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Faith, Hope and Love, these three.

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ONE good Protestant is left among the Bishops of England who has not bowed the knee to the Beal of apism. Dr. Ryle, the Bishop of Liverpool, refused to license a curate unless he would pledge himself not to hear confessions.

It is a significant fact that the number of Buddhist priests in Japan has dwindled in the last few years from 244,000 to 50,000. We wish this was because the Japanese generally are turning Christian. But it is rather because they are losing faith in their false religion without being converted by the true.

THE New York *Christian Advocate* says that the habit of drinking wines and strong liquors in excess is spreading among women of wealth, and adds: "In part this tendency is imported from continental Europe, but in large measure it is the fruit of an impulse to ape everything that men do, which appears to have affected the minds of many women."

SPEAKER REED says: "We have learned at least one lesson worth all the suffering, and that is that the great problem is not prices, but the employment of all our people." That is true. It will be a great day when all who wish to work can secure work, and the Bible injunction in regard to idlers is carried out, "If a man will not work, neither shall he eat."

At a Ministers' Meeting held in Boston, Dr. E. D. Burr, of the Ruggles-street Baptist church, says: "About the bravest thing to do nowadays is not to organize. It is high time that we recognize the efficiency of the church itself as an organization." He then illustrated the working of this idea among his own people, where there is really only one thing to join.

THIS story from Switzerland is said to be a "true story" by the Swiss paper which publishes it. Two hens seemed to hate each other, and never missed an opportunity to fight. But an old duck in the poultry yard assumed the duties of a self-appointed policeman, and whenever the two hens waddled in between them and kept them apart till they gave up the fight for that time.

Prof. Goldwin Smith, writing of Brown University, says: "There are limits to all things, even to liberty of opinion, at least to liberty of speech; and in the observance of those limits no surrender or any disparagement of any principle or privilege is implied. A judge, a clergyman, a civil servant, a military man, are all under some restraint in the public utterance of opinion from which the ordinary citizen is free." Baptist idea of the freedom of thought is, for example, that Robert Ingersoll is perfectly free to think there is no God, but he would not be free to think that were he pastor of a church.

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

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

If the polemical writers had investigated more thoroughly the history of these extra-ecclesiastical (non-Catholic) Christians, the fact must have thrust itself on their attention, that the congregations that were called "Anabaptists" call themselves by the same names that had been used for centuries by those "heretics" who were called Waldenses, Pickards, Spirituals, Grubenheimer, etc. True to the old traditions, they call themselves "Christians," "congregations of Christ," "Christian congregations," or simply "congregations," and used among themselves the expression "Brethren," distinguishing themselves from one another and from the established churches by naming the lands where they lived, as "Bohemian Brethren," "Swiss Brethren," "Lombardy Brethren," etc.

It argues an extremely superficial knowledge of the traditions that lived with great steadfastness and clearness inside of the old heretical bodies, if one supposes that Grabel, Donck, Hubmaier and others would have been in a position to give the same names to their supposedly new religious body that the old "Waldenses" had employed among themselves, without the rise of serious misunderstandings with the latter. The new brethren arose at a time when in Bohemia and Moravia, in Southern France as in Piedmont, the old Christian congregations were still present in large numbers; the advance movement of the "Swiss Brethren," and even the public introduction of believers' baptism (which the earlier parties only partially practiced, although all of them regarded it as Scriptural), not only found no opposition among the brethren outside of Germany, but in Bohemia and Moravia the persecuted "Anabaptists"—they were called there "new Waldenses"—were cordially received by the same magnates (I refer to the Lords of Kaunitz, the Counts of Zierotin, and the Lords of Lichtenstein), who were the adherents and protectors of the "Bohemian Brethren." (See Monthly of the Comenius Society, 1895, p. 257. Ulrich von Kaunitz, who in the year 1511 was arraigned before the provincial court because he had received into his city, Austerlitz, "Waldenses" or "Pickards," became in the year 1529 the protector of the "Anabaptists" who at that time wandered into the same city. (See Beck, "Historical Books of the Anabaptists," p. 74.) In the year 1546 the "Anabaptists" found acceptance with a zealous "Pickard," the knight Hynck Bilik, of Kornic, in Moravia. The "Swiss Brethren" were regarded in Moravia as a new variety of the "Bohemian Brethren," as the latter had many of these among themselves; in fact, in spite of occasional conflicts, they at first mutually recognized each other as brethren in the true sense.)

On the Bohemian Brethren, and on the relationship of these with the "Anabaptists"—the name designated about 1530 the most rigorous form of antipedobaptism (Täuferthum)—we have the judgment of one who was extraordinarily well informed on both religious bodies, namely, Sebastian Franck, and it is an important fact that he emphasizes the complete agreement of the more rigorous among them; inside of "Anabaptism" there were also at that time representatives of other modes of thought, whom Franck expressly distinguishes from the rest as "free Baptists." (Sebastian Franck, in his Chronicle, edition 1565, fol. 198, which was written before the year 1531, thus describes the Bohemian Brethren: "The Pickards, also derived from Waldo, are in Bohemia a separate Christian people

and sect of Christians. These lead a very Christian, sincere life, invoke no saints or creature but God alone, swear not at all, esteeming it unallowable for a Christian. They have no image at all, they do not bow down to them [images], neither do they pray to them. They teach that the sacrament is not to be worshipped, but only Christ at the right hand of his Father and God in spirit and in truth. They suffer no beggar among them, they aid and counsel each other in a brotherly way. Yet they are divided into two parties, or as some suppose, into three, a large, a small, and a still smaller, who hold in every particular with the Anabaptists, have all things in common, baptize no infants, do not recognize the Lord's body in the sacrament. . . . There are of them altogether at least about 80,000." [A comparison of this account of the Bohemian Brethren with my chapter on the Antipedobaptist brethren in Moravia will show how similar the two parties were.—"Anti Pedobaptism," p. 223 ff.—A. H. N.] In an entirely different and far more decided sense than, for example, the Lutheran and the Reformed, the old evangelicals of all lands, about the year 1525, felt themselves to be members of one religious body. Wherever they formed congregations (whether these existed secretly inside of the band of the Romish church or they had openly separated themselves from it), they possessed bishops and apostles, who had received their "mission" from other brethren through the laying-on of hands. They were convinced that these bishops had received the power of the office in a regular way, and that thereby they had remained in legitimate connection with the older and most ancient congregations.

The validity of the manner in which the congregation was constituted, not any doctrine or ceremony whatever, was at that time, as earlier, for the brethren in all lands the essential mark by which they recognized themselves [and each other] as members of this body. Heretofore, strangely, it has been for the most part overlooked, in how high a measure the legitimate possession of the "mission" and the "laying-on" of hands concerned those brethren also who about 1525 introduced believers' baptism. About 1530 and later they were still as profoundly convinced as the brethren in Bohemia, who about 1467 received the official power from the Waldensian bishop Stephen of Austria, that without the "mission" their own body possessed no legitimate power. (See proofs in "Staupitz," p. 254 ff. [I am of the opinion that Keller exaggerates the importance attached by the antipedobaptists of the Reformation time to apostolic succession in the matter of ordination to the ministry, though it was undoubtedly considerable.—A. H. N.]

We speak here of the relations that existed in the old evangelical congregations at the beginning of the severe struggle about baptism. For it is conceded that under the pressure of these conflicts displacements and disturbances of the old traditions were accomplished.

It is undisputed that the doctrinal system and the convictions represented by Luther from 1525 onward, and as he brought them to legal recognition in his own, the Lutheran, church, deviated to a considerable extent from the views that he cherished from 1517 onward in attachment to Tauler and the German Mysticism. In like manner it is the common practice, and meets with no objections, to begin the history of the Lutheran religion and church with the year 1517. The continuity of development in the person of Luther is found to be sufficiently guarded.

Just so, it is indisputable, that the leaders of the old evangelical congregations did not, essentially or fundamentally, change after the year 1525 the views and convictions

that can be proved to have prevailed among them since at least 1522. But if one regards as proved the continuity of the "Christian congregations" that existed about 1522 and earlier with those that existed after 1525, on the ground of likeness in all essential doctrines (the form of baptism did not belong to the essential peculiarities of these congregations), this is declared "unscientific!" It is not admitted that here also the connection seems to be adequately guarded through the persons of the leaders. [By "form of baptism," Keller does not, of course, refer to the question of mode, but to the question of subjects.—A. H. N.]

THE REASONS.

So you are not going to church this morning, my son.

Ah! yes, I see. "The music is not good"—that's a pity; that's what you are going to church for, to hear the music. And the less we pay, the better music we demand.

"And the pews are not comfortable." That's too bad—the Sabbath is a day of rest, and we go to church to repose. The less we do during the week the more rest we clamor for on the Sabbath.

"The church is so far away, it is too far to walk, and you detest riding in a street-car, and they're always crowded on Sundays." That is indeed distressing; sometimes, when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long, always." All these things are indeed to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street-car with a hundred other men, breathing an incense of whisky, beer and tobacco; and hang on a strap by your eyelids for two miles, then pay fifty cents for the privilege of sitting on a rough plank in the broiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right in your ears, and then come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground!"

Ah! my boy, see what staying away from church does? It develops a habit of lying. There isn't one man in a hundred who could go on the witness-stand and give under oath the same reasons for not going to church that he gives to his family every Sabbath morning. My son, if you didn't think you ought to go, you wouldn't make any excuse for not going. No man apologizes for doing right.—Bob Boddette.

Let none doubt, however weak and erring they may be, the security of their souls and the comfort of their hearts amidst all trial, and temptation, and sorrow, who have a living Redeemer, sympathizing with them in Heaven, interceding for them with the Father, and ready to impart all power, even His own almighty and divine Spirit, to those who trust His grace.

Let none refuse to bear with patience all the seeming ills of this life, to work with an unflinching courage all the will of God, and to educate their spirits in holy knowledge, and love, and praise, when they may, through the living Redeemer, obtain incorruption, immortality, eternal dignity, and perpetual joy in holy praise.—George W. Bethune.

The most important thing a young man ever does is to get ready. The key note lasts to the end of the tune, and the foundation reaches clear to the finale. Beginnings are autocratic. No matter how long a man lives, he will never get away from his youth.—Dr. Parkhurst.

DID DR. WHITSITT GARBLE!

BY JOHN T. CHRISTIAN, D.D.

