently carried on for years, have finally culminated in results which will prove as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years had been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of medicine" has, by its timely use permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids.

The medical profession throughout America and Europe are almost unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dreaded disease to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of letters of heartfelt gratitude from those benefited or cured in all parts of the world.

No one having, or threatened with, any wasting disease should hesitate a day, but should write at once. Facts prove that the Doctor has discovered a reliable and absolute cure for Consumption (Tuberculosis) and all bronchial, throat, lung and chest troubles; gulphorn colds and coughs, winter catarrhal affections, scrofula, general decline and weakness, loss of flesh, and all wasting conditions, and, in order that its wonderful merits may become better known, he will send Three Free Bottles (all different) of his New Discoveries, with full instructions, to any reader of the Western Recorder.

Simply write to T. A. Slocum, M. C., 98 Pine street, New York, giving full address.

There is no charge for correspondence advice—strictly professional and confidential.

Knowing as we do, of the undoubted efficacy of the Slocum System of Medicine, we urge every sufferer to take advantage of this most liberal propositio.

A system of medical treatment that will cure catarrh, lung troubles and consumption is certainly good for—and will cure—any wasting disease that humanity is heir to.

Please tell the Doctor, when writing, that you read his generous offer in the Western Recorder.

THE LORD HATH NEED OF THEE.

BY REV. T. L. BAILY.

Tune—"Webb."

What voice is this that's calling
In tones so strong and clear,
With tenderness abounding,
It seems to come so near?
'Tis I, thou art, but feeble
And poor of speech may be;
Yet still the voice is pleading,
"The Lord hath need of thee."

Need of me! O blessed thought,
His precious name to bear;
And tell of his salvation,
That all who hear my share;
How can I ever falter,
Or fall my way to see,
When Jesus sends the message,
"The Lord hath need of thee."

Take, Lord, my willing service,
Give grace to see my way;
Forgive my erring footsteps
When from thy path I stray;
Be this my daily comfort,
My strength depends on thee;
I have the blest assurance,
My Lord hath need of me.

OUR PULPIT.

BEGINNING AT THE SANCTUARY.

BY REV. JOHN THOMAS, M.A.

And begin at my sanctuary.—Ezekiel 96.

The latent antecedents to this "and" are legion, of which the actual antecedents in this passage are only specific examples. When we enter into sympathy with the prophetic pictures given by Ezekiel, we see that the sanctuary is the center of a world-wide circumference toward which vast radii sweep in immeasurable lines. It is the starting-point of myriad race-courses, the germ of innumerable developments, the fountain of stupendous destinies. Ezekiel, with a comprehensive view of the great world before him, sweeping with his vision the far-off horizons of great and mighty peoples, viewing new prospects of the treasures of human thought and energy and will, beholding judgment and mercy holding their twin thrones over all the world, crowns each new conception with the principle: "And begin at my sanctuary."

For a vaster geographical and ethnical horizon has given this man of prophetic soul a greater spiritual horizon also. The book of Ezekiel contains visions that are startling in their comprehensiveness. So frequent and suggestive are they that a number of them have been reproduced in the closing book of Revelation to mark the grandeur of God's government and the glory of his kingdom. Ezekiel was a captive in the land of the Chaldeans. His removal from the narrow limitations of the Jewish fatherland formed the occasion for a larger revelation to him of the glory of God. He perceived that the presence of the glory of God was not confined to Jerusalem and the banks of the sacred Jordan, but that the territories of the nations also trembled to the footsteps of God and the banners of the Cherub became radiant with the eternal glories. He beheld the effective government of God in all the movements and activities of the peoples of the earth, and recognized his redemptive dominion under all the face of the heaven.

Hence he beheld that marvellous and profound vision of the throne of God above the waters of the river Chebar. You remember the chief constituent elements of the picture—the sapphire throne and him that sat upon it, the form of a man yet lit up with blazing fire; the cherubim with their fourfold image supporting the eternal throne, and swift to run throughout all the world; the cycling wheels, imbued with the spirit of the cherubim and fraught with

dazzling possibilities of revolution and evolution; and last, the rainbow round about the throne, smiling upon the wide earth with a covenant of mercy and peace. It is not for us in this discourse to seek to interpret this picture in detail. Sufficient that it opens up a vast prospect, that it catches glimpses of the increasing purpose that runs through the ages, that it recognizes the forces of human life on a large scale, and confesses the importance of the myriad seething interests, and faculties, and powers of men. Yet the greatness of the picture is not lessened, but increased and completed by the addition: "And begin at my sanctuary."

Ezekiel was both a priest and a prophet, and the combination was a fortunate one. For the spirit of prophecy spiritualized his priesthood, and his priestly gifts furnished graphic symbolic pictures for the expression of his prophetic vision.

In the fertile symbolism of the book the priest finds expression. In the profound spiritual meanings of these symbols the prophet stands revealed. For all the visible things associated with the priesthood in Jerusalem are idealized and sublimated in the prophecy of Ezekiel. Ezekiel's temple is not a thing of stones and wood, but a mystic image—yet all the more real and permanent on that account. The temple in Jerusalem is soon to be destroyed. The handwriting of its doom was already upon its walls. But the temple of Ezekiel's vision remains, and must remain, as the starting-point of mercy and judgment, as the center of universal power, as the glory of the city of God.

The full unfolded meaning of Ezekiel's vision is not seen until we come to the idealization of the temple by Jesus Christ. "Destroy this temple, and in three days I will build it again." The liberalist Jews could not understand this statement. They could not even understand that the days of their temple were numbered. The temple of which all others were but a type, the holy place where God's full glory was to be forever revealed, had come down from heaven to be among men. Henceforth the sanctuary of God is to be found in the incarnate Son. In the Christ of the Cross and the Resurrection the earth must find its opened heaven and its angelic visions. Whatever is great and glorious in heaven and earth, whatever is to move forward in a vast groove and to mighty issues, must begin at this sanctuary, where God reveals himself in the fullness of his glory and the impress of his person.

I. All true thought must begin at this sanctuary. In Christ are hid all the treasures of wisdom and knowledge. All boasted wisdom and knowledge that are not rooted in the Son of God, that do not start from the flashing glory of the all-illuminating sanctuary of God, are but vapors and fog. If we are to think aright concerning ourselves and the whirling creation in which we live, we must see the mystery and revelation of the cross in the center of our thought. Only in this light of the infinite love can we see light. Not only spiritual problems, but the problems of the physical world as well, are involved in utter darkness until we solve them in the sanctuary.

There is no possible explanation of things except in that spiritual holy of holies where God enters into communion with man, and man with God. It is more and more clearly seen that the universe is based upon, and impelled forward by, a spiritual purpose. The most eminent scientists are revealing a growing dissatisfaction with

the barren idea of physical force as the *ultima ratio* of the creation. The logicians of physical law are drifting into theistic faith. They cannot help themselves. All physical explanations are felt to be hopelessly inadequate. The living Spirit that is in things makes his presence felt through all the ingenuities of the physical system, and a living voice speaks through all that awakens an irresistible impulse of response in the human heart. If men will not begin at the sanctuary, there is no resting-place for the soles of their feet until they come back to it.

The center of all the world of thought, the starting point for all its circumference is the Cross. Around the Cross the ages turn—all past, the present, and all to be. Around the Cross the worlds are set, and move by the power it gives them. The Cross is the explanation of creation, the fount out of which flow the infinitudes of being. Explanations of the world that omit the Cross are no explanations at all. They are only phrases of darkness, the darkling spray flung up from the great ocean of truth, the fleeting shadows cast against our opaque selves by the great sun of being. The world is unintelligible until it is seen to throbb with the warm life of a personal God, and glory of this God unfolds its secret only in the Cross.

It is remarkable how persistently the philosophies of human thought have refused to "begin at the sanctuary." While every other fact in the history of men has been taken into account, the Cross has been left outside, as though it were something with which the thought of man has nothing to do. The utmost that has been conceded to it, that an attempt should be made to deduce it from the other known facts of the world. But such a procedure can only end in failure. Jesus Christ, the incarnate God, is the central fact that transcends all others. It is greater than all other facts put together, and, therefore, cannot be deduced from them. Such attempts have only succeeded in eliminating the Cross, or in explaining away the grandeur of its meaning, and leaving only an impalpable shadow instead of its divine substance. Human thought concerning the world will be a broken thing until it takes account of the Cross as the primary fact to be considered, and deduces from the Cross the mighty meanings of the created world.

This central revelation of God's glory is, therefore, not a barrier to the investigations of thought. When rightly understood it summons to such investigation, and facilitates its prosecution. It reveals the point of vantage from which the great leaps of thought should be taken so as to issue in the truest and most splendid results. When theologians have sought to arrest the progress of scientific knowledge, they have altogether misunderstood the nature of their mission. The sanctuary is not an obstacle to thought, but the fruitful starting point of it. From the sanctuary a mighty good speed should follow the seeking mind, no matter for what part of God's world it may be bound. The revelation of God in Christ is the charter which gives men the freedom of all the realms of wisdom and knowledge. The sanctuary of God is no heritage, but the spot from which free messengers should be encouraged to go to every quarter of the heavens.

All pursuit of knowledge should be encouraged at the Cross, both for the sake of knowledge and for the sake of the Cross itself. To begin at the sanctuary is to be sure of the right path, to start with the one golden key that can unlock all the mysteries of the world, to



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hold the magic spell that can convert all the barren prose of nature into sublimest poetry, and to uncover the profound treasures that can be discovered by no other means.

II. All true life must begin at the sanctuary. Just as human thought is directed, corrected and energized at the Cross, so also are the activities of human life. There can be no strong, great and successful life, except such as has learned to dwell in the secret place of the Most High, to sally forth to its daily tasks from the hour of fellowship with God, to rise to the performance of duty from the energizing shadow of the Cross. The path that is to be one of power and joy, that is to lead from strength, that is to ascend the conquering steep, must begin at the sanctuary.

I fear that the hour and experience of spirit-fellowship with God is now less understood and appreciated than in days gone by, when spiritual giants walked upon the earth. This sanctuary of the spirit is now spoken of as mystical, morbid and sentimental. These wrapt moods of the soul are declared to be unreal, to be dreamy imaginations of the mind, or excuses for retiring from the field of service. The secret of power, so we are told, lies in increasing action. If we would have power to work we shall gain it by working. Work is real, meditation is idleness. Activity is a manifest force. The silent hour of spiritual fellowship with God is a mystic dream. And the mystic is out of touch with our present busy work-day work. Work, work, work is the panacea for weakness, and the old mystic dream of communion with God is out of date.

Half a truth may be so stated as to be an utter falsehood. It is quite true that there can be no moral power without work, and that continuance in service and faithfulness to duty tend to develop the powers of mind, and heart, and soul. But it is equally true that there can be no spiritual power except by fellowship with God, and that the soul's supply of spiritual life and energy must be constantly replenished from the sanctuary, where God's voice is heard and his glory is seen.

The hour of fellowship and prayer is as necessary as the hours of service. Without the loving sense of the presence of God, and the drinking of deep draughts of power from the fount of wrapped meditation and intense communion, the spiritual tone of the life must fall, and even in its very service it will be dragged down to the low levels of unspiritual motive and purpose.

The greatest worker the earth ever saw retired to the sanctuary of the hillside and the desert that he might stand in the stillness, face to face with God. And when he came forth to the world again, it broke forth into singing before him, and its diseases of body and spirit made haste to flee from before his face.

There are some that would find the salvation of men in the possession of moral ideas. But it is one thing to possess them and another to reach them. Moral ideals with-

out the power of the Cross are worse than useless. Unitarian theologians declare that the religion of Jesus Christ is summed up in the Sermon on the Mount. The mistake is a radical one. The Sermon on the Mount is simply the utterance of moral ideas to which poor, weak man can never climb. If there were nothing more than the Sermon on the Mount, then Sinai were preferable to such a mount as this. For in so much as these ideas are higher, the failure to reach them must involve a heavier curse. This were indeed a mount of thunder and lightning were it not for one glorious addition. On this mount there stands, not a Legislator, but the Sacrifice for sin; not only the revealer of moral ideals, but the atoning Saviour, who imparts all life and power to those that seek them. The religion of Christ consists, not in the Sermon on the Mount, but in Jesus Christ. Without him the sermon were a curse, but he has come to give life, and to give it abundantly. From this sanctuary all true life must begin.

III. The true valuation of life must begin at the sanctuary. The true value of any life, whether individual or national, must be determined by its relation to the Cross, by its power of fellowship with God, by the spiritual forces that it contains. The angel that determines the worth of men and communities and nations always begins at the sanctuary.

Yet how rarely do we find the estimate of men determined by this all-important criterion. We too often set the last first and the first last. The hidden and infinite treasures of life we overlook. Deep in the heart life's richest treasures are found, like pearls in the great deep. So we reckon them not, but direct our attention to the glittering baubles that sparkle on the surface, or the obtruding mass of common clay that bulks before our vision. We do not begin our reckoning at the sanctuary, but at the point remotest from the holy place.