For some time I have not cared to say anything in regard to the Whitsitt controversy. I read with interest the Nashville statement, which I estimated from a historical standpoint, as exceedingly weak, and in no wise extricating him from his difficulties. Perhaps I would have remained silent, had not Dr. Whitsitt, in this Nashville paper, made the following statement: "In turning away from this discussion, I desire to enter a positive and unconditional denial of the charge of garbling testimony or of suppressing evidence. I have done nothing of the kind." p. 14. Since I was the first to bring against him the charge of garbling, it is incumbent on me to make the charge good, now that he has denied. Instead of repeating proofs, I give additional ones.

The attempted explanations which Dr. Whitsitt makes are no explanations at all. It appears to me that it must be very humiliating for a man who has his reputation for learning, to make such trivial explanations for such serious historical blunders, and especially as those blunders were always favorable to his historical vagaries. But as I have other grave matters in hand, I do not desire to pursue this point.

With the motives of Dr. Whitsitt I have nothing to do. I have always dealt with him exclusively from a historical standpoint. That the facts are not complimentary to Dr. Whitsitt is his fault, not mine. Webster defines garble: "To pick out such parts as may serve a purpose; to mutilate; to corrupt." This is precisely what I believe Dr. Whitsitt has done. I believe that Dr. Whitsitt has so quoted authors that their testimony has been mutilated, and that testimony which is necessary to a full understanding of the case has not been given. With the original documents, or official copies, in my hands, I have been driven to this conclusion. This not only applies to incidental questions, but to those authors which are vital to his theory. I have been further led to believe that whole sections of his book, "A Question in Baptist History," in those parts which he claims as peculiarly his own, were taken without credit from editorials from the New York Independent. I do not refer to those editorials which he admits writing, but to others which are freely used without acknowledgement. These editorials have been used in regard to authors, material, whole sentences, peculiar words and down to punctuation. I could parallel these articles and portions of the book at great length. These Independent editorials contain heresy of the rankiest kind, even to denying that immersion was essential to baptism in apostolic times, and holding that immersion is not a distinctive mark of the Baptists, and expressing the wish that it shall soon become a matter of indifference among them. These editorials in the New York Independent further state that the Baptists have not the peculiar mark of distinction from other denominations, or hold one doctrine that is not common to others, save that they have made immersion essential to baptism, and that immersion was invented by them at the late date of 1641. It is also stated, and great effort is made to prove, that the English word "dip" does not mean to dip, but that it means to sprinkle or pour.

One of two things is true: Either Dr. Whitsitt wrote these Independent editorials or he has inserted large portions of these editorials in his book, "A Question in Baptist History," without credit. With what I regard as conclusive evidence before me, I believe that Dr. Whitsitt wrote these editorials. If Dr. Whitsitt should explicitly deny that he wrote them, I shall produce the proof upon which I base my conclusions. I am not dealing with a question of "higher criticism," nor will a mere wave of the hand put me off; but I am dealing with some very awkward facts. If Dr. Whitsitt can secure a plain letter of denial—a letter which shall contain no juggling of words—from either Dr. Carroll or Dr. Ward, editors of the Independent, to the effect that he did not write these editorials, it would go far toward relieving his paral-

ous situation. These men are friends of Dr. Whitsitt, and certainly would be willing to relieve him from any embarrassment. But I have good reason to think that such a letter can never be had.

Furthermore, Dr. Whitsitt has been so unscrupulously as to use a document which is undoubtedly a forgery, and apparently a forgery of recent date, as the main proof of his theory. I allude to the Gould edition of the so-called Kiffin manuscript. He confounded this so-called Kiffin manuscript with the so-called Jessey Church records, paralleled the two, wrote an elaborate chapter, taking the ground that these manuscripts sustained each other and upheld his theory. He professed to quote from Gould, an open communion Baptist of Bristol, England. As soon as Dr. Whitsitt's book was published it was pointed out that he misquoted Gould and had made two documents out of one. The case is singularly aggravated, for the Gould document is undoubtedly a forgery, and Dr. Whitsitt made additions to the Jessey Church Records from this forgery. Both of these documents—the so-called Kiffin Manuscript and the Jessey Church Records—were shortly afterwards printed in this country, and Dr. Whitsitt's mistake was even more patent, if possible, and yet in his Nashville paper he makes no correction. Of course an acknowledgement of this error would compel Dr. Whitsitt to re-write his book and to abandon his present theory; but this would not be regarded as a calamity among the most of Baptists. As the case now stands, Dr. Whitsitt's book is founded upon a misquotation of a forgery.

One can scarcely touch Dr. Whitsitt's book that he does not find a misquotation. I hardly remember one of Dr. Whitsitt's quotations that is accurate in all of its details. I have wondered how he managed to secure so many inaccuracies. There are more errors and misquotations in the book than there are pages. In a single short quotation which he makes from Crosby on pp. 68, 69, there are fifty-one variations from the text he professes to quote. Dr. H. M. King, Providence, R. I., has under recent dates, in the Watchman, in two lengthy and able articles, pointed out a great multitude of mistakes, and in some instances where the authors were made to say the very opposite of what they did say. I shall not now allude to any of these instances, but refer the reader to those articles. I only desire to call attention to one or two additional errors of that character.

Dr. Whitsitt praises the English Baptist historian Evans as the one "who laid the foundations of the new learning in Baptist history," p. 18. It must however be said to the praise of Evans that he knew nothing of immersion's being invented in England in 1641. On pp. 11, 12 Dr. Whitsitt makes a quotation from Evans' citation of Ashton, the editor of John Robinson's works. I parallel this quotation with what Evans quoted and with what Evans himself said. It will be noted that Dr. Whitsitt's quotation is verbally inaccurate, that by italics he puts undue emphasis on certain words, and that he omits important information.

It is rather a singular fact that zealous as were Mr. Smyth and his friends for believers' baptism, and earnest as were their opponents in behalf of infant baptism, the question of the mode of baptism was never mooted by either party. Immersion baptism does not appear to have been practiced or pleaded for by either Smyth or Helwys, the alleged founder of the General Baptist Denomination in England. Nothing appears in these controversial writings to warrant the supposition that they regarded immersion as the proper and only mode of administering that ordinance. Incidental allusions there are in their own works and in the replies of Robinson that the baptism which Mr. Smyth performed on himself must have been by affusion or pouring. (Evans, vol. 1, p. 203.)

from the fact that the Dutch Baptists, by whom they were surrounded, uniformly administered baptism by immersion." Robinson's Works, vol. III, p. 401. The remark of the editor is equally true of a considerable period of the controversy in this country. The all but universal practice of immersion in the English Church, rendered the discussion of the mode unnecessary. In Tombe's replies to many opponents, the claims of infants are the points in dispute. Upon the mode of Smith's baptism we shall have more to say presently; and we only add that there were a portion of the Dutch Baptists who uniformly administered baptism by immersion. Evans, vol. 3, p. 203, note.

This would appear to be a suppression of testimony on the part of Dr. Whitsitt. Evans does "possess the best kind of learning," for he tells the whole truth; but Dr. Whitsitt makes this "best equipped of English Baptist historians" to bear false witness. The trouble is that Ashton and Evans both contradict Dr. Whitsitt. Dr. Whitsitt quotes these authorities, but he leaves out the heart of their testimony. To have quoted Evans rightly would have killed two of Dr. Whitsitt's pet theories, viz.: "None of the Anabaptists of Holland or of the adjacent sections of Germany were immersionists," p. 35. And: "Baptism by immersion was a lost art in England." Now I submit that this treatment of Evans gives inside of the definition that Webster comes of garbling as quoted above.

But Crosby has been even more badly treated than was Evans. On pp. 81-8 Dr. Whitsitt takes three statements from Crosby from two separate volumes and weaves them into one narrative and calls it the Kiffin Manuscript. Although more than a whole volume separates two of these extracts from each other, they are faithfully made to do service as one narrative. Two of these extracts are directly quoted by Crosby, but the third is not a direct citation, but only quoted indirectly. By the leaving off of two words at the beginning of this extract and omitting the quotation marks from the other two, Dr. Whitsitt makes this third appear as a direct quotation like the former two. He further fails to point out that Crosby himself calls this quotation in question. He further fails to point out that Crosby's version of the Kiffin Manuscript differs from, and contradicts the forged copy which he quotes from Gould. Dr. Whitsitt has done for Crosby precisely what he did with the extracts from Gould. He has taken different documents and woven them into one, calls them a venerable document, and then gravely declares that they present "irrefragable proofs" of his position.

But the most remarkable thing yet remains to be said. Dr. Whitsitt puts forth his Nashville paper to correct certain errors which he had made in his book, and yet his quotations as made in that paper are full of errors. He quotes Crosby, and the punctuation is all wrong; he quotes Barber to rectify "the accidental omission of certain words" which he had omitted "by a slip of the pen," and then fails to correctly quote Barber; he quotes Featley because he had "omitted" certain "words included in parenthesis" and yet puts a period where there should be a semi-colon and transposes Featley's words; but the funniest thing of all is when he attempts to quote his own book, "A Question in Baptist History," and fails in the wording of the citation. But this is trivial in comparison to his use of Robinson, whom Dr. Whitsitt calls "one of the most important English Baptist writers." He quotes from his History of Baptism, p. 547, to prove that the Dutch Baptists were sprinklers and that Robinson used the word "Baptists" to include those who sprinkle. Dr. Whitsitt's quotation from Robinson is as follows: "The Dutch Baptists reject infant baptism, and administer the ordinance only to such as profess faith and repentance; but they baptize by pouring." This is a thorough mis-statement of Robinson's position. When Robinson wrote this book, A. D., 1790, these people did practice sprinkling,

but Robinson does not intimate nor did he believe that the original Dutch Baptists practiced sprinkling. He believed and stated the very opposite. From the very connection from which Dr. Whitsitt quotes, and which must have been under his eye when he wrote, Robinson says: "Mennon, the father of the Dutch Baptists, says, 'after we have searched ever so diligently, we shall find no other baptism besides dipping in water (doopten inden water) which is acceptable to God, and maintained in his word.'" Mennonitis Simonis, Opera, 1539, page 24. Mennon was dipped himself; but some of his followers introduced pouring, as they imagined through necessity, in prison, and now the practice generally prevails." Now it is certain that Dr. Whitsitt has misrepresented Robinson, as he has done many other authors. And yet I am asked, and Southern Baptists are asked, by this self-appointed Nashville committee, to believe that "Dr. Whitsitt is a competent historian."

These are very serious facts which I present—for I am dealing with facts only. The book is full of all kinds of inaccuracies and misquotations, and as long as they remain unchanged, I must be excused from accepting his Nashville paper as final or the findings of this self-appointed committee as satisfactory.