What is such a man worth? some one inquires. And you hear the ready answer: "He is worth so many hundreds of thousands of pounds." It may be that he is a man of noble intellect, whose thoughts are a priceless possession for the world henceforth and forever. It may be that he is a son of God Most High, walking with God from morn till eve, speaking with him as a man speaketh to his friend. It may be that his life is full of spiritual graces, that the power of the infinite love is the constant impulse of his daily life, that the energies of the Cross fill up the inestimable treasury of his spirit. Yet the best thing we can say in answer to the question: "What is he worth?" is that he is worth so many hundreds of thousands of pounds. But what is the value of a hundred thousand pounds? Ah! there is the problem. That question cannot be answered until it is brought to the sanctuary. In the sanctuary a million pounds may sink to zero, and two mites may be of more value than the angels can tell. All valuation should begin at the sanctuary, in the place where the human

spirit touches God. Man is measured by the Christ that is within him, not by the gold that is without him.

We call ourselves a Christian nation. We must correct our standard of value before we can be worthy of the name. When we are asked concerning the greatness and resource of our nation, we mutter some grandiloquences about our heroic little army and our huge navy, and the industrial and commercial capacity of our nation. And, if we find that our navy is deficient by a few men or a few guns, or that we need a few more cartridges of ammunition, we rush into a sudden panic, and imagine the day of our power is at an end. One sometimes wonders whether after all we know anything about Christianity, whether it is not all a dream and the fetters of Paganism are still upon us. When shall we begin to understand the true secret of power, of greatness, of grandeur! When shall we begin to estimate, as God estimates, at the Sanctuary! When shall we begin to see that the power of a nation depends more upon righteousness than upon munitions of war! The greatness of our nation to-day is not measured by its army and navy, but by its spiritual men and women, by the number and intensity of those that live in communion with God, by the godlike spirits that live within its borders. Give me a nation of spiritual men and women, and I will show you a nation that cannot be conquered. The meek shall inherit the earth.

IV.—The judgments of God begin at the sanctuary. It is in relation to divine judgment that the words of the text were written. The judgment began from the spot where God's fullest glory was revealed to me. So all God's judgment upon sin are essentially related to the Cross. In the Cross God is revealed in all his grandeur, both of mercy and judgment.

There are some that profess themselves unable to associate judgment with the Cross. Yet surely this is to misunderstand the relation of the Cross to the righteousness of God. The Cross is the transcendent manifestation of God's mercy and grace. It is the ultimate revelation of the way of life. But in so much as it is more glorious than every other revelation, and contains the possibility of unrivalled benediction, so, if despised, it contains the more terrible curse. Sin, as manifested in the light of the Cross, is even more exceedingly sinful than revealed in the lightnings of Sinai.

The Cross is now the sole arbiter of mercy and of judgment. Sinai is no more, for the Cross has superseded it. The fires of Sinai are extinct; its rolling thunders are hushed; its blessings and curses are alike abolished. Sinai can neither save nor destroy. For all the world is now gathered around the Cross. The question now is, "Dost thou believe in the Son of God? wilt thou be saved by the love of the Cross?" and it is by these questions that mercy and judgment are determined.

Though Sinai has gone the thunders of judgment have not forsaken the world. "How shall we escape if we neglect so great salvation?" There is one thing worse than the wrath of the Lawgiver, and that is the wrath of the Lamb. I think that phrase, the wrath of the Lamb, is the most terrible ever written or conceived. The measure of the love rejected and trampled upon must be the measure of the wrath. Ah! the thunders of Sinai were but feeble murmurs compared with the thunders of Calvary. The curse of the law was ineffective compared with the dark curse of the

Cross. "Who can abide the day of his coming," when judgment shall begin at the place of injured love!

Will you blame me for this dark picture? Would you have me become a smooth-tongued prophet of peace where there is no peace? Would you have me tell you that all is bright ahead, when I see the storm impending? Would you have me speak of nothing but mercy and salvation, when I know that the obverse side of the shield of suffering love is judgment and dark condemnation? Nay, I cannot do so. I see a glittering sword uplifted in the pierced hand that was nailed to the Cross. I hear the mutter of avenging thunders from the Throne of God and the Lamb. I see doom start on its dark way, and the gate through which it passes, the fount from which it issues, is the world's holiest Sanctuary, the place of the Cross. The nearer the Cross the impenitent stand, the swifter and darker will be their judgment, for judgment must begin at the Sanctuary. Yet it begins only for those that despise mercy, and trample under foot the Blood of the Atonement. The message of the Sanctuary is a message of redemption and love.

V.—All the true honour and felicity must begin at the Sanctuary. Ezekiel's recording angel with the inkhorn, appointed to set the seal of Divine favor upon the faithful sons of the Sanctuary, begins his propitious way at the Sanctuary no less than the messengers of judgment. There can be no honor and felicity of a real and permanent kind for human life except that which has its source in the love of God in Christ Jesus. Only those that stand in the presence of God know fullness of joy, and only the sons of his right hand enjoy pleasures for evermore.

We may obtain all the insignia and titles of honor that the world can give us; we may be the heirs of possessions that stretch over many a broad and fertile expanse; we may arrod ourselves in the power and pride of social position and influence as in a sumptuous garment; we may have realms of thought and conception in our grasp; we may build our towers and palaces to the skies; yet if we know not the power of spiritual fellowship with God in Christ, our honors are a delusion, our crosses are withered flowers, our greatness the baseless fabric of a vision.—London Baptist.

A TRIBUTE TO DR SPENCER. A NOBLE MAN OF GOD.

Having filled to completion the eternal destiny to which God had appointed him; Dr. John H. Spencer, of Eminence, Ky., on December 22, 1897, passed away. Sweetly he sank to rest, as a way-worn traveller, with visions of the bright beyond, where loved ones were waiting to welcome him home; and when the chilly waters of death closed in around him, he shrank not; but launched out into the ebbing tide, conscious of the fact that he could not drift beyond his Father's love and power.

Dr. Spencer was very much afflicted when I first met him, but the beauty of soul, the innate strength and goodness of his character, which had been purified by keenest sufferings, still retained the power of love and sympathy. Why he should have been stricken down by afflictions in the prime of life and the vigor of manhood, when fully developed in heart, brain and brawn, his powers and faculties at their highest, and his hopes and aspirations at their fullest, we may never be able to know in this life, but we do know

"God moves in a mysterious way his wonders to perform," and we believe in this dispensation of his God was working out his own eternal and sovereign will.

I visited Dr. Spencer frequently in his home during the last year, and so came to know him quite well, appreciate him very much and love him very tenderly. I remember when I would leave him he would say: "Come to see me as often as you can; I appreciate your visits. Don't come to Eminence without coming to see me; I get very lonely here." I feel very keenly the great loss the denomination has sustained in his death.

While hundreds, yes thousands, were converted under the ministry of our brother, yet I feel that he, perhaps, did as great a work during his afflictions by his writings as he did during his active ministry. Dr. Spencer was a very facile and versatile writer, with a strong, clear and vigorous style. While his writings were made attractive by elegance of diction, this was not all, there were always in them sparkling truths as eternal as his own immortal spirit. He did not write merely for fame, or to see his name often in print, or catch the ear of an eager public, but to serve his Master and his brethren. He wrote a great deal for our denominational papers throughout the South, and on a variety of subjects, and answered a variety of questions from diverse parts of the country. He also wrote the "Life of Thomas J. Fisher," a famous evangelist of Kentucky, out his greatest work, and one by which he will be known in history, is "A History of Kentucky Baptists," and a very valuable work. Dr. Spencer had in him elements of a great man. He was a man strong in mind, sharp and severe in criticism, broad in sympathy, with a deep spiritual insight strong convictions, undaunted courage, indomitable will, great humility and unquestioned piety.

To say "to know him was to love him" was not true of Dr. Spencer; but to say one could not appreciate him is to say he could not appreciate the embodiment of sound Baptist principles. His life was not one full of astonishing events or brilliant achievements, but one noted for its patient, faithful labor, and its beauty and strength of character. He had a very high estimate of real manliness, and an utter contempt for all pretense, egotism and vanity. He has closed his earthly ministry, but to the Baptists of the South he is not dead, yes, and will not die, for he has put in motion moral forces to which we can set no bounds, and wrought his influence upon human destiny forever.

His work is done, his race is run, peace be to his memory, green be the grave where sleeps his mortal body, gentle be the summer showers on the sod under which he rests, forgotten be the animosities and heart burnings of strife, if such have been; sacred be the recollections committed to our memories, and sweet the visions of a happy meeting in the bright beyond. And of his noble, consecrated wife, who, through all these years of his afflictions, has been faithful, patient, meek and sweet spirited, and who for many years has been his amanuensis, what shall we say? The Lord deal gently with her, as she was wont to deal with the dead, and grant her an abundant entrance into the everlasting kingdom when he shall call her hence.

"Blessed are the dead which die in the Lord, from henceforth; yes, saith the Spirit, that they may rest from their labors; and their works do follow them." W. M. D. NOWLIN. Louisville, Dec. 27.

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CHURCHES and SUNDAY SCHOOLS. You always need supplies the first of the year. Below we offer you a special list of supplies, all of which are, first class and cheap. Church Roll and Record—Containing rules of order, church covenant and articles of faith, also place for names and addresses of members, alphabetically arranged, and 140 pages for record, printed on good paper and well bound in cloth, with leather back and corners, only \$1.75 postpaid. Church Treasurer's Book—Theo. Spalden, Best on market, 100 names, \$1.50; 200 names, \$2.00; 300 names, \$2.50; 400 names, \$3.00; 500 names, \$3.50. These books are used with the envelopes and weekly collections. Prices postpaid. Church Envelopes, printed with blank space for name of church, 20c dozen. Mission Collection Envelopes, printed, \$1.00 per thousand postpaid. Warder's Treasury Book, 30 cents postpaid. Blank Church Collection Envelopes, 50c per thousand. Pulpit Bibles from \$1.50 to \$2.50. Head's Sunday-school Record for 30 classes, 75c. Ford's Complete Record, \$1.00. Hobart's Condensed Record, 50c. Eiler's International S. S. Record, \$1.00. Class Books for one year, paper, per doz. 75c. Class Books, cloth, per doz., \$1.50. Lined Collection Envelopes, per doz., 50c. Maps, Black Boards, Bibles, Testaments, Libraries, Reward Cards. Song Books—Manly's Choice, Baptist Hymnal, Hymns, New and Old, Harvest Bells, Gospel Hymns (all numbers), Sacred Songs. Special prices in quantities. Order all your supplies, literature and books from BAPTIST - BOOK - CONCERN, 307 West Jefferson St., LOUISVILLE, KY.

WESTERN RECORDER.

LOUISVILLE.

THURSDAY, JANUARY 6, 1898

Most of the leading papers of the world, both religious and secular, are impersonal. We believe this is true of all the great dailies, although some prominent religious papers still retain the personal feature. The Independent, N. Y. Observer, Watchman, Examiner, Standard, Christian Standard, Outlook, Congregationalist, Advance and other leading religious papers have become impersonal. As has been suggested in our columns more than once, the WESTERN RECORDER now takes an advance step, and takes its place, in this respect at least, in line with these great journals. This does not mean that there is any change in the personnel, policy or management of the paper. Every person connected with the RECORDER remains in exactly the same capacity as heretofore. There is no change whatever either in our editorial staff or working force. Experience with other papers has shown the wisdom of their becoming impersonal, and we have not heard of a single instance where this step once taken has been retraced. We believe it will be wise in our case also; if it should prove otherwise, we can easily retrace the step. It will be a great relief to both the staff and the management to have all communications about the paper addressed simply to the WESTERN RECORDER, Louisville, Ky., and all communications about books, Sunday-school supplies, stock, &c., addressed simply to the Baptist Book Concern, Louisville, Ky. Of course, both the editor-in-chief and the business manager will always be glad to receive letters from all friends who may wish to communicate with them personally at any time.

DR. WHITSITT vs. THE TRUSTEES.

Recently we had occasion to examine the list of students in our Theological Seminary, and we sent the following letter:

Louisville, Ky., Dec. 20th, 1897. Rev. Wm. H. Whitsitt, D.D., LL.D., City.

MY DEAR BROTHER: I desire a copy of the list of students who have matriculated during the current session. If you will have a list made for me, I will cheerfully pay whatever cost is involved, or, if you prefer, I can send my stenographer around to make a copy for me. Kindly let me hear from you. Fraternally, T. T. EATON.

After some days we received the following reply:

Southern Baptist Theol. Seminary, Louisville, Ky. Dec. 25th, 1897.

Rev. T. T. Eaton, D.D., Louisville, Ky. DEAR BRO.—For the information that you desire I would respectfully refer you to the catalogue of the Theological Seminary, which will be issued as usual during the month of April. Fraternally, Wm. H. WHITSITT.

To this we replied as follows:

Louisville, Ky., Dec. 27th, 1897. Rev. Wm. H. Whitsitt, D.D., LL.D., City.

MY DEAR BROTHER:—Your favor of the 24th inst. received. I am anxious to get a copy of the list of matriculates of the Seminary before April. If you are unwilling to furnish me with a copy of the list at my expense, will you not give me access to it? Please kindly name the time and place when and where I can be allowed to see it, at your earliest convenience. Fraternally, T. T. EATON.