[Dr. Christian was the first to charge Dr. Whitsitt with garbling. Dr. Whitsitt having formally denied the charge, Dr. Christian is in honor bound either to make the charge good by proofs, or to retract it with ample apology. As the charge was made in our columns, though nearly two years ago, it is fair to Dr. Christian to allow him space in which to present his proofs. How well he has made out his case, our readers can judge. If Dr. Whitsitt, or any one in his behalf, wishes to make a reply, equal space will be freely granted for the purpose.—Ed.]

OCCASIONALLY a minister who acknowledges more or less openly that he has abandoned belief in the distinct doctrines of the denomination with which he is associated declares that he will continue in his present ecclesiastical relations as long as he is allowed, in order to persuade his associates to follow him. Such persons will find instruction and comfort in a book recently issued, entitled The Secret History of the Oxford Movement. In it is explained at length the practice of the Doctrine of Reserve, which the Tractarians defended as justifiable. The leader of the advanced Tractarians, after Newman went into the Roman Church, was Rev. William G. Ward, who fully adopted this doctrine. It was tersely expressed by the Alexandrian father, Clement, whom Newman thus quotes: "He both thinks and speaks the truth; except when careful treatment is necessary, and then, as a physician for the good of his patients, he will lie.... Nothing, however, but his neighbors' good will lead him to do this. He gives himself up for the church." So, the son of Rev. William G. Ward says, his father remained in external communication with the members of the English Church, "because he believed that he was bringing many of them towards Rome." Mr. Ward says his father thus expressed his policy: "Make yourself clear that you are justified in deception, and then lie like a trooper." Such a minister, we believe, was described by our Lord as one who "stood not in the truth because there is no truth in him. For he is a liar and the father thereof."—Congregationalist.

ONE who is absorbed in God's work has no time to be worrying over his own salvation. If a man gives his first thought to his own soul, it may well be questioned whether that soul is worth saving at any price. Moreover, he who thinks most of saving his soul has least prospect of compassing that end. Jesus came to seek and to save the lost. Those who give themselves to Jesus in loving trust shall be saved, provided they are not anxious about their salvation. He says explicitly: "Whoever would save his life [or soul] shall lose it; and whosoever shall lose his life [or soul] for my sake and the gospel's shall save it."—Sunday-school Times.

ONLY he who lives a life of his own, can help the lives of other men.—Brooks.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1898. FIRST QUARTER. SUNDAY, JAN. 23.

THE BEATITUDES.

Matthew 5:1-12.

MOTTO TEXT.—"Ye are the light of the world."—Matt. 5:14.

"And seeing the multitudes," which are spoken of at the close of the preceding chapter. "He went up into a mountain."—The mountains were near the lakeshore. It is not known what hill this was from which the Lord spoke. Why he went up into the mountain is not told us, but the probable reason is that he could be better heard by the great multitude if he spoke from an elevated position.

"And when he was set his disciples came unto him."—Sitting was the usual attitude for teachers. In the synagogues the rabbis stood while they read the Scriptures and sat down to expound them. The disciples sat down around him, and beyond them the multitudes. In the clear air he could be easily heard by the thousands. The sermon which he preached occupies this chapter and the two which follow.

"And he opened his mouth and taught them saying."—Them refers to the disciples. The sermon was primarily for them. The Jews were looking for great happiness and power and glory when the promised Messiah came who should sit a king on the throne of David. The picture which the Lord draws of the happiness of those who should be in his kingdom is as far removed as could well be from the hopes which they were cherishing.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."—A man who is conscious of his spiritual destitution, of his inability to help himself, of his having nothing with which to pay God for his salvation, will trust to God's free grace, and be willing that Christ should be his substitute. So long as a man does not feel poor in spirit he will not repent and trust wholly to the atonement for salvation. The carnal heart is Arminian in its creed. It is anxious to have an important hand in its salvation. But only those who are poor in spirit can enter the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted."—The beatitudes are all closely connected. They do not refer to different classes of people. Those who are poor in spirit will mourn over their sins, their falling short of their duty, the sins and sorrows of others. These shall be comforted by their Lord, and in that comfort they shall find their chief joy. They are comforted here by the forgiveness of their sins, and the presence of the Spirit—their comfort shall be perfect.

"Blessed are the meek."—Meekness bears wrong patiently, and is gentle in its dealing with others. Like all the graces, it has back of it the strength of the great heroic virtues. Moses, the meekest of men, was the greatest man who ever lived, unless the Apostle Paul be his superior. Meekness has back of it the strength of great self-control. Meekness in its relation toward God means an humble willingness to year and to obey, having no will but his.

"For they shall inherit the earth."—That is true in a certain sense now, it shall be gloriously true hereafter—when the new heavens and the new earth have come.

The meek enjoy the best of life, the best which earth affords. This is a very different view from that of the world which thinks the powerful and the highly born inherit the earth. "It is because of meekness with contentment that it is promised the meek shall inherit the earth. Neither covetous men nor the grave can inherit anything; they can but consume. Only contentment can possess."—Ruskin.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Some commentators think this refers to the convicted sinners anxiously seeking the imputed righteousness of Christ. But the other beatitudes refer to those who are already regenerated, and it is probable this does also. Those who hunger and thirst after righteousness loath sin as Paul did, and desire above all things to be free from it. The more they grow in grace and in the knowledge of God, the keener this desire becomes, and the greater the joy in knowing that when they see Him they shall be like Him, and shall stand faultless before the throne of God.

"Blessed are the merciful: for they shall obtain mercy."—The mercy referred to here is not so much the almost negative quality which the word usually suggests to us (not dealing harshly, not inflicting punishment when due, sparing an animal or a fellow-man some unnecessary labor), as active kindness to the destitute or to any who are in trouble.—Pulpit Commentary. Our Lord warns us that if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses, and he impresses the lesson with the parable of the servant who, forgiven by his Lord, would not forgive his fellow-servant.

"Blessed are the pure in heart."—Contrasted with the ceremonial outward cleansing of the Jews. As we are all born with depraved natures, the only way to become pure in heart is to be born again. Purity of heart is one chief characteristic of the children of God. They do not cherish vile thoughts; they refuse to read impure things; they will not look upon pictures or plays which tend to excite impure thoughts. Alas! do not our consciences condemn us as we read this verse! Does not the Day of Judgment rise up before us! Only the pure in heart shall ever see God in heaven.

"Blessed are the peace-makers."—Our Lord is the Prince of Peace in that he reconciles a holy God and his sinful, rebellious creatures. The most blessed of peace-makers are those who get men to seek the forgiveness of their sins and peace with God through the atoning merits of Christ's blood. The reward is great; they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake."—This beatitude is one men are very much given to claiming when others are persecuting them. It is only when men are persecuted because they are righteous that they can claim it. And persecution means far more than not being allowed to have one's own way. The martyrs of old went joyfully to the stake knowing that theirs was the kingdom of heaven. It is only when we are reviled for the Lord's sake that our reward is great.

GREAT occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Westcott.

THE UPPER BLUE GRASS.

The Bracken Association is losing pastors, who, for one reason or another, are going elsewhere. The writer believes that each one is guided by what he believes to be for the interest of the Lord's cause. Some people appear to be seeking their own selfish interests, rather than that of their Master. The Lewisburg church has already lost its pastor, Rev. M. B. Adams. He commenced his work as pastor of the First church, Frankfort, Ky., on January 1st. The Frankfort saints have secured a good and faithful servant of the Master, one who believes in a converted church membership. All Baptist churches believe this theoretically but many fail to show their faith by their works. He believes a clearer line should be drawn between the church and the world, and that we should be more careful in receiving members into our churches. A brother of experience recently said he believed that church membership is the worst thing outside of hell for an unredeemed sinner. Bro. Adams has a big heart, clear head, good judgement and fine preaching ability. With a united membership the work of the Lord is sure to prosper in his hands.

The Lewisburg church is an inviting field for a young man who wants to do good and at the same time prepare himself for wider usefulness. The church has a splendid parsonage and will pay besides \$700 or \$800 as a salary. The church has already started out in quest of a successor to Bro. Adams.

The most historic church in these parts is that at Mayslick. It has a long and noble history. About the 20th of this month this church is to be pastorless. Rev. H. H. Hibbs, a converted lawyer, has been its beloved and honored pastor for five years or more. He goes to one of the most inviting fields in the State, Williamsburg, Ky. Wonderful possibilities are before the church and the new pastor. Bro. Hibbs is spiritual, practical and earnest in his preaching. His thoughts are excellent and he uses his mother tongue effectively presenting them. The Bracken Association will suffer much in the loss of such able, loved and effective preachers. It is hoped the Frankfort and Williamsburg churches will duly appreciate what they have secured.

The Maysville church is some 50 years younger than the one at Mayslick. It, too, found it much harder to make headway. It struggled from its beginning with debt and discouragements. Fifteen years ago it was known as "the little church around the corner." It now has decidedly the handsomest building in the place, and next to the largest membership. All union services are held here. The church is now out of debt for the first time in twenty years; some members say longer.

The church is in better condition than it has been for some time before in its history. A pastor can safely calculate on the general membership being true and loyal to him. The church is blessed with as choice Christians as it was ever my good fortune to meet. In such a field and under favorable conditions the church might have 200 additions in one meeting. May the Lord speed the coming of that blessed day.

I. P. TROTTER.

Maysville, Ky.

WHILE high thinking does not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.—Rev. James McLeod.

THE PRACTICAL PHILOSOPHY, being a Philosophy of the Feelings, of the Will, and of the Conscience, with the Ascertainment of Particular Rights and Duties, pp 521; by R. L. Dabney, D. D. LL. D., published by the Crescent Book House, Mexico, Mo.

A clear and succinct preface explaining the use of the term practical prepares even the average reader to see the harmony of the title of this book with the subtitle, and to enjoy the lucid and forceful discussions of vital subjects. The Psychology of the feelings requires fuller treatment because of its omission from, or wholly inadequate treatment in, most of the books usually found in the hands of American students.

The feelings are clearly defined and their value urged. Several principles of classification greatly simplify the seemingly hopeless task. A concise table is given on page 39. This outlines the order of treatment. Experience, observation, history and the Scriptures are appealed to, and related questions are fairly discussed.

A natural and logical step leads to the second division. Here the will is clearly discussed. Necessarily many theological questions are touched upon. Terms are used with great precision and clearness.