On the morning of Dec. 30th we received a letter, dated Dec. 28th, from a member of his family stating that Dr. Whitsitt was out of the city, and adding: "I doubt not his letter of Dec. 24th is a final answer." Learning that he had returned

home, we sent the following letter next day:

Louisville, Ky., Dec. 31st, 1897. The Rev. W. H. Whitsitt, D.D., LL.D., President So. Bapt. Theol. Seminary, Louisville, Ky.

DEAR BRO.—In response to my letter of Dec. 27th, I received a letter from Mrs. Whitsitt, dated Dec. 28th, stating that you were absent from the city, and that she had no doubt that you intended your letter of Dec. 24th "as a final answer." Since she does not speak by your authority, and since I am reluctant to believe that you refuse me access to the list of matriculates in the Seminary, I write to ask whether you do intend your letter of Dec. 24th as a final answer to my request. A prompt answer will greatly oblige. Fraternally yours, T. T. EATON.

To this we received the following reply:

Southern Baptist Theol. Seminary, Louisville, Ky. Dec. 31st, 1897.

Rev. T. T. Eaton, D.D., Louisville, Ky. DEAR BRO.—So far as I am informed, there is no instance in the history of the Seminary where the list of matriculates was given out in advance of the publication of the annual catalogue. As I do not wish to disturb what seems to be a well established precedent, I beg that you will have the goodness to accept my answer of Dec. 24th, 1897, as final. Fraternally, Wm. H. WHITSITT.

There is, we are sure, "no instance in the history of the Seminary where" a trustee was refused access to the list of matriculates. After Dr. Whitsitt had declined to furnish us a copy of the list, we asked simply access to it, and even this was refused. There is no precedent in the history of the institution for such refusal.

We are a trustee of the Seminary, and therefore have the legal, as well as the moral, right to examine freely all the books of the institution. We do not believe there is another president of an institution of learning in America who would deny a trustee access to the books. Can anybody imagine Dr. Boyce' or Dr. Broadus' making such a reply to such an application?

The books of the institution do not belong to the President. They are the property of the trustees, as is everything else that belongs to the Seminary. The trustees are the legal custodians of the books. They are legally and morally responsible to the denomination for the management of the institution in all its affairs, and therefore they have the right of access to everything belonging to the institution. For Dr. Whitsitt to deny the right of trustees to see the books, is to assume an authority that does not belong to him. He is the employee of the trustees. They elected him: he did not elect them. He has no authority as President which they did not give him. The legal title to the real estate, the endowment and all the belongings of the Seminary vests in the trustees, and in them alone. The assumption by Dr. Whitsitt of the authority to deny a trustee access to the books of the Seminary, is something new under the sun—a bran new "discovery" of his. How the trustees, and the denomination generally, will acquiesce in this new assumption of power by the President of the Seminary, remains to be seen.

We fail to see any good reason why any Baptist should not be allowed freely to examine the books of the Seminary. We fail to see why that list should be kept secret until it is published in the catalogue. But the serious matter is that trustees, the legal owners and custodians of all that belongs to the Seminary, should be denied the right of examining the books. This affects the rights of the trustees, and of the denomination, in the institution, and hence it is a serious matter, as well as a matter of general interest. We are astonished that Dr. Whitsitt should take any such position. Of course

he is perfectly sincere. It is strange that he does not see that such an assumption of authority is both unreasonable and illegal. We enter our earnest protest against it.

DEAR BRO. EATON:—Apropos to Bro. T. G. Alfred's questions and your answers about sinners praying, will you please answer the following:

- 1. Must a sinner pray in order to be saved, or is he saved through faith alone?
2. Praying is most assuredly a duty, but does the performance of that duty bring salvation any more than the performance of any other duty?
3. When a sinner is praying, is he complying with one of the conditions of salvation, or is his praying the result of the condition into which he has been brought by the operation of the Spirit wielding God's Word?
4. Is it possible for a sinner to be convicted of sin, and hear the blessed news of the Gospel so quickly afterwards that he believes without praying, thus being converted, or saved, without ever performing the duty of prayer?
5. Suppose you were conducting a prayer service, and some one should ask that special prayer be quickly afforded to a converted man, and you should call first on Bro. A. to pray and then on Bro. B. Suppose Bro. A. prays very earnestly for God to forgive the man's sins, and Bro. B. should pray equally as earnest that God would send the Holy Spirit to enable the man to see his lost condition and trust Christ for salvation. Which prayer would be most in keeping with the way God would act if He should answer the prayer immediately? SUBSCRIBER, Grenada, Miss.

We cheerfully answer our brother's questions:

- 1. Both. A sinner is saved by grace through faith, and yet if he does not seek he will not find.
2. Not as a matter of merit. What is accomplished by praying depends on its character. The publican's prayer brought him justification. Every duty brings a blessing. Asking God to give the Holy Spirit, secures His presence and power.
3. Both. No man would ever come to Christ unless drawn by the Holy Spirit. Yet if he do not ask he will not receive.
4. No sinner can be convicted without praying; hence none can be saved without praying. God does not force salvation on those who do not ask for it.
5. We find no fault with either prayer. Bro. A. would not mean for God to forgive the man's sins contrary to the plan of salvation, but in accord with that plan. Bro. B. would simply state more fully the method of salvation, and ask God to carry out that method. The answer to either prayer is the answer to both.

DR. A. J. HUNTINGTON, of Washington, D. C., in renewing his subscription, says: "I hope and pray that your valuable paper, which I read with much pleasure and profit, may be made a grand instrumentality for restoring peace and prosperity to our distracted denomination in the West and South." We earnestly trust it will be so. We hope the matters at issue will ere long be settled. The only way to bring peace, is to settle the questions at issue. They can no longer be flanked or ignored.

The Congregationalist is in a quandary. A minister in that denomination was publicly defending doctrines which Congregationalists had not held, and attacking doctrines which they cherish. The paper did not notice the matter; and received angry letters from the man's opponents saying it was either heretical itself or cowardly. Then the Congregationalist refuted his positions, and received letters saying it was a fool for advertising him. The question arises, what ought the Congregationalist to have done?

Dr. B. F. RILEY, of Athens, Ga., writing to the Standard (Chicago) about the Whitsitt controversy, says: "One man may have the satisfaction of knowing that in his undue thirst for leadership he has done more than any other to throw into confusion and disorganization, and I may add demoralization, our varied denominational interests from limit to limit of the South.

Come, now, Dr. Riley, tell us—who is this man? Do not leave all our leaders and all our world: be leaders under suspicion. Who is this man whose "undue thirst for leadership" has wrought such havoc? He ought to be exposed, and since Dr. Riley talks as if he knows who the man is, Dr. Riley is the one to expose him. Any man who would do such mischief deserves the severest condemnation. He must be a man of wonderful ability. We were not aware of the existence of any man among us of such power. We call upon Dr. Riley to tell who this man is, so that he may be fitly condemned, and all who are innocent may be relieved of suspicion. It is unbecoming and improper to throw out such insinuations. When one attacks a man, he should tell who is meant. Let Dr. Riley name his man and prove his case. It is a serious charge Dr. Riley makes against an unknown one of his brethren. Such a charge should be accompanied with the name and the clearest proof.

We congratulate Baylor University for establishing a correspondence course of theological instruction. Prof. John W. Tanner, who has immediate charge of this department, is one of our best, brightest, soundest and most scholarly men. Pastors and others who cannot pursue a course of study at any seminary can thus get what will be very helpful to them in their studies and in their work. We wish Baylor the highest success in this advance movement. That Prof. Tanner has charge of it is a guarantee that the work will be well done.

The most remarkable record any one church has made of long pastors is that of the Congregational church at Baintree, Mass. Samuel Niles was pastor of that church for 52 years, Rev. Mr. Wells for 51 and Rev. Mr. Storrs for 53. Thus in one hundred and fifty-six years the church had only three pastors. We do not believe any other church has ever equalled that record.

THERE has been a great demand for the issue of the RECORDER which contained Dr. Eger's article on the Romish Mass. The numbers on hand were long since exhausted, but the demand increases as more and more hear Dr. Eger's exposure of the mass. We shall therefore reprint his article next month, and give this notice that those who wish for it may send for it in time.

We were glad to see within the past week President W. T. Stott, of Franklin College, Indiana, and the Rev. T. W. Young, of Ann Harbor, Mich. They were both on brief sabbath rest. Bro. Young had his better half with him, who was a Louisville lady till he captured her and carried her away.

GEORGETOWN COLLEGE offers a special normal course to public school teachers. We hope much good will come of it.

You can help your fellow-men; you must help them; but the only way you can help them is by being the noblest and best man that it is possible to be.—Phillips Brooks.

Editorial Varieties.

The Baptists are having a gratifying growth in Ireland. They averaged a new church a year for seven years past.

The salaries of the "higher critics" are paid out of funds provided by those who believed that these critics are true to overthrust.

The first volume of Charles H. Spurgeon's autobiography is published. It is compiled by his wife and his private secretary, from Spurgeon's diary and letters.

"Know thyself and keep the information to thyself." So says Dean Swift. We think the more a man knows of himself, the more inclined he is to keep the information to himself.

The Baptist house of worship at Santa Rosa was built entirely of a material taken from one tree. There was enough in the tree left to make 80,000 shingles, besides scantlings and joists.

It is unworthy of Christian gentlemen to make insinuations and innuendoes in the papers as some of the brethren are doing. Come out and say it in your own newspapers, and then be willing to face that say.

Edward Everett Hale, in a recent lecture in Boston, is reported to have said that nine out of ten in a class of girls is one of the public schools of that city had never heard of Noah's ark. This is an eye opener.

Among the prominent Baptist preachers who are doing good: Dr. E. H. Harris, Lyman Jewett, J. N. Murdoch, A. M. Steele, F. M. Ellis, Henry Day, Byron A. Woods, G. S. Abbott, W. H. Williams, J. H. Spencer and W. M. Pratt.

Martha at Bethany wished to make Jesus comfortable, to minister to his wants; while Mary wished to glorify him in teaching. He cared for teaching others rather than for being fed Himself, for giving rather than receiving, and He so commended Mary.

President Hayes said: "The quiet toleration of what we know to be immoral will undermine our own principles and relax our moral tone." Wise words and true. Just this is a great danger in our times. A pseudo-charity which tolerates what is immoral and what is false has become quite widespread in our land. And it wears such a sanctimonious air!

A prominent divine writes: "I read an article recently in a London (England) paper, and was so struck by it that I begged to clip and send it to you for publication in the RECORDER, when I observed that the London paper credited the article to the Western Evangelist from whose columns it was taken." This good doctor ought to remind the W. E. more closely.

We have received a copy of the catalogue for 1897-8 of Rochester Theological Seminary. It is a neat and stout pamphlet. We notice the names of sixteen students from the South. Three of these are from Kentucky—L. W. Doolan, E. A. Thomson and E. Wurch. Seven are from Missouri, three from North Carolina, two from Virginia, and one from the District of Columbia. The total is 162.

A drunkard as a temperance meeting stood up and asked: "Can you make a temperance man of me?" The men at the meeting looked at him from head to foot and replied: "I fear not, though we'll try; but we are after your boy." "Yes," said the man, sadly, "you are about right. If somebody had been after me when I was a boy, I would have been a better man now." Exactly so. Let us go after the boys.

The names of new subscribers are coming in most gratefully. Some who are not willing for the RECORDER to advocate what the Baptists of our land have all along believed are asserting themselves to have the paper boycotted. We all are most appreciative of the efforts of our friends—who are sure enough Baptists—to extend our circulation. The RECORDER advocates just what it has always advocated, and goes forward in the same line along which all Baptists have always been achieved. We hope our friends will continue their good offices and will increase their efforts.

During the protracted in New York City the property of the East church was sold, and the McDougal street and North churches were consolidated. It was a question whether another one of our churches in that city should not give up. Dr. W. C. Hastings, of New York, writes to the Standard: "I appreciate the efforts of our friends who are sure enough Baptists—to extend our circulation. The RECORDER advocates just what it has always advocated, and goes forward in the same line along which all Baptists have always been achieved. We hope our friends will continue their good offices and will increase their efforts.

As last the lottery shops are closed in Kentucky. They should have been closed just as soon as the Court of Appeals decided they were illegal. But the case was appealed to the Supreme Court of the United States and a delay of years secured. At last, however, the case was reached, and the issue decided against the lottery was ratified. Ten Col. Douglas (to his credit be it said) promptly gave up the business; but others carried it on. The law officers thought (?) they must wait till the mandate of the Supreme Court was received, and so the shops kept open. At one time it looked as if pretense would be found to keep them open for an indefinite time; but now, thank heaven, they are shut, at least on the outside. Let good citizens everywhere see to it that they are shut on the inside as well.

FAMILY CIRCLE.

THANKSGIVING.

In stack and cellar, hay and bin, Now rears the harvest of the year; The orchard's wealth is gathered in; The riches are filled; the fields are clear.

To day we take a truce from toil And as the genial festive meet; Nothing shall come our peace to spoil, As we the annual feast repeat.

How calm the Indian summer haze Above the distant mountain lies; The squirrel darts from place to place, The crow across the valley flies.

The rippling stream with murmuring loins Seems lovelier as it passes by, And one slow hawk, reserved, alone, Cuts his broad sweep across the sky.

The colored pallet, rich and rare, Is gone which made the forest gay; A Quaker russet now they wear, And even that shall pass away.

But we, around our ample-board, Outroast the winter without fear, Whose fruits are housed, whose crops are stored, Whose friends are true, whose home is dear.

For all, my some good fortune o' me, Some cheer to drive and thought away, Three happy friends, love and home, And naught to mar Thanksgiving Day.

—Once a Week.

A MYSTERIOUS VISITOR.

BY SARAH H. HENTON.

Our children at home had often entered in black mammy's cabin by her telling us of the old days, and occasionally she would treat us to a ghost story, but, knowing that my father did not approve of us hearing stories that would frighten us, she seldom told them.

She did not like my father and mother or putting my little sister and me up stairs to sleep. It was just over her room, but she thought we were too young, but, as there were two little ones younger, we had to give the cradle-bed up to them in mother's room. My father praised us, and called us his brave little women, which pleased us, and we tried very hard to be brave and father was kindness itself about coming to us, he would call them, "my little women," and we would hear sounds or noises. There was an old tree whose branches of windy nights touched our window panes and scared us, and sometimes our pet cat or little dog would slip in and frighten us in the night, but father would come up and lie down on our bed by us until we fell asleep. But one night we heard a noise that almost paralyzed us with fear. It was a sound as if some one was dragging a chain across the attic floor just above our heads.

It was the oldest, and my little sister waited for me to scream, which I usually did when we got scared, but it seemed quite a while before I could raise my voice or make a sound. Finally I gave one prolonged scream which brought both my mother and father.

We were a pitiful sight, she said; our teeth chattering, and as pale as we could be.

They did not have to ask us what frightened us, for they heard the sound of the chain themselves.

"What in the world is it, father?" said my mother, looking alarmed.

He tried to look indifferent, and said: "O, a bird with a broken wing I expect, dragging it to the roof of the house."

My mother exclaimed: "The children are right, dear; it is certainly a chain."

She then said something to my father in an undertone, and he picked us both up in his arms and carried us down stairs to mother's and his room.

Could it be that our brave, handsome father, who looked so tall and grand to us children, was frightened? He looked so strange.

"If it is a ghost, father?" asked little Louie, who was sitting next to me.

"Why, no, daughter, there are no such things, but I am sure it is a rat."

They succeeded in soothing and quieting us, but my parents told me in after years, when I was grown, that neither of them slept that night through.

It was a dark, cold, rainy, sleety night, and my father suffered with muscular rheumatism, and happened to have one of his attacks that night, and he could not possibly investigate the cause of the chain's dragging.

My mother suspected that it was an escaped maniac, who had found refuge up there.

I find that soon an' chain up in dat attic, an' straightway he ran to bring him down.

No one on the place knew of the boy's coon. He frequently had pets, and had caged this one down among the cabins, and my father and mother knew nothing about it, else they would have noticed it when it was noisy. We children had all kinds of pets, and the boy said the coon was so glad to see him when he climbed up and rescued him that he actually laughed. He was nearly starved for something to eat and drink. My father and mother used to laugh and tell about the ghostly visitor in the dead of night, and the neighbors all came over to see the mysterious visitor, and he lived to be our pet for some time.

A SELF-MADE MAN—WHOM HIS MOTHER MADE.

A wealthy business man long ago paid a short visit to his native town, a thriving place, and while there was asked to address a Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say about the industry and honesty with the race," he answered.

"Your very example would be inspiring if you would tell the story of your life," said the superintendent.

"Are you not a self-made man?" "I do not know," he replied.

"Why, I've heard all about your early struggles. You went into Mr. Wills' office when you were only ten—"

"So I did, so I did. But my mother got me the pie; while I was there she did all my work and mending, and what I had something to eat, and when I got discouraged told me to cheer up and remember that tears were for babies."

"While you were there, you educated yourself—"

"Oh, no, not at all! My mother heard my lessons every night, and made me spell long words while she did her work. I remember one night I got so discouraged that I dashed my writing-book, ugly with pot-herbs and hangers, into the fire, and she burnt her hands in putting it out."

"Well, it was certainly true, wasn't it, that as soon as you saved a little money you bought some fruit and began to sell it at the railway station?"

"The rich man's eyes twinkled and he grew moist over the fun and pathos of some old recollection.

"Yes, he said, slowly, "and I should like all my work and mending, and what I had something to eat, and when I got discouraged told me to cheer up and remember that tears were for babies."

"They looked very well on the outside," he thought, "and perhaps none of them will buy them till you come this way again. I'll sell them, and as soon as they are gone I'll get some sound ones."

"Mother was slinging about the kitchen, and the collar, and I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen and was upon me."

"Ned," she said, in her clear voice, "what are you going to do with those speckled apples?"

"So—sell them," stammered I, ashamed to advance.

"Then you'll be obedient, and I shall be ashamed to call you my son," she said reproachfully, "but I think that you could dream of such a sneaking thing as that!" Then she cried and I cried, and I've never been tempted to cheat since.

No, sir, I haven't anything to say in public about my early struggles, but I wish you would tell your boys and girls every Sunday that their mothers care more for them than they do for themselves. Tell them, too, to pray that their mothers may live long enough to enjoy some of the prosperity they will bring to the world. For mine didn't."—Episcopal Record.

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THE OLD PASTOR'S FAITH.

BY MARY REED.

Several years have passed since we left the wounded enemy to partake of Pastor Saville's hospitality. Again it was a cold, hungry night; the wind howled through the pines, and drifted the snow, which fell in feathery flakes, deep in the glens.

Pastor Saville and Margaret drew close to the cheerful blaze in the wide, old-fashioned fireplace. Margaret sat on the ground at her grandfather's feet reading the precious Bible which she held in her hand. The blazing log on the hearth afforded sufficient light; so the rush-wick candle on the rude, homemade dresser had not been lighted.

"Hark! child, I hear a footfall!" exclaimed the old man, placing his hand behind his ear in an attitude of listening. Then came a loud knock at the door.

"Strike a light, child," said the old man, rising quickly.

Margaret sprang to the dresser, and, taking down the flint stones, struck them together, and lit the candle-wick. The old man took the candle from the girl's hand and hurried to open the door. Holding the flaring light above his head, he peered out into the darkness. There stood a man wrapped in a large cloak.

"Peace, Father Saville!" exclaimed the man, springing through the open door; "put out the light and bar the door; no one must see me in your house."

The old man recognized him at once as the man whose life he had saved.

"You bring me evil tidings," said he, with a quiver of apprehension in his voice.

"It do indeed," was the reply; "perhaps I am wrong in coming, but my conscience warns me that I promised you when you rescued me from death to recompense you if ever the opportunity could be found. So I came to thank you. Early to-morrow morning two officers will come with eight dragoons will be here to search the town. Now, save yourselves by flight."

With these words the messenger thrust a roll of money into the hand of the astonished old man, and, muffling himself in his huge cloak, he vanished.

Margaret rung her arm round her grandfather's neck and laid one trem-bling hand on his arm.

"Child, be brave; fear not; what didst thou hear?" said the old man, drawing the frightened girl close to his breast, and kissing away her tears. "Dost thou remember, dear?"

"When thou passedst through the waters, I will be with thee," repeated Margaret.

"Ah, child, and he will fulfill his promise. Hurry, Margaret; we must pack our belongings, and flee."

"But our people."

"I will save them, they will go with us. I will save them, they will go with us."

"Not you, grandfather; let me go; I can run faster," said Margaret, snatching her cloak, and darting out into the stormy darkness.

Then the old pastor quickly and silently gathered up such of his belongings as they could carry, and hid them, together with their provisions, in little bundles. Then, with a murmured prayer of thankfulness, the faithful old servant of God went out and closed the door of the little mountain home for the last time.

Half an hour later pastor and people were hurrying silently along the border of the sleeping town. The fast-falling snow, like an angel of mercy, quickly covered the tops of the tall firs, and many miles were covered ere the faint streaks of dawn began to peep out the east with light. Through the deep drifts in a narrow glen the little band pressed on. A ledge of rocks, called the deep bank on one side, while the other was screened by a thick growth of trees and shrubbery. A narrow boulder had fallen from the rock, and one of the men, mounting a rounded ledge below, peered over. The faint morning light only revealed the eyes expressed on his face; but his voice—the first voice raised above a whisper—gave the command with courage.

"Clinging with one hand to the boulder, he raised the other toward heaven and cried in a tone of earnestness: "God defends the right!"

The company rushed forward and saw a warm, dry cave. By replacing the fallen boulder they would be safe in comfortable quarters. As they entered their rocky retreat the dragoons quickly surrounded all the Protestant houses; that so heroic might escape.

At a signal from their leader they rushed into the deserted houses. Three days they searched up and down the mountains. The little congregation, safe in their rocky retreat, could hear the clatter of the hoofs and the shouts of their enraged enemies. From every tongue old enough to lip a prayer ascended a cry to God for help. The prayers were heard and answered. The soldiers, confounded by this divine interference with their plan, gave up in despair. The scattered troops gathered at a signal and quietly retreated.

When the shades began to gather on the fourth night the little band came forth from the friendly shelter of the cave, and, trusting in God, they re-embarked on their weary journey. Hiding by day in caves or bushes, they slowly made their way to Germany.

Time had been moving with them, and it was Christmas morning when they crossed the Rhine, and gathered in a cold, hungry group at the foot of a mountain. Only few dry crusts remained of their provisions, and starvation stared them in the face.

In perfect faith the old pastor, leaning for succor on the breast of Christ, gathered his people around him, and offered fervent petition for help. Sweet were the promises of which the old pastor reminded his God. When the prayer was ended they lifted their voices, so long quiet, and the deep forest reverberated with the sweet psalm of praise which they sang.

"Hark! What sweet music! Man, whence comes it?" exclaimed a German prince as he reined his steed and listened.

"From yonder forest," answered his courtiers, after a moment of listening, as he pointed down the highway.

"True enough. I wot there are gypsies encamped there. We will run down the highway, cross the forest and rout them."

The prince and his friend had started out, unattended, that morning in the chase, and had just entered the highway when the ringing notes of the sweet old psalm fell upon their ears.

Over the breaking snow, followed by their dogs, few the mounted riders, and the prince, with little assembly and congregation just as the faithful old pastor was telling the beautiful story of the Babe of Bethlehem. With a gesture of impatience, the prince demanded in a tone of authority: "What is going on here?"

The old pastor approached the horseman, with tottering footsteps, to tell their story, when the prince's companion sprang from his saddle and grasped the old man's hand, exclaiming: "Pastor Saville, thank God! We are your friends."

The old pastor's eyes were dim, but he was not slow in recognizing the man whose life he had saved, and who in return had saved his own.

Explanations were made by both parties. The good Protestant prince apologized for his gruffness, and, handing the old man a roll of money, begged him to take his congregation to an inn, and hastily wrote a note to the proprietor, bidding him shelter and feed them.

A few years after this the old pastor died. One lovely winter day the beautiful Margaret became the wife of the generous young prince. When the merry wedding bells had ceased to ring out joy and good wishes; when the crescent moon reflected her light on the waves of the Rhine, the lovely bride called her mother-in-law to the doorway, and together they knelt by her grandfather's grave, and thanked God for his preserving care.—Herald and Presbyter.

CYCLER tells thus of a visit to Spurgeon's study:

"Supper was over; it was Saturday night, and he was going to get his sermon ready. He said:

"Brother, we will have worship now."

"He was in awful pain, for his neuralgia was tormenting him. So lame was he that he did not even kneel, but sat at the end of the table."

"After I had prayed he just dropped his face between his hands and began. He talked with God marvelously. It was as simple and sweet as a child at its mother's knee. He went on, and on, and on."

"I was so glad he was through I said to Newman Hall, 'Did you ever hear such a prayer in your life?' 'Never,' he said, 'never.' Said I, 'Now you have the secret of Spurgeon's power. A man who can pray like that can out-prophesy the world.'"

You cannot stop my journey for me, neither carry me on your back, nor can you do me any great service; but it makes a world of difference to me whether I do my part in the world with or without these little helps which fellow-travelers can exchange. "If my baby, Johnny, and can't help it," said the father, writing away when the little fellow hurt his finger. "Yes you could—you might have said 'O'!" sobbed Johnny. There's a Johnny inside of all of us upon occasions. The old Quaker was right—"I expect to pass through this life but once. If there is any kindness or any good thing I can do to my fellow-beings, let me do it now. I shall pass this way but once."



A man has to have pluck to make a success of any calling. A man must have the backbone to take knock-down blows and get up again and again and fight on.