Another easy transition brings the reader to the treatment of the ethical sentiments, the third division of the book. It is in the decisions of the will that we perceive ethical quality, and conscience claims the prerogative of regulating these decisions. The a priori character of the intuition of Right and Wrong is ably maintained. The author proceeds by the process of exclusion, to reject the false, and to establish the true theories. The moral judgment is one of obligation. The author holds that one may sin in following conscience, but the sin lies farther back. The reviewer thinks the intuitional theory of conscience as held by Calderwood, clearer and more satisfactory. The author holds, rightly, that obligation extends to the desires and dispositions. The sophistry of Free Thinking is ably exposed, and rejected.

Another easy and natural step leads to Applied Ethics, the last division of the book, rather more than one third of the whole. Here the treatment must be selective rather than exhaustive. The duties of the family—education, marriage, divorce, are ably and Scripturally treated. In civic ethics the theistic theory is ably and psychologically maintained. Revolution, relation of church and state, suffrage, bondage, etc., receive fair and able treatment. Be also the question of punishment for crime. We commend this. So as to the discussion about acquiring, holding, bequeathing property.

The duties of veracity are succinctly and ably discussed.

Duties to God are briefly touched because many and adequate books are already written on this subject. Natural Theology is inadequate to Redemption, therefore Revelation is necessary. Philosophy is silent as to any remedy for guilt and so we must go out of her domain and give heed unto "the more sure word of prophecy."

This is a most readable and helpful book. There is not a dry page in it. The style is clear and easy. It is a joy to read after such a master thinker. The author knows what he is discussing and so the reader is enabled to know. His position is unequivocal. He makes no effort at concealment or dodging. He is thoroughly acquainted with the literature of the subjects. We strongly recom-

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

Send the book to every Christian, and citizen; to every parent, and teacher.

A few typographical errors, none serious, are found. Otherwise the mechanical part of the work is good. We regret the lack of the usual table of contents, the one given is rather an index. We sincerely thank both author and publisher for this admirable book. J. W. LOVING.

The Gaylord Herald wound up a compliment to a young school-ma'am with a good word about "the reputation for teaching she bears." The next day the school-ma'am met the editor, and chased him down the street with a blue umbrella, and every jump in the road she screamed that she had never taught a she bear in all her life.—Kansas Breeze.

COFFEE DRUNKARDS.

Coffee drunkenness is one of the latest dangers which doctors abroad are raising their voices against. Dr. Mencl, of Berlin, has published a clinical study, which is the most thorough yet made, as he had a community of coffee drinkers under his constant observation, the working women in and about Essen. He found many of these women consumed over a pound of coffee a week. The leading symptoms of the ills that afflicted them were profound depression of spirits and frequent headaches, with insomnia. A strong dose of coffee would relieve them for a time, then the ailment would return. The muscles became weak and trembling, and the hands trembled when at rest. The victims suffered so seriously they dared not abandon the drinking of coffee for fear of death.

These symptoms appear in thousands of people in a less degree, simply because they use a less amount of the drug, but steadily use day by day gradually piles up a very serious account which must be settled with the nervous system. Various disorders appear as a result of daily interference with the digestion and proper action of the nerves, paralysis, apoplexy, heart failure and other complications equally serious. It lies plainly on pure truth, in the realm of health and success in life. Postum Cereal Food Coffee comes like a blessing to man or woman who is suffering from the coffee habit and yet dislike to breakfast without coffee. Postum has the color and taste of coffee when boiled full 15 minutes after the boiling point is reached, and being made from the cereals by scientific processes it furnishes the elements needed to rebuild the gray matter in the nerve centers, where imported coffee tends toward their destruction.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

PASTOR RITZMANN REPORTS

Kindly allow me to express through the columns of the RECORDER my gratitude for all the courtesies received from pastors and members of churches, including editors of Baptist papers, on my recent trip through the South to the East in the interest of my church debt.

Leaving this city directly for Nashville, Tenn., I found Drs. Hawthorne, Lofton and Rust, while bearing similar burdens, very kindly disposed toward the enterprise and promised their aid in due season. At Birmingham, Ala., we sympathized with each other in a true brotherly spirit.

In Atlanta, Ga., Bro. Welsh, the efficient assistant to Dr. Fitchner, Secretary of the Home Board, who was necessarily absent, introduced me to the brethren at the ministers' conference, and the next day I was privileged to attend the Home Board at their monthly meeting. After listening carefully to a statement about the work and enterprise of the German Baptists of this city, they readily and unanimously voted an additional \$500 toward the indebtedness. Drs. McDonald and Landrum and others who ought to be mentioned made me feel at home in their city.

Atlanta, the capital of Georgia, situated nearly twelve hundred feet above the sea level, is destined to become one of the foremost cities of the South. Large sums are being invested in sky-scraping and cloud-storming buildings and other enterprises. And the Baptist cause keeps pace with the rapid improvements of the city and suburbs.

After a short visit to Macon, Ga., I journeyed to Greenville, S. C., where I visited the brethren, including Dr. Montague, the newly-elected president of Furman University.

Returning from Asheville, N. C., where I enjoyed the hospitality of genial Dr. Felix, who bears a like burden, I spent a most beautiful Sunday at Camden, S. C. Pastor Jamison very cheerfully gave me an opportunity to speak before his people and take a collection. There is one great and general complaint all over the South just now. *Five cent cotton!* A sufficient reason to "feel poor." However, the increasing number of cotton mills everywhere is simply surprising. The "New South" has already awakened to her splendid opportunities and will soon equal, if not outrival, old and New England in the manufacture of cotton.

At Cordova, near Birmingham, Ala., all the goods to be manufactured at a large cotton-mill, rapidly being completed, is contracted for the next two years to go to China.

May also the zeal and enterprise of ex-Governor Northern, of Atlanta, be fully rewarded in introducing a fine class of emigrants into Georgia and adjacent states.

Unable, though longing to go to Charleston, S. C., I went via Spartansburg, S. C., to Richmond, Va. Dr. Cooper, of the First church, readily consented to an appeal from me to his people, but in deference to other churches, it was thought best to postpone collections till later in January. At Washington some Kentucky Congressmen, like Dr. Clardy, of Hopkinsville, Mr. Settle, of Owenton, and Mr. Rhea, of Russellville, took a pity on the German brother. The Senators were unfortunately out. Dr. Stakely, pastor of the First church, insisted on accompanying me to the new United States Library, opposite the Capitol, the most gorgeous and mag-

nificently appointed building for the purpose erected anywhere in the world.

At Baltimore, my former home, I preached to my old charge and rejoiced with them. God bless the German cause there and its faithful missionaries. From the English brethren I received and was further promised substantial help. At Philadelphia, Dr. Rowland, the Secretary of the American Baptist Publication Society, showed me the beauties of their new building, towering twelve stories high, fire-proof, the most handsomely decorated and arranged business-house in the city. The Baptists may well be proud of it.

At Newark and West Hoboken, N. J., New Haven, Conn., my old hunting ground, and New York I rejoiced in the liberality of German and English brethren alike. On Christmas morning I had a delightful visit to Dr. C. Wolfkin, pastor of Greens-avenue Baptist church, Brooklyn, which cheered my heart. He also promised me help. Leaving all the thundering and dreadful noise of Greater New York behind, I took passage on steamer Yorktown for Norfolk, Va.

Dr. Wharton, the only pastor whom I could see, is already laying plans to entertain the great Southern Baptist Convention in May. Some churches there have great burdens to bear.

Calling upon Dr. Tribble at Charlottesville and Dr. McConnell at Lynchburg, Va., I returned to be with my people on Sylvester night, where, in prayer and thanksgiving, we closed the Old and began the New Year, when we hope to finishing the enterprise by soliciting \$4,000 more by April 1, 1898.

"Now the God of hope fill you with joy and peace in believing, that ye may abound in hope in the power of the Holy Ghost, and I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge and able also to admonish (and help) one another" (Rom. 15:13, 14).

FRaternally,
WM. RITZMANN.

CHARLES, the King of Sweden, father of the great Gustavus Adolphus, was a very ardent Protestant, and proposed for this country more good than he was able to accomplish: His son, who gave early promise of his brilliant qualities, was his father's great hope. Often when a scheme of reformation, yet impracticable, was referred to, the King would lay his hand upon the boy's head and say to the bystanders: "He will do it." So, with respect to all which cannot now be accomplished, our faith should look confidently to "Greater David's greater Son," in whose reign it will surely be effected.

The true culture of personal beauty is not eternal; it is heart work.—J. R. Miller.

Awarded Highest Honors—World's Fair, Gold Medal, 1893.

DR. PRICE'S CREAM BAKING POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

HOPKINSVILLE, KY.

Evangelist Morton W. Plummer, of Boston, Mass., a member of the Clearendon-street Baptist church, ordained by Dr. A. J. Gordon, was with us in a series of meetings recently. His labors were greatly blessed by the Holy Spirit. Many Christians were greatly strengthened and edified, and there were about twenty-five professions of faith in Christ. At the close of the meeting fourteen candidates were baptized by Bro. W. L. Payton, who kindly acted for the pastor, then disabled by an accident. Three more candidates stand approved for baptism.

Some of the converts are yet to be seen by the pastor. They have not yet joined any church. We gave no opportunity during the meeting for any one to unite with the church. I prefer not to do so. I prefer to separate the ideas of Christ-membership and church-membership distinctly, by methods, as well as by words. I believe that the frequent reception of members into the church by invitation during a series of meetings, is greatly in danger of misleading many young persons and others to mistake joining the church for spiritual union with Christ by faith. I strongly prefer to resist the popular current, and run the risk of securing fewer church members, rather than to yield to popular demand, and hurry persons into the church who need more careful instruction and examination. I am strongly persuaded that we should "make haste slowly" in receiving persons into our churches. We shall not perhaps grow so large, but we shall grow stronger as churches.

Evangelist Morton is a man of deep spirituality, remarkable knowledge of the Bible, and his methods are utterly without objection in his evangelistic meetings.

Our Bethel Female college has been enjoying a most prosperous session every way. 37 boarding pupils have been enrolled, as compared with 27 altogether last session, 53 have entered the music and 63 the academic departments. Others are expected the next term, beginning Jan. 12th. The bright girls appreciate the higher standard and are working hard, and the charming home life with its refining influence exerts a most wholesome influence on all. The college is not merely in name but in fact a delightful Christian home of refinement and culture of the best kind. Mrs. Edmund Harrison has completely won the hearts of all the girls by her genuine motherly kindness.

We are grateful to God for his blessing on our church during the past year. There has been a large increase in our missionary contributions, and the prospect is better than ever before. The increase is steady. We habitually pray for missions at every service. We refer to missions often, without many sermons on the subject.

Our veteran high school and Sunday school superintendent, Maj. J. O. Ferrell, "holds his own" in his boarding department and day attendance without "cut rates" or "short cuts" in hard times. He is conscientious, honest, prayerful and faithful, and a good disciplinarian. Mrs. Ferrell is a most noble Christian woman, and parents may feel quite safe when their boys are in her hands.

The Rev. W. L. Payton has been succeeding admirably in his new field of labor, composed of South Union and Locust Grove churches, and has also done valuable service in protracted meetings in other fields. He is a noble Christian brother, a true-hearted Christian gentle-

man, so willing to help a brother in need.

The Rev. U. A. Ransom has done good work in the Northern part of the county, where it is much needed, and now Sinking Fork church, where he has been preaching one Sunday in the month, calls him for two Sundays. He is an A. B. graduate of Bethel college, and is bright and studious, promising to be much more useful as he gains more experience. He is courteous and obliging, and quite popular with his people, with whom he grows.

After nearly eight years of service I still think that by grace I am pastor of one of the very best churches in the world, whose members are, if anything, kinder and more patient with their pastor than ever before. May God bless them all!

CHAS. HARRIS NASH.

A GENEROUS OFFER TO YOUNG MINISTERS.

Mr. H. M. Burroughs, of Texas, recently made a very liberal offer to help any worthy, but poor young minister anywhere in the South, to come to, the Seminary for the second term of the present session. This term is just now beginning. He will assist the Student's Fund to aid, in the usual way, any new students, who may enter from this time on, through the present session. This help does not apply to those who are already here. Nor does it relieve the Fund of its past indebtedness or its present engagements. The offer simply makes it practicable for me, as Treasurer of the Fund, to say that with this help I will undertake to pay the board at the Seminary of any worthy young Baptist minister in the South, who is hindered by lack of means from coming just now to the institution. All the details of the arrangement are not perfected, but Bro. Burroughs and the Faculty of the Seminary are desirous that this notice should be given at once, so that students may enter immediately, and pursue their studies, beginning with the second term. In making this offer, Mr. Burroughs is influenced by a desire to do good in helping young preachers of the South, who are without means, to get an education for their work. Having had two sons at the Seminary,—one a full graduate of last year, and one still a student,—Brother Burroughs appreciates the advantage which the Seminary affords to students for the ministry, and is anxious to help other young men to obtain the opportunities which his own sons have enjoyed. On the basis of Bro. Burroughs' most generous offer, I invite every young minister in the bounds of the Southern Baptist Convention, not now at the Seminary, and desirous of coming at once, to write to me immediately with regard to the matter. The intermediate examinations are now going on, and in order to pursue the studies to the best advantage for the rest of this session, those who wish to avail themselves of this opportunity, should do so with promptness.

E. C. DARGAN,
Treas. Students' Fund.

There is nothing like the first glance we get at duty before there is any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise that they are that it seems indistinct. Considering a duty is often only explaining it away. Deliberation is often only dishonesty. God's guidance is plain if we are true.—F. W. Robertson.

ITEMS FROM CONCORD ASSOCIATION.

Nothing startling or sensational is transpiring among Baptists in "these parts." There is no dismembering crisis upon us. We have no great leader, but many faithful, earnest, and unpretending laborers. Among our country churches are more pastoral changes than usual, which may result from the custom of annual calls, or it may arise from the restlessness that preachers manifest in these days, especially young preachers. Changes have, and will occur at Monterey, Greens-ups Fork, Mt. Pleasant, Salem, Holbrook, Beach Grove and other churches. Bro. J. H. Anderson is doing faithful work at Owenton, and growing in favor with the people. We are expecting an interesting and profitable Ministers' Meeting with the saints at this place, on Jan. 28th and two succeeding days. Bro. P. E. Burroughs is doing splendid service at New Liberty and Long Ridge, besides doing much to assist our weak church at Sparta, where his father, Bro. H. M. Burroughs has been signally blessed of the Lord as missionary pastor. We all gladly welcomed Bro. J. S. Gattson as a pastor in our Association about one year ago, and just as we expected, he has won the love, admiration, and co-operation of the beloved saints at Dallashburg. The churches lying near the Ohio River are prospering under the leadership of Williams, Huey, Hurd, Wheatley, Tandy and others. Bro. McMillan of Williamstown continues to serve Pleasant Ridge, and will occupy at Monterey and Greensups Fork, which will perhaps necessitate his moving to Owen. Bro. J. A. Head is still faithfully laboring at Gratz. This writer is undertaking, as also last year, to serve five little obscure country churches, and while the service is feeble, the churches are strong, specially in the matter of authority, having more, in the kingdom of our Lord Jesus Christ than the great Southern Baptist Convention, and though obscure and small, each of them constantly undertakes to foster all the objects of the denomination, as set out by our District and State Associations; as also by the Southern Baptist Convention, so that we are encouraged by the promise, "Faithful over a few things, Ruler over many." Bro. W. J. Agee and Bro. J. A. Hensley are willing to accept pastorates wherever doors may open. Our venerable and beloved Bro. C. M. Riley is still pastor at Richland and Elk Lick, Bro. J. F. Jones continues as pastor at South Fork and Drennon's Ridge, Bro. A. B. Morgan at Mt. Zion, Bro. A. Lushy is laboring to promote our church at Concord. We are practically a unit in our admiration for the WESTERN RECORDER taken in all its parts, editorials, editor, business manager, name and doctrine.

We are all sad because of the death of William S. ... Pratt, the two former ... Lord blessed them graciously. Noble trio! Wonderful trophies of redeeming grace! What a power for good! But their work is done, earth is poorer, but heaven richer. Now let us who remain, labor to be more faithful, preaching and living the old fashioned gospel.

J. W. WALDRON.
Owenton, Ky., Jan. 6, 1898.

For a young person the safest temper is one of reverence, and the safest place one of obscurity. Certainly at present, and, perhaps, all through your life, your teachers are wisest when they make you content in quiet virtue.

JESUS CROSSES THE LAKE OF GALILEE.

Storm on the heaving waters! The vast sky is stooping with its thunder. Cloud on cloud Rolls heavily in the darkness, like a shroud Shaken by midnight's angel from on high. Through the thick sea-mist, faintly and afar, Chorasin's watch-light glimmers like a star. And, momentarily, the ghastly cloud-fires play On the dark sea-wall of Capernaum's bay; And tower and turret into tight spring forth. —Like spectres starting from the storm-wrecked earth, And, vast and awful, Tabor's mountain form. Its Titan forehead naked to the storm, Towers for one instant, full and clear, and then Blends with the blackness and the cloud again. And it is very terrible! The roar Ascendeth upon heaven, and thunders back the cry Like the response of demons, from the black Rifts of the hanging tempest, yawning o'er The wild waves in their torment. Hark! the cry Of strong man in his peril, piercing through The uproar of the waters and the sky, As the rent bark one moment rides to view On the tall billows, with the thunder-cloud Closing around, above her, like a shroud. He stood upon the reeling deck, his form Made visible by the lightning; and his brow Pale, and uncovered to the rushing storm, Told of triumph man may never know. Power underlined and mighty: "Peace be still!" The great waves heard him; and the storm's loud tone Went moaning into silence at his will; And the thick clouds, where yet the lightning shone, And slept the latent thunder, rolled away Until no trace of tempest lurked behind, Changing, upon the pinions of the wind, To stormless wanderers, beautiful and gay. —Whittier.

OUR PULPIT.

THE SECRET OF FAILURE.

BY C. H. SPURGEON.

Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting. —Matthew 17:19-21.

Observe then, dear friends, at the outset, without any further preface, that we may be the servants of God, and yet we may be occasionally defeated. Those nine disciples, who remained at the foot of the mountain when the Saviour took the other three to behold his transfiguration, had each of them a true commission from the Lord Jesus Christ. They were nine of his chosen apostles. He had elected them in his own good pleasure, and there was no doubt about their being really called to the apostleship. They were not only elected, but they were also qualified, for on former occasions they had healed the sick, they had cast out devils, and they had preached the Word of Christ with great power. Upon them rested miraculous influences, and they were able to do great wonders in the name of the Lord Jesus Christ; and they were not only qualified to do this, but they had actually performed many marvels of healing. When they went forth, girded with divine power, they healed the sick and cast out devils everywhere; yet on this occasion you perceive that they were com-

pletely baffled and beaten. A poor father had brought to them his epileptic son, who was also possessed with an evil spirit; and they could neither cast out the evil spirit nor heal the epileptic boy. They came, as it were, to a great difficulty which quite nonplussed them; and the scoffing scribes were there, ready enough to take advantage of them, and to say in scorn and contempt, "You cannot cure this child, for the power you have received from your Master is limited. He can do some strange things, but even he cannot do all things. Perhaps he has lost former power, and now, at last, a kind of devil has appeared that he cannot master. You see, you are mistaken in following him; your faith has been fixed upon an impostor, and you had better give it up." Oh, how ready the evil spirit ever is to suggest dark thoughts if we cannot not always be successful in our work of faith and labor of love! I believe that it was for this very reason that our Lord gave us this record of the defeat of the nine apostles in order to let us feel that it is not so great a wonder if, sometimes, we have to come back and say, "Who hath believed our report, and to whom is the arm of the Lord revealed?" It is no new thing that we should be made a laughing stock to the enemies of the cross of Christ because we cannot even do what we have formerly done, and are beaten in the very field where aforetime we have achieved great and notable victories for our Master.

Brethren, why do you think that the Lord allows his servants to be beaten at all? Well, of course, the chief reason in this case was—and of that we will speak presently—because God gives the victory to faith, and if we will not believe, neither shall we be established. If we fall, as those disciples probably had fallen, into an unspiritual frame of mind and a low state of grace, our commission will not be worth much, our former qualifications will be of little value, and all successes we have had in earlier days will not take away the effect of present failures. We shall be like Samson, who went out and shook himself as he had done aforetime; but the Spirit of God had departed from him; and the Philistines soon overcame him—those very Philistines whom, if his Lord had still been with him, he would have smitten hip and thigh with great slaughter. If we are to do the Lord's work, and to do it successfully, we must have faith in him, we must look beyond ourselves, we must look beyond our commission, we must look beyond our personal qualifications, we must look beyond our former successes, we must look for a present anointing by the Holy Spirit, and by faith we must hang upon the living God from day to day.