Pluck and stamina are largely a question of good health. It only takes one knock-down blow to finish a man with a headache. It only takes a small setback to discover a nervous and shaky man. A bilious, head-achy man goes into bankruptcy at the first encouragement. A nervous man who does not sleep at night and gets up shaky in the morning gives up the battle of business at the first discouragement. Dr. Pierce's Golden Medical Discovery is the best of all health-makers and health-keepers. It makes pure, rich blood. It forces out all impurities and disease germs. It does not make any difference what the disease may be called, so long as it has its inception in improper or insufficient nourishment—it may be great medicine will cure it. It may be called dyspepsia, kidney disease, "liver complaint," skin or blood disease, or nervous prostration—all these have the same starting point. The "Golden Medical Discovery" reaches that point. It will cure these diseases absolutely. None of them can retain their hold on the system where the arteries are filled with rich, pure blood. I am 54 years old, writes Mr. W. O. Bledsoe, of Louisville, Ky. "I have suffered for years from liver complaint and indigestion. I have tried every remedy known to me to make my living by hard work. I would keep on until I would have to give up. Some of my friends advised me to try Dr. Pierce's Golden Medical Discovery. I tried it and it cured me. I have never since suffered from liver complaint or indigestion. It has done me more good than any other medicine I have ever used. I feel like a new man now. I am 54 years old, and I feel like a young man."

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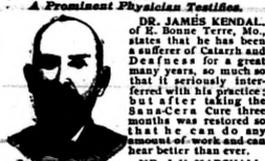
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MISS LILLIE PRUSH, a charming young lady of Elwood, Ind., she was thought to be in the last stages of Consumption and was given up as a hopeless case. She says: "Before the end of the first week my cough got better and I began to eat and gain weight. At the end of the first month I gained in weight and now am perfectly well, never felt better nor weighed so much in my life. You can use my name if you choose."

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Send a description of your trouble, name and P. O. address at once, or write for our "Questionaire" form. Prompt attention will be given you free. The Sana-Cera Cure is prepared especially to suit each individual patient.

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RANDOM'S RESCUE.

Arthur and Mamie Howe sat together in a hammock down in the lower end of the shady lawn that belonged to their pleasant home, busily planning, as children will, something new to fill the golden hours, which now, during their vacation time, belonged almost exclusively to them.

"There!" suddenly exclaimed Arthur. "They're at it again! I do wish that little dog would die."

"I do," replied Mamie, in a tone that implied much disturbance of mind and a draft on the reservoir of tears, which did not flow on trivial occasions, she being a womanly little girl nearly twelve years old.

"I do wish he'd run away where they would never find him again."

"That's just what he is doing, Mamie," cried Arthur, exclaiming, "See! he's coming straight for us through the fence; and that great grandfather of a Tom Lane is after him, pell-mell."

"Oh dear, yes!" gasped Mamie. "The poor little thing! Say, Arthur, he shall have that puppy again."

"Hush-hush!" said the boy cautiously. "Don't act as if you wanted it, or he'll never let you have it. Let me do the talking."

Mamie, thus suppressed, listened in silence while her brother, in the spirit of Tom Sawyer, dealt with the boy on the other side, who now leaned over the fence, peering this way and that way among the bushes.

"I'll show a little brown shaggy bundle of skin and bones huddled to a cluster of leafy shrubbery a little way off; and she longed to go and take it in her arms. But, instead, she obeyed her brother, and sat apparently indifferent while in reality she was in a fever of excitement lest the little dog should leave its place of hiding too soon and spoil the negotiation which she felt sure her brother was about to make.

"That would make two dogs, you know, Artie."

"Hush!" returned the boy. "You know papa couldn't care. He's always told us 'what's that you said.'" (This to the boy on the fence.)

"I say, did that stubborn puppy go over there? I'm sure he went through the fence."

"Yes, he's in the yard, looking for it, he's!" queried Arthur.

"He won't be long, after I get hold of him," was the brutal response.

"Dogs are poor property," remarked Arthur, with his eyes absently fixed on a butterfly.

"Yes; I paid a dollar for this one (wherever he he gone to, I wonder) and I'll take half a dollar for him quick if I get it. I'd rather have a ball than him, and fifty cents would get one."

"A dollar'd get a better one," continued Arthur, in the same indifferent tone of voice.

"Yes; but everybody don't seem to want to buy a dog, even at the price of fifty cents. And I want a new ball right away."

Arthur saw no reason for keeping up this show of indifference longer.

"You say you'd rather have a new ball than the dog? Here, how'll this suit you?"

From the recesses of the capacious hammock Arthur produced a ball which, though not perfectly new, had been used but little, and tossed it over to the boy on the fence.

"This cost one dollar and fifty cents. If you'll take it in exchange for the puppy, I'll let you have it and keep him."

The ball was promptly caught and examined. "It's a bargain—for me. You'll get all the rest of him in a short time. Good-bye; but he's a perfect ninny."

And he turned away and hastened toward the house, as if anxious to get away before Arthur changed his mind. Before quite out of sight he turned and said: "You'll find him there in your own yard. I saw him go through the fence. Or, if he comes back here I'll bring him to you."

"All right, Mamie! I'll go to the kitchen, and fetch some milk or something, to get it over being afraid of us; and you can think up a pretty name while I'm gone." And he was off like the wind. When he returned, the little dog was outflank by Mamie's arm.

"His name is Random," she informed Dick calls his dog; and you see it fits him, because he was running at random to get anywhere away from that cruel boy, and—

"Very likely; it suits me if it suits you. He'll be yours and Saracoon mine. Now let him eat, and then we'll take him to see father and mother."

"But don't you feel a bit afraid that they will object, Artie?"

"Not the least. Don't you know that they have told us to help any poor, ill-treated animal wherever we find it? Come on!"

Mr. and Mrs. Howe were a trifle taken back when they saw the new member of their household; but when they heard the story of his adoption, they were not displeased.

"They did just as I would have done," said Mr. Howe, and just as I have always told them to do. Saracoon entered the family in the same manner, or very nearly. Come here, sir!" to a big mastiff, who stood in the door with ears erect, and no very friendly expression of countenance.

"Come here, sir! and welcome a brother unfortunately—or fortunate, perhaps, I should say. No sir, now. Be good, and take this baby dog to your heart, as I am not ashamed to say I took you. Then all will be as it should be."

Slowly the big dog's tail began to wag; and he walked up in his stately way, and, sitting down, offered his paw to his master, as if to say: "I'm willing to have him if you are."

And that is how one little dog, escaped from the hands of a cruel boy who did not deserve him, and found kind friends and a good home.—Christian Work.

In creation God shows us his hand, but in redemption God gives us his heart.—Adolphe Menod.

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ANOTHER HISTORICAL DOCUMENT.

A. D. 1649.

THE HUMBLE PETITION

AND REPRESENTATION OF SEVERAL CHURCHES OF GOD IN LONDON, COMMONLY (THOUGH FALSELY) CALLED ANABAPTISTS.

Which was presented on Monday, the second of April, to the Supreme Authority of the Nation, the Commons assembled in PARLIAMENT, Together with the Answer and Approbation of the Parliament thereunto.

LONDON:

Printed for Francis Tyton and John Playford, and are to be sold at their shops in Fleet Street, and in the Inner Temple, 1649.

To the Right Honorable the Commons of England assembled in Parliament; the humble Petition and Representation of several Churches of God in London, commonly, though falsely called Anabaptists:

Humbly Sheweth:

That when we consider the late unnatural wars, and the heavy pressures, grievous calamities, spoils and outrages that followed thereupon, our hearts were exceeding sad; yet when we beheld the raging of those waters in a good measure calmed, we were something cheered in the hopeful expectation of a safe harbor for this nation, having nigh severed shipwreck by more than seven years distress.

But with great grief we acknowledge our fears have of late been renewed, by reason of those many obstructions which have interrupted the settlement of the liberty and freedom of this distressed commonwealth, which when we seriously mind, considering also that a printed paper, entitled, The Second part of England's New Chains Discovered, was publicly read in time and place of solemn publick meeting, on the 25th of March last, to the intent those then present might subscribe it; and wellweighing how through the injustice of historians, or the headiness of some unruly men formerly in Germany called Anabaptists, our righteous profession heretofore hath been, and now may be made odious, as if it were the Fountain and Source of all Disobedience, Presumption, Self Will, Contempt of Rulers, Dignities, and Civil Government whatsoever; and fearing if we should be silent, such surmises might justly beget jealousies of us, and our peaceable meetings, both in the thought of this Honorable House, and many others: we thought ourselves bound, in duty to God, to this Honorable House, the Commonwealt, and the Truth (which is dearer to us than our lives) humbly to remonstrate:

That we neither had nor have heart nor hand in framing, contriving, abetting or promoting of the said paper, which though read in several of our publick meetings, we do solemnly profess that it was without our consent or approbation, being there openly opposed by us.

That our meetings are not at all to intermeddle with the ordering or altering Civil Government (which we humbly and submissively leave unto the Supreme Power) but solely for the advancement of the Gospel. It being our grief that our meetings should be perverted to any sinister ends, or earthly respects whatsoever,

whereby the spiritual seed of the word should be stifled or hindered, which precious time we earnestly desire with much seriousness and solemnity, might be improved to the Worship of our God.

That it hath bin, and ever shall be, our endeavor in our several stations and callings, to advance what may tend to the Nations good wherein we live, no way complying with the disturbers thereof; that so we may approve ourselves a People never to be justly adjudged heady, high minded, or despisers of them that are in authority; but as much as in us lyeth, such as desire to live peaceably and quietly under Magistrates, and with all men.

That we doe thankfully take notice of that good hand of God, in affording to us the merry of living peaceably and quietly without molestation, in the possession of godliness, and honesty, under your Authority and Jurisdiction, hoping, and earnestly praying, that God will be pleased to repair the breaches of this wasted Nation, and cause it, through you, as instruments, more to flourish than in former days.

We beseech you, that what you have found in your hearts to express before all the world for the settling of the commonwealth, the relieving of the oppressed, removing all the grievances of the people, and providing for the languishing condition of the poor of this nation: that you would do it speedily, with all your might, that thereby all interests might receive just satisfaction, the want, whereof, will certainly occasion matter of sadness to yourselves, and hazard to the nation.

That you would effectually provide for the making and due execution of such laws against whoredom, drunkenness, cheating and all such abominations, of civil cognizance, in whosoever, for which thing's sake this land mourns, and the wrath of God is provoked against it: by doing whereof, you will answer the proper end of magistracy, in being a terror to evil doers, and a praise to them that do well. And your petitioners shall ever pray, &c.

The House being informed that divers petitioners were at the door, they were ordered to be called in, and being come to the bar, Mr. Kiffin presented a Petition, speaking to this effect: "Mr. Speaker we have not troubled this honourable House with any Petition, nor had done it now, had we not been necessitated therunto by a late paper called England's second Chains, brought to our congregations, and publicly read in some of our publique Meetings, without our consent or approbation, being there openly opposed by us, and we could do no less, in conscience of our duty to God and you, than to disown and disavow it."

The Petition being received, which was entitled thus: "The humble Petition and Representation of several churches of God in London, commonly, though falsely called Anabaptists," the Petitioners withdrew, and the Petition was read.

The Petitioners being again called in, Mr. Speaker returned them this answer.

"The House doth take notice of the good Affection to the Parliament and Publicke, you have expressed both in this Petition and other ways; That they have received satisfaction thereby, concerning your disclaiming of that Pamphlet, which gave such just offense to the Parliament, and also concerning your disposition to live peaceably, and in submission to the civil Magistracy. Your expressions whereof they account

very christian and reasonable: That for yourselves and other christians, walking unanswerable to such Profession, as in this Petition you make. They do assure you of Liberty and protection so far as God shall enable them, in all things consistent with Godliness, Honesty and civil Peace: and the House doth give you leave, to print your Petition.

HEN: SOBEL, CLERK PARLIAMENT."

I prepared the above article in '877 as one of a series of "Articles in Baptist History." Most of them have been lost, but this will probably interest many of your readers.

T. L. LEWIS.

victor mont.

ANENT THE BAPTIST CONGRESS.

Fuit Troja. Also the Baptist Congress has been. The following words clipped from a Chicago account of the gathering are at least suggestive:

"At Tuesday evening's session the doctrine of close communion, jealously defended for so many years, was repudiated by several well-known leaders of the church. The subject of baptism as a prerequisite to the Lord's Supper was the topic of discussion. The position taken * * * indicate a decided change of sentiment among Baptists on the subject of close communion. Those who discussed this question were unanimous in the agreement that baptism is a prerequisite to the Lord's Supper, but there was some difference in what constituted baptism, whether immersion was necessary, or if sprinkling was to be accepted."

The reading of these words will suggest, first of all, the question, Who are the Baptist Congress, and by what authority do they speak? Has any body of Baptists delegated the "Congress" to speak for it? Who suggests the topic for the "Congress" to discuss? We know Paul and we know Apollos, but we do not know this appearance. It is indeed hard to discuss such a gathering as the one that sat last week in Chicago, without seeming to discuss the persons making up the gathering. It is not the purpose of the writer to discuss any person, for personalities are seldom Christian, but it would seem as if so public a gathering as that of the "Congress" were the proper subject of criticism.

To the careful observer, the floor was making decided exception to the utterances of the platform on the occasion above noted. It would be strange, indeed if there could not be found among the millions in the great Baptist fellowship several ministers and a few laymen who would hold views called by some "advanced." But it was rather a cheering thing to find that the great mass of those present seemed to be on the side of those views which have made our denomination great and strong. There is a good deal of error in the blood of the Baptists of the North even yet, and the Northern Baptists may be expected to stand by the views that Baptists have so steadfastly held.

A second matter may be suggested by the reading of the item quoted above. Is it quite fair to discuss the most subtle points of our denominational theology in popular assemblies and with the expectation that reporters of secular papers will spread their blundering reports abroad? The writer was approached by a reporter who had the Congress as his appointment, and he admitted that he had never heard there is such a paper as the Standard in

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Advertisement for Stewart Dry Goods Company, NEW YORK STORE, LOUISVILLE. Includes text: "Mail Orders Receive Prompt Attention. SEND FOR SAMPLES."

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Chicago, and when advised further of the existence of the Baptist Union, replied that he had no time "to bother with papers for little kids." And yet this man represented the paper which many deem the cleanest and best in all Chicago. To think of such a man reporting discussions of our most intricate theological matters.

At the Congress itself, the writer was struck with the fact that the questions were worded with so studied a carefulness that the writer or speaker adhering strictly to the question, as the rule of the Congress demanded, could not be fair to himself nor to the denomination. The first writer on the subject "Is baptism a prerequisite to the Lord's Supper?" adhered strictly to his subject. He argued that other bodies of believers than Baptists engaged in a celebration which all must admit was the Lord's Supper, and as they were not baptized, i. e., immersed, then baptism is not a prerequisite. Had the writer been asked to discuss "What should a Baptist minister teach concerning Baptism as a prerequisite to the Lord's Supper?" I believe that he would have said entirely differently from the utterances which he did make. Indeed, the first appointed speaker seemed to be trying all through his speech to bring out the difference between Baptist teaching and Baptist practice. Baptist teaching is certainly, and he declared it to be so for himself, Restricted Communion; but no one expects a Baptist minister to go as far as to exclude non-immersed persons away from the Lord's Table. There seemed to be also a similar unfairness in the question as to the relative merits of the teachings of the Savior and of the Apostles. The three who put a superior value upon the teachings of Christ, instead of what is the fact, that we have the reports of evangelists as to the sayings of Christ. That is, the Gospels are the Holy Spirit's witness to Christ through evangelists, and the Acts and Epistles are the Holy Spirit's witness to Christ through Apostles. Gospels, Acts, and Epistles are therefore the

Table titled "THE MARKETS" showing market reports for the week ending Saturday, January 1, 1898. Lists prices for various goods like cattle, sheep, hogs, and flour.

ORIGIN OF "ANXIOUS SEAT" AND "MOURNER'S BENCH."

BY A. L. VAIL.

Dr. Vedder thinks that Dr. Newman missed it by looking too far back; and proposes that the two are one under different names, having been first used by Mr. Finney in 1830. But the evidence seems quite clear that he has not looked back far enough. Both he and Dr. Newman appear to have overlooked some things that have come to my notice. I will uncover my little lamp for the benefit of those who are groping in darkness.

The earliest use of the word "mourner" to designate a convicted sinner, with which I am acquainted was in 1789 and by Richard Whatcoat of the Methodists. In April of that year he was in Dorchester county, Md., and wrote in his diary this, "The Lord came in power at our Sacrament; the cries of mourners and the ecstasies of believers were such that the preacher's voice could scarcely be heard for the space of three hours." Whatcoat at this time was presiding elder, which was his form of service for many years prior to his election as Bishop in 1800. His use of the term indicates that it was then common among Methodists or becoming so.

But we are searching for the "mourner's bench" and now next we have it.

Valentine Cook was a Methodist preacher of great eccentricity and power. He arose in Virginia, though a native of Pennsylvania, became a presiding elder, worked northward, operated for some years in Pennsylvania; touching New York, and Sprague says that "in 1796 and 1797" he was in charge of the district "composed of the Clarksburg, Ohio, Redstone, Pittsburg and Greenfield circuits" and adds, "About this time—the custom of calling anxious sinners to the altar, to be instructed and prayed for, was introduced into the church by Mr. Cook—a custom which has since become universal." Rev. and Hon. Thomas Scott, of the Kentucky Conference, who was intimate with Mr. Cook during the latter part of his life, in Kentucky, writing to Dr. Sprague from Chillicothe, Ohio, in 1850, on the same subject says, "Prior to the introduction of that practice, it was customary for mourners to kneel down in whatever part of the congregation they might happen to be, at the time they were seized with conviction; and all the congregation except such as were detailed to instruct and pray with the mourners, were directed either to remain seated or to kneel down and pray. By pursuing this course much confusion was avoided, and each penitent became a nucleus around which others either soon knelt or fell prostrate, till the cries of distress by them, in connection with the shouts of those who had just struggled into life, and others, pervaded every part of the assembly."

This seems to fix the origin of "mourner's bench," as a Methodist institution, about 1796 or 1797, and for the purpose of reducing disorder in connection with the penitentiary of inquirers and converts.

Turning now to Mr. Finney's report of the revival in Rochester, N. Y., in 1830, we read, "I had never, I believe, except in rare instances, until I went to Rochester, used as a means of promoting revivals, what has since been called the 'anxious seat.' I had sometimes asked persons in the congregation to stand up; but this I had not frequently done. How-

ever, in studying upon the subject, I had often felt the necessity of some measure that would bring sinners to a stand. From my own experience and observation I had found, that with the higher classes especially, the greatest obstacle to be overcome was their fear of being known as anxious inquirers. They were too proud to take any position that would reveal them to others as anxious for their souls. I had found also that something was needed to make the impression on them that they were expected at once to give up their hearts; something that would call them to act, and act as publicly, before the world as they had in their sins; something that would commit them publicly to the service of Christ. When I had called them to simply stand up in the congregation, I found that this had a very good effect; and so far as it went it answered the purpose for which it was intended. But, after all, I had felt for some time, that something more was necessary to bring them out from the mass of the ungodly, to a public renunciation of their sinful ways and a public commitment of themselves to God."

I have quoted thus fully from Finney in order that the reader may notice, what has interested me, the philosophy of these two inventions, so much alike externally. The "anxious seat" was to induce more manifestation of interest; the "mourner's bench" was to reduce the manifestation. There were marvelous exhibitions of power in Finney's meetings, but they took, in the main, the form of prostrations, while in Cook's meetings they became boisterous. On one occasion, after trying in vain to make himself heard above the uproar, Cook sat down with the philosophic remark, "Well, when the Lord sends rain we will stop the plow and let it rain." This difference suggests many things about the preachers, the theology, the civilizations, the climates, &c., involved, which each reader can work out according to his own notions.

The question naturally arises whether Finney had ever heard of the "mourner's bench" when he instituted the "anxious seat." Probably he had not. He went almost directly from a law office to the pulpit; up to this time his operations had been confined to Northern and Central New York, and almost entirely to Presbyterian churches, between whom and Methodists there was then very little communication; he knew next to nothing of religious methods outside of his own restricted field; whether the Methodists in that vicinity had introduced the "bench," I do not know, but in all probability Finney's device was original.

And now in the confidence, which is very firm, that I have won a degree in the department of the "mourners," I proceed to occupy the "bench," along with the other Doctors, being as "anxious" as the other occupants of the "seat" to see whether the next plurer case "go us one better." Philadelphia, Pa.

Our Premium Offer.

To any one who sends us three new subscribers and six dollars, we will give Dr. J. H. Spencer's History of Kentucky Baptists, in two large volumes, the regular price of which is \$5.00. This offer is good as long as the supply of books last.

W. P. HARVEY.

THE great fact is that life is a service; the only question is: Whom will we serve?—F. W. Faber.

THE MODEL PASTOR.

When viewed from a Biblical standpoint, this is a subject of absorbing interest. But it is not from that standpoint that we wish to consider it at this time, but in the light of public opinion. And when we say public opinion, we have reference, not only or merely, to those outside the church, but to many who are rather prominent members of the church, and take the lead in everything new and up-to-date. Now, in the opinion of these saints, the pastor, to be up-to-date, progressive—a real Twentieth Century man, must be a jolly, lively, smiling specimen of humanity, always ready to turn a hand-spring, play leap-frog, or stand on his head as the occasion may demand. If he so behave himself, the good progressive brethren will claim for him a place in the front ranks of the ministry, and the lovely sisters—well, they will simply go off into hysterical delight, and say he is such a jolly good fellow, who always causes them to have such a delightful time at the socials, missionary meetings, etc. I call to mind two or three incidents. In one church they told me that Bro. so-and-so was a splendid pastor, that he couldn't preach, but at their socials, he was "so lively and entertaining." On one occasion, the good young sisters (some of them being above 40 years of age) chased him all over the house, up-stairs and down, and finally, being so fatigued in the race with those good sisters, (some of whom were not able to do their own house-work), he dashed under the table, on through under the bed, and they actually got him by the feet, dragged him out, washed his face, and made him promise to be a good boy. When this sister related this to me, I kept quiet, but thought.

Another incident, a church I once visited had a pastor who was a single man. One of the deacons had two overgrown daughters, and their mother told me in great glee, how Bro. ——— came to their house often on Saturday evenings, and he and the girls would sometimes "tomp and cut up" till midnight. "And he was such a nice fellow!" (I don't know what she thought when, shortly after that, he married some one else's daughter.)

I could give other interesting instances, but these are sufficient. To please not a few churches, a pastor must convert himself into a jumping jack and be ready to "go off" every time the string is jerked.

Now, the question of importance to us is this: If this shallow-headed, disgusting tendency is kept up, what will eventually become of God's worthy servants in the ministry—men noted for their sobriety, aptness to teach and genuine piety, whose standard of life and practice is laid down in the Gospel of Christ, and not that which is dictated by those who dare more to "have fun" than they do to know the revealed will of God—I say what is to become of these gospel ministers! This is a serious question, for certain it is that no man, however many-aided he may be, can fill both bills, can live up to both standards. The one thing we need, as it seems to me, is more of the Holy Spirit, more genuine Christianity, in the hearts of those who occupy the pews, and less frivolity and nonsense, such as is above referred to. God hasten the day when that holy reverence shall be ours, that characterized our fore-fathers, and made them a "peculiar people" unto the Lord.

C. C. MARSHALL, Centerville, Mich.

RHEUMATISM 42 YEARS!

SPENT HUNDREDS OF DOLLARS TRYING TO GET WELL. BUT ALL IN VAIN, USED "5 DROPS" FOR TWO MONTHS AND IS NOW COMPLETELY CURED.

THOUSANDS OF GRATEFUL LETTERS RECEIVED OF WHICH THE FOLLOWING ARE SAMPLES:

Grinnell, Iowa, Nov. 17, 1907. To the SWANSON RHEUMATIC CURE CO., Chicago, Ill. Gentlemen: I will state that I had the Rheumatism over 42 years, spent over \$600.00 trying to get well, but all in vain, until my teeth were in-law gave me one bottle of "5 DROPS" on trial last June. I used it for two months, and I am now a well man. I certainly believe it is my claim for it, and fully worth the money to anyone. I hope the public will benefit by my statement of my own case, and without wishing to write me will receive an answer. W. W. MATTOH.

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Advertisement for W. H. McKnight Sons & Co., Wholesale and Retail. 225 Fourth Ave. 828-330 W. Main Street, Louisville, Ky. Specializing in Carpets, Rugs, Mattings, Linoleums, Lace Curtains, Portieres, Shades, Yard Draperies, etc.

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OLYMER B. BURCH, Sole Agent for the Cotton Belt Foundry Co., Cincinnati, Ohio. Mention this paper.

BELLS Steel Alloy Church & School Bells. Ladies, Children or Clergymen Can secure light and portable work for spare guns. NO CAPITAL REQUIRED. Southern Medicine Co., Louisville, Ky.

The Farm.

A Barren county farmer shipped a carload of hogs that averaged 485 pounds.

At the recent sale of hogs in Louisville, Mr. H. C. Allen paid \$26 for a Berkshire sow.

At Louisville last week seven hogheads of Scott county tobacco sold at \$15 to \$19; thirteen hogheads at \$19.25 to \$8.10; three hogheads at \$5.70 to \$4.65.

The Owingsville Outlook says the new crop of tobacco is weighing out remarkably well, showing that it has plenty of body.

The Advocate at Mt. Sterling mentions the sales of several crops of tobacco at home, most of it at an averaged ten to eleven cents.

Mr. B. F. Bedford, Jr., of Bourbon county, shipped last week two carloads of 850-pound feeding cattle to a party at Washington, Pennsylvania.

M. L. Rouse, of Fayette, sold 76 Poland China hogs, nine months old, that averaged 310 pounds. They were so much alike that it was difficult to tell one from another.

N. K. Foster bought several crops of tobacco in the Clintonville neighborhood. He bought Mr. Peaseley's crop, said to be the finest in that section, at 13 cts.