Apart from that, however—which we will dwell upon directly—I think our Lord intends that we should often have something fresh come down upon us to keep us from getting into ruts. It is a very bad thing for any one when even the Christian life gets to be merely mechanical; you know what state of things that is, you may have come here to this service just as a matter of course, almost without thinking what you were doing. I have known many persons, in the public worship of God, sing simply because the time for singing has come; and they frequently prove that they are singing only in a mechanical fashion, for they sit down before the hymn has come to an end, showing that they are not sufficiently interested to find out how it closes. So we may kneel apparently in prayer, and not really be praying, for the mind is gadding to and fro. The minister also

can get into a way of preaching that is almost like a parrot repeating by rote what it has been taught to say. This will not do, brothers and sisters. The Lord will not have us always moving in ruts, so he does what men do sometimes in our roads when they put great blocks of timber to turn travelers off from one side of the road on to the other. In that way, this lunatic child was put right in the disciples' road, so that they should not go on sleepily doing the same work without heart and without thought. This strange case wakes them up; they have something to deal with now that is very different from what they have had before, it is not a common fever, or even an ordinary case of Satanic possession, but it is a dreadful demonic who is now before them, foaming, and raging, and wallowing in their presence, and altogether beyond their power to heal. This wakes them up; and the Lord permits us sometimes to have trouble in the church, or a shock in the family, that we may wake right up, and not go on mechanically with no spiritual life in us.

Next, it was to make the disciples see the infinite superiority of their Master. Had he been there, there would have been no devil that would have nonplused him. Whatever needed to be accomplished, he spoke and it was done. The soft utterance of his voice, the gentle uplifting of his hand, nay, the very glance of his eye, or the willing in his mind, was sufficient to work his marvelous cures. But the disciples had to come to him and say: "We could not do it; we could not cast him out." No, and it is the same still; we cannot, but he can; wherefore, let us worship before the omnipotent Christ, to whom nothing is difficult, much less impossible.

Then they were driven to wish for more of his company. They were made to see that they could not do without him. Soldiers, without their ever-victorious Captain, driven before the enemy, they now felt that their strength must lie in him, and that they must keep close to him, and entreat him not to leave them again.

This experience also drove them to him in prayer. They now want their Master, and they begin to cry to him. "Why could not we cast him out?" was now their humiliating confession and enquiry; and there was, within the heart of their question, this earnest prayer: "O Master, help us to cast out devils again! Take not thy Spirit from us, but renew in us our former strength, and give us even more." I am sure that anything that makes us often come back to our Lord, must be a blessing to us. It is very humiliating to have so long preached in vain; to have gone to that village so many times, and yet to see no conversions; to visit that lodging-house so often, and apparently to have made no impression upon the careless inmates, or to have gone into the dark garret, and told out the story of the cross, only to find that the hearer is just as dark, and, possibly, just as brutal as ever. It seems as if our hearts must break, when we are really in earnest, yet we cannot achieve the blessed purpose that we feel sure must be dear to the Saviour's own heart; but it may be that our non-success has much of divine instruction in it, and it may be the preface and preparation for future success that shall greatly honor the Lord Jesus Christ. This was a part of the training of the twelve. They were at college now, with Christ as their Tutor. They were being prepared for those grand days, when they should do even greater things than he had done, because he had gone back again to his



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Father, and had received still greater power, and had given it to them. "It is good for a man that he bear the yoke in his youth." It is good for you, young brethren in college, when you go to your first pastorate, to get battered about, to have all manner of troubles, to go through fire and through water. It will make men of you; you will be all the grander and the better servants of God in after years, when your own weakness shall have driven you back upon the divine strength, and you shall have learned to trust, not in man, much less in yourself, but to cast yourself confidently on God.

The next thing to be learned from this narrative is that, when Christ's servants do get baffled, they should make haste to their Master and ask him this question, which his disciples put to him, "Why could not we cast him out?" That is to be our second division. When we are baffled there must be a cause, and it is well for us to try and find it out. We must go to the Master and say, "Why could not we cast him out?"

This inquiry, if it leads up to a correct answer, is evidently a very wise one, for every man ought to try to know all he can about himself. If I am successful why is it that I succeed? Let me know the secret, that I may put the crown on the right head. If I do not succeed let me know the reason why, that I may at any rate try to remove any impediment, if it be an impediment of my own making. If I am a vessel that is not fit for the Master's use let me know why I am not fit, that I may, as much as lieth in me, prepare myself for the great Master's service. I know that if I am fit to be used he is sure to use me; and if he does not use me it will most probably be because there is some unfitness in me. Try to know, brethren and sisters, why you get baffled in holy service, for it will be wise to know.

Probably it may tend very greatly to your humiliation. It may make you go, with tears in your eyes, to the mercy seat. You may not yet know all that is in your own heart; there may be a something which to you seems to be a very trifling affair, which is grievous your God and weakening your spiritual power. It may seem to you to be a little thing, but in that little thing may lie the eggs of so much mischief that God will not tolerate it, and he will not bless you. It will be wise and right, therefore, even though it be to your sorrow and regret, that you should find the answer to the question, "Why could not we cast him out?"

For, whatever may be the reason of your failure it may be cured. In all probability it is not a great matter, certainly not an insuperable difficulty to the Lord. By the grace of God this hindrance may be taken away from you and no longer be allowed to rob you of your power. Search it out, then; look with both your eyes, and search with the brightest light that you can borrow, that you may find out everything that restrains the Spirit of God, and injures your own usefulness.

I would at the present time earnestly put into the mouths of a great many people this question, "Why could not we cast him out?" Let the Church of God get to the windows of her sanctuaries and look out and say, "Why do not these thousands of people come to hear the Gospel that we preach?" There is all the hadlotry in our streets; why has not the Church of God swept that away? The vilest sin is rampant—sin of which we dare not speak, it is so vile; how is it that we cannot cast this out? And all this social discord, this complaining and confusion, this aiming at the disruption of everything; what have we been at that all this unrest has come? Why could we not cast these vile forces out? Then, perhaps, in your family there is a son, and you cannot bring him even to respect religion. It is not so very long ago since you nursed him on your knee; you did not think then that he would live to be an opponent of the Christ in whom your soul delights. There are in your family certain evils that you pray against, and yet they remain there. Father, you are responsible for your family, and you cannot get rid of your responsibility. Mother, much responsibility for your children's character must lie with you; if they are not what you would have them to be, oh, ask the question, "Why could not we cast the evils out of them?" That question each teacher may ask concerning his class, and each worker concerning his sphere of labor. I ask it concerning my hearers, when I remember some of them who have made a profession of religion and then have foully fallen, and others who have backslidden into coldness or lukewarmness, and many who, after years of preaching, remain just the same as ever. What devil is this that has got into them? Why cannot we cast him out?

I will tell you another time when you may well ask this question; it is when you realize the evil that is within your own heart. There are certain sins there that have cost you much pain, and they are not cast out yet. In your life they have no rightful place; in your heart of hearts they have no welcome place, for you desire your heart to be clean before God. Still, those sins do come. Perhaps in your case a hasty temper is the demon that takes possession of you; or possibly you have a spirit tending to despondency. I do not know what your particular sin is, but do you not sometimes ask the question, "Why could not we cast them out?" We have got rid of some sin, "bag and baggage," they never torment us now. It is long since we had a temptation to certain forms of sin, we sent them adrift in the name of the Lord; but there are certain others of these Diabolians that hide away in dens and caves and corners, and we cannot rout them out. Why could not we cast them out? It is a question that may be asked from so many quarters and so many points, and if ought to be pressed home. I have put it to you; but let each one's own conscience get alone with Christ, and ask him: "Why am I baffled and defeated? Why cannot I cast this evil out?"

Now, in the third place, consider Lord's answer, upon which I cannot dwell very long, because your time is short.

The first answer that the Lord Jesus gave to his disciples was, "Because of your unbelief." He told them that their failure was due to their want of faith. He did not say, "Because of the devil and its peculiar character, and the strength of his entrenchment within the poor sufferer's nature;" but he said, "Because of your unbelief." They might have said, and it would have been, "This demon has been long in possession." The father said that the affliction came upon him when he was a child. You know that it is not easy to turn out a devil that has lived in any place, say, for twenty years; he says, "I have been in possession three, seven, twenty-one years, and I am not going. Does not even the law of the land give me a right to remain after I have held undisputed possession so long? I am not going; and especially, I am not going for anything you say or do!" So, the long duration of a sin makes it all the more difficult matter to deal with it. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do." It is a difficult thing to cast out evils of long standing; still, if we have faith, there will be no difficulty in overcoming even those sins that have held possession of the sinner for a great length of time.

Looking now upon the condition of our times, and upon the work allotted to each one of us, I feel what we want is more faith. Never mind how firmly fixed are the mountains of iniquity; they must move if faith be strong. Never mind how deep have gone the roots of the cypress tree; it shall be plucked up by its roots, if faith be strong. O brethren, we do not half believe! Drive the sword in up to the hilt. Believe in God to the uttermost; dare and venture, and yet find no daring and no venturing in it, as you simply trust your God as a child trusts his father. Many of us must feel, brethren, that we have often failed because of our unbelief.

I must not dwell longer on that point because I want you to notice that the Saviour added that, in some cases, faith must rise to prayer, and must manifest itself mainly by prayer, or else it will do nothing. I am afraid that these disciples were so satisfied with their commission, and their qualifications, and with what they had already done, that they proceeded to work upon this epileptic child without prayer. The Saviour says, "This kind—these sort of devil—this peculiarly furious kind of demon—will not go out by the exercise of ordinary kind of faith. It must be faith that rises into prayer." You will frequently meet with persons to whom you desire to be blessed, but you never will be blessed to them till first of all you pray for them; and it may be that you will have to pray long and earnestly, and that the praying will have to rise to wrestling, and the wrestling may have to be continued all night, as in the case of Jacob, and you may have to go to God as often as the importunate widow went to the unjust judge. It may be that there are cases in which God will not yield to your faith until your faith works in prayer; and then, when prayer has wrought to its utmost, you shall get the blessing.

I think that I can understand some of God's reasons for acting thus. First, he wants to make us see the greatness of the mercy, so he occupies our thoughts with the

greatness of the distress that needs to be relieved, and with the impossibility of that distress being relieved except by his own power and Godhead. That experience does us good, dear friends, does it not? It makes us feel that the mercy, when it does come, will be remarkably precious to us.