There has been quite a number of hogs sold to different buyers in the Hiseville country at 3c. Mr. Reuben Payne, of Mt. Herman, recently sold 13 weaning calves at \$8 each.

Farris & Whitney, of Boyle Co., sold to Seir Miller, of Pennsylvania, a carload of long yearling mules at \$37 per head. Weight and Monte Fox bought from Farris & Whitney 233 export cattle, to go Jan. 1st, \$4.25.

Farris & Whitney sold to Levi Miller, of Pennsylvania, a carload of long yearling mules at \$37 per head. L. K. Rogers sold to Shel Harrison two five-year-old harness geldings for \$235, and to L. H. Hudson three cavalry horses at \$75 to \$100.—Danville Advocate.

J. A. Ramsey, auctioneer, reports the sale of Will F. McKinney's farm of 300 acres, on the L. & E. road, six miles west of this city, at public auction, Wednesday. S. D. Goff was the purchaser at \$71.60 per acre.—Winchester Democrat.

Omer Wilson sold to Will Clay a crop of tobacco at \$8; Will Updike to Clay, 11c; Josh Owings to Clay, 10c; Nick Dimmit to Waller Sharp, 8c; Sterling Dimmit to Sharp, 10c; Mrs. Sam Thomas to Sharp, 7c; John McKinivan to Geo. Peed, 7c.—Bath County Democrat.

December court day at Owingsville was not up to the average with regard to stock, there being only a few cattle on the market, and horses and mules of the better class were scarce. A large crowd of people were in town, and the merchants and Quaker medicine men did a big business.—Work.

The Climax says Wagner & Cohen sold to Illinois parties two carloads of cattle at from \$3.40 to \$3.60. From Embury & Arbecke to the same 6 high-grade heifers at \$26 per head, and to other Ohio parties one carload of 950-pound heifers at \$3.40; one carload of 800-pound steers at \$3.50.

C. B. Smith & Co., of Bowling Green, recently shipped to Indianapolis 163 head of fine export steers, averaging 1,327 lbs. It took a check for the sum \$10,080.72 to get the bunch, which was pronounced to be the finest ever shipped from Warren county.—Democrat.

THE CULTURE OF EGG PLANT.

The long winter evenings afford excellent opportunities to all tillers of the soil to take retrospective and prospective views of their business operations. Probably few derive greater pleasure in doing this than do those owners of private kitchen gardens who, in conjunction with the other members of their families, have cultivated, gathered and eaten crops, the result of their own labor and care.

It matters little how the soil is prepared and worked, whether with plow, harrow and cultivator, or spade, rake and hoe—that must depend upon the size of the garden, its shape and position. Farmers or course have the land and conveniences for tilling to make any sized garden they choose; some, like tradesmen and others with a single horse, can use a one-horse plow and a section of a harrow, but those (which form the greater number) living in or on the outskirts of the city, where only small garden plats are the rule, must fall back upon the spade, rake and hoe; these last get the most enjoyment out of their recreation or task, in whichever light they look upon it.

Take the egg plant, for instance, one of the most wholesome, nutritious and finely-flavored of vegetables. Being a tropical plant it requires a high temperature, but the young plants can be raised with a little care, in the house as well as in a hot-bed. This is how it can be done:

Get a ten-cent packet of Improved New York Large Purple seed, which sow evenly in a small box (old cigar boxes answer the purpose) of fine, well enriched loam—leaf mold if you can get it—covering the seed lightly and firming the soil about the seed by pressing it gently with a small piece of board; the soil should be just moist and no more, as during germination egg-plant seed cannot stand much dampness or being chilled; this is the critical time. Place the box before a window (facing south if possible) in the kitchen or a room where the temperature never falls below 68 or 70 degrees; if there is any danger of that happening during the night, cover the box before retiring and remove it to the warmest place you have.

It often happens that after April 1 (before which date it is best not to sow your seed) the temperature outside gets low, penetrating the window panes; in which case remove your box of embryo plants to warmer quarters for the time being. After the plants are once up, although still very tender they will, with the little care spoken of, be likely to grow.

As soon as they get their second leaves they should be transferred to larger boxes—better still to pots; if you have not already got them, purchase for they are always handy—two or three dozen pots of two sizes—three-inch and five-inch. In transplanting the

first time to the three-inch pots, handle plants carefully, leaving as much soil as possible attaching to roots; in transferring from three to five inch pots (the latter being one-third filled with soil beforehand) do it as follows: invert the pot, placing the stem of the plant between the second and third fingers of your left hand, so that the top of the pot rest on the palm of your hand; give the pot two or three taps with your right, when it can be lifted off; then put the whole mass into the five inch pot, filling in with more soil; adopt the same plan when transferring from five inch pot to garden.

By potting the plants you not only secure stronger, more advanced and stockier specimens, but there is little perceptible check to their growth, the roots not being disturbed. Plants should almost always be well watered before and after being transplanted—in this case with lukewarm water. The soil for their final reception in the garden should be a highly-manured loam, the richer it is the better. Plants can be set three feet apart about June 1; it is hardly advisable to do so before that time unless means of covering, if required, are at hand. The egg plant revels in the heat of summer, but requires plenty of water if it is to grow to the greatest advantage, especially during fruiting time. Rainstorms can rarely be depended upon to give a supply either sufficient or regular enough. The more rapid the growth of the plant the larger will be the fruits. The potato beetle is a deadly enemy to the egg plant, being particularly fond of it; so that a careful watch for it must be maintained. One dozen plants will yield sufficient fruit for a small family.

All trouble taken will be amply repaid by the sight of your plants laden each with six to ten finely-colored fruits weighing from a half to two pounds apiece; and not many dishes can excel one of freshly-gathered (an important point), sliced, and nicely fried egg plant fruit.—J. H. C., in Country Gentleman.

ASPARAGUS AND STRAW-BERRIES.

For fall and winter care of an asparagus bed, clean off all the old tops, weeds and grass that may be thereon and burn, then if well rotted stable manure can be had, a liberal mulching of this over the entire surface of the bed. If this cannot be had, fresh stable manure may be used. Early in the spring shake out the straw or coarse litter that may be left and spade the balance under. A spading fork may be better for this work than anything else, as it will not injure the crowns of the plants as much as a shovel or spade might. Many commercial planters, however, top dress their fields in the fall and then turn it under in the spring by shallow plowing, claiming even if they do break a few of the crowns, it is more beneficial than anything else.

For the strawberry bed, a good mulching of the same material as used on the asparagus may be applied at once now, except directly over the crowns of the plants. Leave these uncovered until the ground is frozen solid in December, then cover lightly. In place of manure for the strawberry bed, leaves, coarse hay, corn stalks or pine boughs may be used with equal advantage. In the spring just uncover the crowns of the plants, so they may grow up through, leaving the litter on the ground to retain moisture, keep down weeds and keep the berries clean through the fruiting season.—J. H. HALS, in N. E. Farmer.

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Making connection for all points in the North and Northwest.

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Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

ADDRESS... E. H. BACON FRANK J. REED D. P. A., Louisville G. P. A., Chicago.

Go to Texas in Comfort. There's no one in the whole 32 trip a hard one when you can just as well go in comfort. The Cotton Belt Route Free Reclining Chair Cars are models of comfort and ease. You've come, gettable bed at night and a reclining chair with every luxury of a Pullman sleeping car. About the only line operating such a service between Memphis and Texas.

There is but one good make of lamp-chimneys — Macbeth — and your dealer knows it.

You want the Index.

Write Macbeth Pittsburgh Pa

This is an advertisement, but it is worth reading.

If you ever suffer from a cold or bronchitis

25 Cents

Invested in a package of Victory Corn Plasters

will bring relief. For fifteen years they have been relieving people all over the United States. Relieve the pain in 15 minutes—remove corns in 5 days. If your druggist hasn't got them, send 25 cents to the

Specific Remedy Company, LYNNBURG, VA.

"Bowlegged."

This was the remark of one of the purchasers of the

Sears Gas Generators

He said he had become "bowlegged" from carrying in wood and coal and carrying out ashes. His trials and troubles are now over. Why do you not follow?

Kerosene is the coming fuel.

After many years of experimenting we have perfected a generator that burns a pure white hydro-carbon gas generated from Kerosene Oil. No smoke, no odor, cheaper than gas, coal or gas-oil. Always ready, clean and safe, the same effect secured as from coal in every capacity. Quicker, cheaper and better service is secured because you get a heat of superior intensity in a quicker time and less expense. The draught of carrying in wood and coal and building of fires and carrying out ashes and its necessary dirt is done away with. Send for descriptive circular. Price \$6, we prepay the express charges.

Agents Wanted, good commission.

Sears Oil Generator Company 25 Dearborn St. CHICAGO

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European Plan, \$1.00 per day.

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175 Rooms.

H. H. BROCKWAY, Prop.

HERE IS LUCK FOR YOU.

To introduce our Christmas catalogue, we will mail on receipt of five cents, the beautiful "elephant" sticker, and our catalogue of holiday bargains. This is the best of any mail catalogue in this country.

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY.

Half-Session begins Jan. 12, 1898.

All expenses without music. \$100 with music. \$125

Select Home School for Young Ladies. Eight Academic Schools. Music, Art, Elocution, Physical Culture, Thorough training, Best of English, Latin, German, French, Italian, Spanish, etc. New furniture, electric lights, hot and cold baths, good fare, healthful, etc. Address for catalogue, EDWARD HARRISON, PRESIDENT.

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BLANCOARD'S PILLS & SYRUP

Blancoard's Pills & Syrup... Made of Iron... Sold by all Druggists... Blancoard & Co., N.Y. Agents for U.S.

Items of Interest.

Capt. Horace T. Draper died at his residence in Washington at the age of 75. He was the commander of the Hartford, Admiral Farragut's flagship. Count Anatole Leroyer, the senior member of the French Chamber of Deputies, died in Paris, aged 77. He had received the decoration of the Legion of Honour and was the author of several volumes.

Dr. Henry Parké Wilson died in Baltimore Dec. 27, aged 70. He received his medical degree from the University of Virginia. He was a most distinguished man in his specialty and invented a number of surgical instruments. He was President of the medical faculty of the University of Maryland.

Congress passed the bill forbidding United States citizens engaging in killing operations on the seas. The bill was introduced by Representative England and gave the Sultan twenty-four hours to yield or he would give a similar vigorous course on the part of England, which has so much larger a navy than Austria, would have made the Sultan yield in Armenia and in Spain.

The opposition papers in England are twisting Lord Salisbury with the uncomfortable fact that when Austria sent a fleet to shell Merina and gave the Sultan twenty-four hours to yield he yielded. They say a similar vigorous course on the part of England, which has so much larger a navy than Austria, would have made the Sultan yield in Armenia and in Spain.

No wonder that the Kansas farmers have paid off so many mortgages upon their farms. The fiscal report for the year of the Kansas Agricultural Department shows a total yield of 51,000,000 bushels of wheat, and a value of \$31,000,000, which is an increase of nearly 150 per cent over last year. May 1896 be a still more prosperous year.

Nominations of the Democratic candidate for the Presidency in 1900 are being made since the New York election with much liveliness. Judge Parker, who carried the state by 5,000 majority, seems the favorite at present. But Craker, naming the ground that it is not necessary to nominate a New York man to carry that state, and that Harrison would carry Illinois. This is taking time by the forelock.

Some time ago, the President and Secretary of State made an arrangement with the Canadian government by which the Canadians accepted \$125,000 as a lump sum for the damages awarded to them by the Arbitration Court. But Congress refused to agree and the matter went to the Commission appointed by the Arbitrators. These have already allowed claims amounting to \$500,000 and the amount will reach one million. There is no way of getting out from their decision.

It is not only the rivalry of the Southern cotton mills which is making the trouble in New England and causing the wages of the operatives to be lowered. The retaliatory tariff of Canada cuts quite a figure. In the four months beginning with July 1, 1897, nearly 18,000,000 yards of cotton cloth were exported to Canada. In the same months this year nearly 4,000,000 yards were exported. Such a great falling off is one cause of the overstocking and the low prices.

The Chicago aldermen voted themselves a clerk each at a salary of \$1,200 per year. There being no need whatever of private clerks, Mayor Harrison vetoed the bill, but it was passed over his veto by a vote of 48 to 16.

The American Cotton Growers' Association had a meeting in Memphis to counsel together in regard to the low price of cotton. They advised the planters to lessen the number of acres given to cotton, to make all their supplies at home and to establish cotton mills.

The cotton mills of Manchester, N. H., employing 30,000 hands, have followed the example of those of Massachusetts and announced a 10 per cent cut in the wages. The Massachusetts workmen have asked their employers to reduce the number of days in 1898 of reducing the wages. They say only when the reduction is put off till March.

The English troops accomplished nothing against the tribesmen beyond the contemptible means of burning the homes of the women and children is now generally admitted. The largest army England has assembled in one place in years was engaged. The expense was enormous, and the result nothing. What makes it worse is that while the Indian troops in the British service fought well, the English regiments, some of them, showed great cowardice. A few more such exhibitions and the Indian empire will be lost.