But then my text says, "By prayer and fasting." Our Lord Jesus Christ never made much of fasting. He very seldom spoke about it; and when the Pharisees exaggerated it, he generally put them off by telling them that the time had not come for his disciples to fast, because the Bridegroom was still with them, and while he was with them their days were to be days of joy. But, still, Holy Scripture does speak of fasting, in certain cases it advises fasting, and there were godly men and godly women, such as Anna, the prophetess, who "served God with fastings and prayer night and day." I do not mean to spiritualize this away. I believe, literally, that some of you would be a great deal the better if you did occasionally have a whole day of fasting and prayer. There is a lightness that comes over the frame, especially of bulky people like myself; we begin to feel ourselves quite light and ethereal. I remember one day of fasting and prayer, in which I realized to myself, spiritually, the meaning of a Popish picture, which I have sometimes seen, of a saint floating in the air. Well, that, of course, was impossible; and I do not suppose that, when the picture was painted, it was believed in its literal sense; but there is a lightness, an elevation of the spirit above the flesh, that will come over you after some hours of waiting upon God in fasting and prayer. I can advise brethren sometimes to try it; it will be good for their health, and it certainly will not harm them. If we only ate about half what is ordinarily eaten, we should probably all of us be in better health; and if, occasionally, we put ourselves on short commons, not because there is any virtue in that, but in order to get our brains more clear, and to help our hearts to rest more fully upon the Saviour, we should find that prayer and fasting have great power.

But I will take the fasting in another sense, for I believe that this also is what is meant by our Lord Jesus. Suppose that we have such cases as these to pray for, a church full of discord, a nation or an individual full of sin. We might say to one another, "We will appoint such-and-such a time for prayer." Fast or not, according as your body would be the better or the worse for it. To some, it would be mischievous and injurious to fast; but say to yourselves, "We are going to take a whole day to ourselves. Two or three of us have agreed to devote an evening, or a whole night if it is a hard case, and we are going to meet to pray about that one matter; and if that does not do us, we will meet again." I have often heard of instances in which persons, who knew that they were thus made specially the objects of some remarkable occasions of prayer, have been impressed by the fact, or, if not by the fact, yet the outcome of that special, particular, marked season of prayer has been that, before long, they have been brought to Christ. There is a kind of devil that will not go out by ordinary prayer, there must be added to that pleading something by which our zeal shall be yet further increased; there must be "prayer and fasting."

When your soul is clothed in sackcloth and ashes, and you go mourning, (without the

light of the sun, saying, "I could die rather than that soul should die; I could wish myself accursed rather than that soul were accursed; I put myself in the dust before God, even in the dust of self-abasement on account of that soul, that I may win it to Christ," then that sort of devil will have to go out. Starving him out by starving yourself, and making your own spirit wretched and miserable for the poor sinner's sake, you will make that devil find the person untenable any longer as a lodging place.

Permit me to say just one thing more. I believe that the devil of drunkenness will not go, out of some men, unless some of you Christian people, who pray for them, and talk with them, will practice fasting in the matter of total abstinence. I do mean this, not that it is wrong for you to take what you do take, but that there are some souls that you cannot win unless you say to them, "For your sakes we are going to give up what might be lawful to us, that we may save you from the public-house and all its temptations. Come, Jack, I intend to take the pledge; I never was drunk, and probably never shall be, but I will sign the pledge for your sake." There are some devils that will not go out till you act like that; and, brothers, we ought to do anything that may result in the saving of a soul. We ought to deny ourselves anything of which we can deny ourselves, if it be necessary to bring one single person to the cross of Christ. Let us see to it that we are quite clear in this matter, for there are still many devils that will not go out without prayer and fasting: Well then, say, "I will not fast to please the devil, or to please other people; but I will fast to spite the devil, and to get him out of that man. I will fast from anything so that I may but bring him to the feet of Jesus, that he may be saved." We who love the Lord are, I trust, all agreed on that matter, that no cost on our part should be spared to win a soul from the dominion of Satan, and bring him into the glorious liberty of the children of God.

O you who are not saved, see how concerned we are about you! It seems nothing to you to lose your souls, but it seems everything to us, and it costs everything to Christ. You would not suffer even a little self-denial that you might be saved; yet Christ died—so highly did he value the souls of sinners—rather than that you should perish. Oh, may that love of his make you begin to love yourselves so as to trust him, and love him, and find in him eternal life! God bless you, for Christ's sake! Amen.

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THURSDAY..... JANUARY 18, 1898

FOR a generation past our best and most patriotic citizens have been interested in improving our Government service, and thus civil service reform has grown. It had to resist the pressure of those professional politicians who valued the government only for what they could get out of it, and whose occupation would be gone so soon as the merit system came to be generally established. The spoils system was the only one in which such men could flourish. They stubbornly resisted every step of progress the merit system made, and yet they dared not openly advocate the spoils system before the people. Many and ingenious were the devices of these men to oppose the merit system, but in spite of them it has grown in public favor, until the large part of the positions of trust under our Government are beyond the reach of the spoils hunter. Here is occasion for rejoicing to all good citizens, and of encouragement to press on until the whole spoils system shall be utterly obliterated.

Now, however, a systematic and a determined attack is being made on the merit system. Societies have been organized in various parts of the land to oppose it, and they are very active in bringing every influence to bear upon President McKinley and upon Congress to take steps backward. Members of Congress and political "workers" find that they cannot find places for the henchmen to whom they made promises before the election. These henchmen are clamorous for the promised "plums," but there stands civil service in the way. Once get that out of the way, and the henchmen can proceed to help themselves to the people's money, and to enjoy the "spoils" of office. Hence they cry, "Down with civil service!"

Not only is civil service a good thing for the Government and the people at large, but it is also a good thing for the political parties. It is a bad thing for a party to have spoils to distribute. There are at least ten applicants for each desirable position—in some instances there are hundreds. The position can be given to but one, and that leaves nine disappointed and angered men, who feel that their party services entitle them to "recognition," and that they have been badly treated. They cherish their grievances, and remember them at the next election.

But the attack is being made and with vigor. Any backward step in regard to civil service at this time would be a calamity. Every inch of ground gained must be held, and the conquest must be pushed until there is not left a single trace of the spoils system. The doctrine that offices exist for the sake of the office-holders is a ruinous doctrine. Every public office is a trust held for the sole benefit of the people. Public service should be the best service. We therefore advise all our readers to write to their Senators and Congressmen in Washington, vigorously protesting against any repeal of any of the civil service laws. Eternal vigilance is the price of good government as well as of liberty. Those who seek to make money out of the Government are always on the alert, while the good citizens, busy with their own affairs, are apt to be forgetful of public interests. A few thousand letters of protest sent to Senators and Congressmen within the next few days would do great good. We hope they will be sent.

I WOULD not be surprised at the average editor, but I confess it did surprise me to see the expression "magnus opus" in the editorial column of the last RECORDER.

Yours,
CARTER HELM JONES.
Evergreen, Ala., Jan. 3, 1898.

This misprint was overlooked in the proof reading, and the RECORDER sent out a Latin quotation with an s where an m should have been—(magnus opus). Not long ago the expression "culti omnes" was published in the Yale University magazine, where one would expect to find the highest perfection of Latinity. Even Dr. Carter Helm Jones himself, in a speech at the Seminary, as reported to us, gave *semes* as the feminine of *omnes*. There seems to be a spreading demoralization in our American Latinity, which should be immediately checked. If it keeps on it may not be long until even our political speakers will make mistakes in quoting Latin, and then where will be our liberties? A mistake in Latin is the more serious because that has for ages been the ecclesiastical language, and our ancestors believed it was the only language which would effectually "lay" ghosts. What effect a mistake in the Latin had on the ghosts, we are not informed. No doubt it robbed the Latin of a good part of its "laying" power.

THERE is no more difficult or delicate question railroad officials have to meet than that of free passes. To whom shall they be given? and on what principles? Nearly every man who travels (there are some exceptions) would like to have a free pass, and it is easy for him to think he ought to have one. If he has influence, he is liable to use it so as to bring pressure to bear on the railroad officials to grant him free transportation. We recently had a conversation with Mr. Kinggold, the President's Assistant, of the great Louisville and Nashville railroad system. The officials of this line have ever manifested a disposition to be kind and generous in this matter. And the amount of free transportation they granted last year fairly took our breath when it was stated. The tendency of such things is to grow more and more, until it becomes absolutely necessary to cut them down and limit them. The L. & N. system last year went beyond reasonable limits, and we were obliged to admit that the officials were right in putting on the brakes. Of course, those who do not get all they want are apt to feel aggrieved, and this is especially true in case of railroads which are regarded as public affairs, out of which every man is to get all he can. But either railroading is not a legitimate business, and ought to be suppressed outright; or else it ought to be managed on business principles. Then, too, the general public suffer. If too much free transportation is given, the regular passenger rate has to be kept higher to make good the loss. Those who do pay must pay, not only for themselves, but for free rides of the "dead heads." There ought to be a *quid pro quo*. Those who get free transportation should render an equivalent in some form. But often they show no sign of feeling under the slightest obligation to do anything for the line whose favors they enjoy; while if those favors are withdrawn they are bitterly offended and become enemies of the railroad. But such is poor human nature. We do not envy our railroad friends in dealing with the difficult and delicate question of free transportation. They should have the sympathy and support of the general public in their efforts, and they should always bear in

mind the interests of the general public. No business is more dependent on the good will of the public than is the railroad business. Any injustice on the part of a road to the citizens along its route is not only bad principle, but bad policy as well. And it is equally true that any effort on the part of the people to cripple or injure the railroad which runs near them is also bad principle and bad policy. There ought to be the most cordial and friendly relations between every railroad and the people along its lines. The road needs the people, and they need the roads. Whatever hurts one party hurts both.

It seems to us, though we may be wrong, that the worst of all places to talk "silly balderdash" is to children. Hence the danger, recognized by all earnest thinkers, in connection with the good done by Sunday Schools. When in those schools children were confined to memorizing Scripture, or standard hymns, or catechisms, which had been scrutinized by the churches, there was no danger of their being taught anything wrong. But now with the International Lessons, in which every teacher teaches what seems best in his or her eyes, there is great danger to the children and to the churches.

We are finding no fault either with the Sunday Schools or with the International Series; let that fact be emphasized. But a good thing may have dangers connected with it which it is the part of wisdom to examine fairly. It is a question whether the churches exercise the care in the choice of Sunday School teachers which they ought, or if pastors and deacons keep themselves informed in regard to the manner and matter of the teaching as it is their duty to do.