The Supreme Court of Illinois has handed down a decision sustaining the constitutionality of the divorce law of the state. The decision throws out of office about 300 city officials and compels the city to fill their places with men chosen according to the law.

The Attorney-General and State Superintendent of Kansas have decided to have 300 public school houses sold at auction. The proposition does not need them. It is the boom for education as public expense some years ago, it would seem that the business has had a better success.

DEATHS.

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

WILLIAMS.

Whereas, God has in his providence been pleased to allow the Grim Reaper to remove from us forever our beloved pastor, Rev. Will Henry Williams; and

Whereas, we feel almost as disconsolate as she who said, "They have taken away my Lord and I know not where they have laid Him;" therefore be it

Resolved by the members of Gilead church, where first he preached the riches of Christ and where last he laid a stake

1st. That by God's grace we try to bow submissively to his will;

2nd. That in the death of our brother we have lost a friend who was indeed worthy the name of pastor, since he was an undershepherd with his eye single to the glory of God and the eternal welfare of all his hearers, constant in love and zealous in work even to the peril of his frail body;

3rd. That the cause has lost a soldier true and tried, who was not elated by fulsome praise, was not attracted by flattering prospect, and was ever stout and fearless when "sound doctrine" needed a champion, performing his duty with all meekness, piety and singleness of heart;

4th. That his mission and temperance have lost a zealous devotee, whose place we pray God to supply;

5th. That the public has lost an exemplary citizen, whose moral tone and upright walk has long shed a bright lustre and stood as the exponent of pure citizenship;

6th. That these resolutions be spread upon our church book, and a copy be sent to the family, and to the Western Railroad, and our county papers for publication.

CHARLES GREENWELL, S. H. BLAND, W. B. GWYNN, Committee.

The above was unanimously adopted by the Gilead church, Dec. 28, 1897. M. R. GARDNER, Church Clerk.

MOORMAN.

The following resolutions were adopted by Goshen church at Glendens:

Whereas, it has pleased the Infinite Creator to remove from us our dearly beloved brother, Dr. T. O. Moorman;

Resolved, 1st. That by the grace of God we bow with humble submission to his divine will;

2nd. That the Baptist church has lost an able and earnest member whose Christian life was an inspiration to all who knew him, and the community has lost a worthy and highly esteemed citizen;

3rd. That the church extend their prayers and sympathies to the sad bereft wife, children and relatives, that they may feel that their loss is his eternal gain;

4th. That these resolutions be recorded on our church book, and a copy sent to the WESTERN RECORDER and Brethren's News for publication.

J. A. MOORMAN, R. ROSENTHAL, J. T. F. OWEN, Committee.

GLAYCOMB.

Octavia Claycomb was born Jan. 16, 1877; was married Nov. 9, 1893; died of lung trouble Nov. 18, 1897. She professed faith in Christ in 1893; was baptized into the fellowship of Raymond church by Rev. W. H. English. In her last moments the way was clear and bright. She requested her friends to meet her in heaven. She leaves a father and husband and a large circle of friends to mourn their loss. May God bless the wife and help her to bear the bereavement with patience and faith. Her remains were laid to rest in the family cemetery to await the final summons.

IRA O. ARMBRIGHT, Lodiburg, Ky.

MONUMENTS.

If you wish to purchase an appropriate monument of either Marble or Granite, write to J. M. Clark Co., 220-241 West Queen Street, Louisville, Ky. for a copy of our "Book of Lists," giving information of importance and illustrations free.

A Wonderful Talking Machine. Perfection has at last surely been reached in talking machines. The new and most perfect machine has just been made. It is loud, clear and reproduces your own or any voice over and over again; speaks from the most perfect and most beautiful records; can play on all organs, music from the greatest bands. The price of this wonderful machine is but \$100, and it affords a wonderful opportunity for those who wish to give public entertainments. This machine can be made especially for exhibiting this talking machine in halls, churches, school houses and other public places. This machine is for sale in all cities. A catalogue and full particulars can be had from SEARS, ROEBUCK & CO., Chicago. Just try this machine and send them for a book telling all about it.

Law Offices of G. W. HOPKINS, 311-3 Temple Court, New York, May 10, 1897. The Pico Company, Warren, Pa. Gentlemen: I have never before seen a medicine so quick and sure for the cure of coughs as Pico's Cure for Consumption. It seems to possess a magic power. I feel that it would be to the interest of the general public to have this medicine more widely known, and that you should bring it more prominently before the people than you have heretofore.

Yours truly, G. W. HOPKINS. CATARRH CURE.

The well-known Catarrh and Lung Specialist of Cincinnati, Dr. Marahan Healy, desires to become acquainted with our resource and make a very generous offer in our advertising columns this week. The Doctor comes highly recommended as a physician and a Christian gentleman, and should any of our readers be suffering with diseases of the Lungs, Throat, Nose or Ears, it will well correspond with him. Read his card on the sixteenth page.

5 DROPS is the name of a simple but effective remedy for rheumatism, neuralgia, sciatica and neuralgia. The trade mark is a figure of a man carrying a cross. The effect is magical in days gone by other alleged cures have been marketed with the promise to take effect in thirty days or more. Five Drops cures in five days. Immediate relief is felt. The manufacturer of Five Drops has thousands of testimonials from satisfied people, copies of many of them gladly sent upon application. In order to more effectively advertise its merits, the company will for the next thirty days send out 100,000 of their sample bottles of this cure at the rate of one bottle by mail per day. Large bottle, 3000000, \$1 (for thirty days) 5000000. These will be sent to the following addresses: The Pico Company, 187 (R) Dearborn St., Chicago, Ill., and every address to which the goods are sent. The company is reliable, and promptly fill every order.

NOW IS THE TIME TO PLAN FOR YOUR WINTER TRIP TO CALIFORNIA. Commencing October 20, 1897, the Wabash Railroad, in connection with the "Great Pacific" Railway, will resume the line of Vested and Sleeping Cars between St. Louis and Los Angeles. For these sleeping cars, write to the St. Louis office, St. Louis, Wednesday and Saturday at 9:30 P. M., arriving at Los Angeles Saturdays and Tuesdays at 8:30 A. M. This is the finest train on earth, bearing all competitors with thorough service over twelve hours. For reservation of seats, rate and descriptive matter, address, L. S. MULLILLAND, D. P. A., Louisville, Ky.

Watches Repaired. Send your Watch, by registered mail, to C. P. BARNES & CO., 504 W. Market Street, LOUISVILLE, KY. and what it will cost to repair the same will be returned to you. This firm is reliable.—Western Recorder.

GERMAN BANK, FIFTH & MARKET, LOUISVILLE, KY. CAPITAL SURPLUS \$200,000 \$250,000 General Banking & Savings Bank INTEREST PAID ON TIME DEPOSITS P. VIGLINI, President.

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FLORIDA! The Vested 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 to Florida. Through Pullman Sleepers LOUISVILLE TO JACKSONVILLE. Leave Louisville 7:45 A. M., daily. Arrive Jacksonville 8:40 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. WEPDON, Pass. and Ticket Agent, 216 Fourth Ave., Louisville, Ky.

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Incorporated, Capital \$1,000,000. Non-Assessable. It offers you an opportunity to become interested in the wonderful GOLD FIELDS without the hardships that the actual miner will have. YOU MUST HAVE A KING WILL BE TREMENDOUS. Our Company is interested in Transportation, in furnishing food and merchandise supplies and in actual mining.

You are sure of a legitimate profit from its transportation department. You are sure of a legitimate profit from our merchandising stores and warehouses. And you have a chance that always awaits a powerful and healthy Company in mining with improved methods that are beyond the individual.

Either certificate yourself in the Company or if your means are restricted at least receive enough (if investment is sufficient) to buy a home. In the good old golden days of '90 you would have been compelled to drop your present occupation and incur the risk and loss and death to get a chance of making money. Now you are offered you the investment of a small part of your savings in the Alaska Transportation and Development Company. ALBERT C. BLATZ, Pres. Val. Blatz Brew. Co., Milwaukee, Wis. JOHN L. HANSON, United States Senator from Illinois. FRANK A. HECHT, of Chas. Kaestner & Co., Chicago.

H. W. GRIFFITH, Pres. First Nat'l Bank, Chicago. J. M. PHILLIPS, Cashier First Nat'l Bank, Victoria, B. C. H. W. GRIFFITH, Mayor of Postville, Miss. SIDNEY H. JONES, City Pass. Agt., Chicago. Indianapolis, & Louisville R. R. Chicago. JOHN L. HANSON, U. S. Sen. from Cincinnati, Ind. H. W. GRIFFITH, Mayor of Postville, Miss. WILLIAM A. HECKER, Nor. Pass. Agent, Chicago. And hundreds of others equally strong. Shares are offered at \$1.00 each. This investment is safe and far better paying than any other investment offered the public to day. Do not lose the opportunity. Send application for prospectus, with the amount of money you desire to invest, and stock will be sent you by return of mail. Address all communications, and make all money payable to The Alaska Transportation & Development Co., Fishers Building, 11th and University Sts., CHICAGO, ILL. Send stamp for Alaska News, which gives map and particulars of Alaska.

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

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Call on or address

C. M. PHILLIPS, Gen. Mgr., Louisville, Ky. DID THEY DIE? BY J. T. CHRISTIAN. Cloth 75c; Paper 50c. Baptist Book Concern. SEND us \$2.00 and have the WESTERN RECORDER sent for your friends for 1898. Couldn't send them anything they would appreciate more.



Items of Interest.

On December 28th, a fire broke out in Port au Prince, Hayti, which, on account of the scarcity of water, destroyed 80 houses, and 2,660 persons were made homeless.

The exports of the United States are increasing to a most gratifying extent. Those for the month of November amounted to \$16,681,000; five millions more than in October, and seven millions more than for November, 1896.

The French expedition in Africa under Major Marchand, which was reported to have been massacred in a body, is still reported to be very much alive. It has taken possession of several important points and now holds command of a part of the Nile.

The London Spectator is disgusted with the supineness of the Chinese and wonders if "one-third the human race is all cowards or all imbeciles, or too lost in selfishness to care even a little for the general weal?"

France is in the grabbing business, though she has not the excuse of needing an outlet for surplus population which England and Germany have.

An Englishman, an ex M. P., has made himself amusing in Washington City by his efforts to get the United States to haul England's Chinese chestnuts out of the German fire.

Messrs. Dawson and Ogilvie, two Canadian officials, who have surveyed the country, say that for fifteen miles along a tributary of the Stikine River the gold deposits is much richer than the Klondike.

The chief exports of the Argentine Republic are hides and wool, and the Dingley tariff puts the wool at 10 cents per pound.

Dr. Thomas W. Evans, the famous dentist, who recently died, left an estate estimated at \$5,000,000. All but a quarter of a million is to be divided among his children in Philadelphia.

The cotton-spinners in New England are not the only sufferers by reduced wages. The Northern Pacific Railroad Company has posted notices to its car repairers that after January 1st their wages would be reduced 25 cents a day.

A party of men have arrived safely in Seattle from Dawson City, showing that it is not impossible to get out from the Klondike in winter.

Dr. Sheldon Jackson has gone to Lapland for 100 reindeer, and the prospect is that he will succeed.

DR. SPENCER.

The Rev. Dr. J. H. Spencer was born in Allen county, Ky., September 26, 1836, and fell asleep in Jesus at his late home in Eminence, Ky., December 23, 1897. When quite a young man he made a profession of faith in Christ and united with a Baptist church in his native county.

He was educated in the common schools of his native county, and at the University of Kentucky, where he graduated with honors in 1858.

He was a member of the Kentucky Synod of the Baptist Church, and served as pastor of churches in various parts of the State.

He was a man of great energy and ability, and his labors were widely and fruitfully extended.

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He was a man of great energy and ability, and his labors were widely and fruitfully extended.

and worse until the day of his death. It seemed a great calamity to our denomination when he was compelled to give up the pulpit, but God's ways are not our ways; his affliction led him to enter, if possible, upon a wider sphere of usefulness.

He was a man of great energy and ability, and his labors were widely and fruitfully extended.

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Walter Baker & Co.'s Breakfast COCOA. Pure, Delicious, Nutritious. Costs Less than ONE CENT a cup. Walter Baker & Co. Limited, Dorchester, Mass.

Men's Suits and Overcoats for \$5.48. Here are some specially good bargains in our great ANTE-INVENTORY SLAUGHTER SALE.

glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way.

Several times during the last two years my assistants in meetings have been compelled to leave in the midst of the meeting, and my experience has suggested the above question.

The conclusion generally is, that if it is best to close the meeting when the assistant leaves, or you have a dead work on hand which seems off to be true, but that being true, why should any one be astonished if, as is often the case, at the end of twelve months it would take a search warrant to find about one-half the converts?

In 1894 Dr. E. N. Dicken assisted me at Cave City, leaving me at the end of the twelve days with sixteen conversions. I continued the meeting four days longer and closed with thirty-four conversions.

The Bible rings with one long demand for obedience. We must not question or reply or excuse ourselves. We must not pick and choose our way.