One thing will strike any thoughtful Christian who will look over a Sunday School when at work. And that is the large proportion of teachers who are young girls. There will be very few boys found at work as teachers; the male teachers are generally men, and in a majority of instances men with gray hairs. But a large number of teachers are girls. Let the churches consider that fact.

We do not doubt that all the teachers mean well and are in earnest in their desire to do good. But a teacher must not only mean well, but know what to teach and how to teach it. And sins of omission in teaching God's truth are as deadly as sins of commission. Many a church would be amazed beyond measure if it ever held examinations of the Sunday School teachers to learn how woefully ignorant they are of the Scriptures, and how few have definite and clear ideas of the great truths of our religion. Let any pastor ask his Sunday School teachers for a definition of, say, that foundation of all Protestant religion, "Justification by Faith," and he will probably be

greatly surprised. There is great danger in this "practical" age that the teachers, even experienced ones who know something, will be so intent on drawing practical lessons from the lesson as to neglect the great doctrines entirely. It is the modern way of building houses upon the sand without foundations. The second table of the law will accomplish nothing without the first. Every lesson must teach as its first and emphatic truth that the children are responsible to God. There are not five consecutive verses in Scripture which are not founded upon the two great truths of God's absolute sovereignty and man's responsibility to him for every

thought and word and deed. Founded upon these truths, practical exhortations will stand in the storms of temptation.

Again, in their eagerness to teach practical duty, teachers are in danger of drawing lessons from the verses they are studying which are not in them. The lessons may in themselves be true, but the Scriptures studied evidently do not teach them. This may seem at first glance a small thing, if only the lessons are true and timely. But it teaches the children to wrest Scripture; to feel that the Bible can be made to teach anything, and there is no certainty in regard to its teachings. Is this a small thing?

Some of the expositions in the papers and Sunday School helps are chief offenders in these things. One series of undenominational helps, which is very interesting, is sadly dangerous, not in what it says, but in what it fails to say. Children who studied that for seven years would know a good deal of the geography of Palestine, would have very sweet and sentimental ideas of the love of Christ, but be almost as ignorant of the great God and their responsibility to Him as if they had never been to Sunday School.

SPEAKING of the status of the current controversy, the *Religious Herald* says:

The record thus far stands: Kentucky (on historical grounds), Mississippi, Texas (on ground of "general alienation"), and Arkansas (ground not recalled) call for Dr. Whitsett's retirement; Maryland and the District of Columbia pass resolutions commending the present administration; Tennessee, Missouri, North Carolina and Alabama, after discussion, refuse to allow the matter to come into their conventions; Virginia and South Carolina have their conventions without an even casual public mention of the matter.

The *Herald* mis-states the Kentucky action. It was not "on historical grounds" alone, that the action was based, but also on Dr. W.'s being "out of touch and harmony with the denomination." The *Herald* omits Louisiana entirely, which demanded Dr. W.'s retirement, with only three dissenting votes. Our esteemed contemporary fails to mention that the Tennessee Convention eliminated the Seminary from its objects to be fostered, and avowedly on Dr. W.'s account. Also no reference is made to the hundreds of district associations in all directions which took emphatic action, calling for Dr. W.'s retirement. Virginia elected an anti-Whittitt Moderator, and (as a leading Virginia divine informs us), the matter was not pressed, because it was considered there must be a contest at Norfolk next May, and it was agreed to have but the one contest in Virginia. The *Herald* has not yet told its readers the facts about the vote of the Norfolk and Portsmouth pastors. Our esteemed contemporary gives its readers only such news as it thinks will be best for them.

The first number of the new *Baptist Gleaser* has appeared. Bro. J. H. Peay is the editor and the paper is published at Paragould, Ark. Bro. Peay is an able and fearless advocate of "the faith once for all delivered to the saints."

The *Religious Herald* has abandoned the folio form and now comes out with sixteen pages. It is just the size of the *Baptist Courier*, and is considerably smaller than the *WESTERN RECORDER*.

The article entitled "Intercepted Letters," published in last week's issue, should have been credited to the *Standard* of Chicago.

Editorial Varieties.

She:—"I love to hear the birds sing."
He:—"So do I; they never attempt a piece beyond their ability."—T. B. B.

We congratulate the Rev. Dr. F. B. Converse, the senior editor of the *Christian Observer*, on his completing forty years of service as editor, and we congratulate the paper and its readers on it.

We were glad to hear from Richard Sale, Esq., one of our Old Gays. He writes that the present pastorate at Rockbridge has continued forty-one years and ten months. This is a noble record.

The Rev. J. Howard Carpenter, of Dawson, Ga., becomes editor of the *Doctrinal Department* of the *Hopkins Mirror*, Cuthbert, Ga. He is a brilliant man and what he writes will be worth reading.

Bro. J. A. McCormick renounces his subscription to the *RECORDER* as the fruitless one. He has long been a pillar of the church and a bulwark of the cause. He is one of the most esteemed members of the *RECORDER*'s Old Guard.

The Rev. S. M. Brown, editor of the *Word and Way*, is sick with pneumonia. This is sad news. We are glad to learn, however, that his condition is improving. He is every inch a man, every inch a Christian and every inch a Baptist.

The first New Era Institute for the colored brethren will be held in Zion church, Louisville, Jan. 18, 19, 20th. Brien Kerfoot, Eager, Eaton, Frank, Parrish, Dargan, Purce, Mc Goshlin, Wood, Kenney, Jordan and others will take part. The service will be held in Elizabethtown, Jan. 21st, 22nd and 23rd.

Much depends on one's point of view. When Schuman was asked how he liked Wagner, he replied: "Not at all; he talks at such a rate, I can't get a word in edgewise." Then when Wagner was asked how he got along with Schuman, the answer was: "I can't get on with him as all; he just looks at me with a vacant stare, and never says a word."

It is stated that three students of the University of Chicago starved to death. This is to say, they died because of insufficient food at their boarding house. It is remarkable indeed that students of so rich an institution should die of starvation. But the zeal of the students, in pursuing their studies despite their hardships, is worthy of praise.

What is easier than to forge a mail letter your wife hands you for mailing? Why don't I hear from Sister Mary?—said a lady to her husband: "I gave you my letter to mail to her last Wednesday, and I do not understand why she does not answer my questions. She must be sick." He said nothing; but presently he blunked off and mailed the letter he had been carrying in his pocket for over a week.

Col. C. C. Slaughter, who gave \$25,000 to the last Texas Baptist Convention for education, has bought a half interest in the *Texas Baptist Standard*, which will remove to Dallas. Dr. J. B. Cranfill remains the editor, and the firm name will be Slaughter & Cranfill. Dr. Cranfill is happy over the new arrangement. He says: "I have no other purpose in life than to serve God as the editor of a religious paper." We extend our best wishes.

This is indeed a most generous as well as a most remarkable offer of Mr. Burroughs, of Texas, of which Dr. Dargan makes announcement in our columns this week. This one man should be the benefactor of all the students who will come to the Seminary for the rest of this session (for that seems the meaning of Dr. Dargan's announcement) is unprecedented. No doubt it will greatly increase the number of students. Let Georgetown, Bethel, Clinton and elsewhere, find the man who will make similar offers for them.

At the meeting of the State Board last week the vacancies were filled by electing Bro. Wm. C. G. Jones, Z. T. Cody, B. O. Kimball and T. T. Eston. Dr. Warden reported \$1,644.47 received by the Board during December from the following associations—Bethel, Campbell Co., Dayton Co., East Union, KY. Wm. Goshen, Long Run, Nelson, North Bend, Ohio, Valley, Salem, Shelby County, Sulphur Fork and Tate's Creek. The debt Jan. 1, 1898, was \$211.82, as against \$1,601.50 year ago, a diminution of the indebtedness for the year of \$679.97. It is hoped this will be wiped out before the meeting of the General Association in Hopkinsville. Let our missionary contributions be generously given.

The *Church Times*, a high church, Church of England paper, in discussing the religious situation, especially in regard to "Disunion" in England, compliments the Baptists for "close communion." It says: "The germ, at all events, is there in the practice, still largely kept up, of 'close communion,' viz.: the restricting of the privilege of partaking of the Lord's Supper to such as are baptized. In this sacramental test, however lacking in the essentials of Catholic intention and practice, we rejoice to find that church discipline is still recognized, and that all distinctive Christian doctrines have not been banished to a museum of antiquities and labelled 'extinct genera,' to make room for the undenominational church outlined by Dr. Eston." This is an interesting testimony to the truth and value of restricted communion and from an unexpected source. Many think that nearly all the Baptists of Britain are open communionists, but this is very far from being true. We have not the figures, but we suppose fully half the British Baptist churches hold to restricted communion.



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A POLLY DIALOGUE.

(With Apologies to Anthony Hope.)

BY ELIZABETH ELLIOT.

Papa (at dinner): "That reminds me of a good story I heard at the club to-day. A man brought a rattlesnake from India and made a pet of it. It became very tame and much attached to the man. One night a burglar got into the man's room. The rattlesnake came to the rescue, coiled itself round the burglar's legs and held him while it put its tail out of the window and rattled for a policeman! There was an Englishman there, and he said that couldn't be so, for there were no rattlesnakes in India!"

Polly (aged seven, eating her dinner with her ears wide open, gravely): "Well, are there any rattlesnakes in India, mamma?"

Mamma: "No, I think not."

Polly (conclusively): "Well, why did he say that then?"

Mamma: "O, it is just a story."

Polly: "Do you mean a lie, mamma?"

Mamma: "No, just a made-up story like those in your books."

Polly: "O! Well, was the snake round the man's legs or the burglar's?"

Mamma: "The burglar's."

Polly: "How long is a rattlesnake?"

Mamma: "O, five or six feet."

Polly: "Is that long enough to tie round a burglar's legs and then hang out of the window?"

Mamma (vaguely, intent upon the salad): "I guess so."

Polly: "But don't you know, mamma?"

Mamma (impatiently): "Well, it is this way."

Polly (unruffled): "What did the burglar do then?"

Mamma (wearily): "I don't know."

Polly: "Papa, what did the burglar do then?"

Papa: "I don't know; the story doesn't tell."

Polly: "Did he try to get away?"

Mamma (stolidly): "I don't know."

Polly (reproachfully): "But what do you suppose he did, mamma?"

Mamma: "O, nothing! It's just a story."

Polly (implacably): "But what did the man do?"

Mamma (stolidly): "I don't know."

Polly: "But what do you?"

Mamma (desperately): "I don't suppose anything about it. It's just a story." Go on and eat your dinner, Polly.

A moment's pause.

Polly: "Did the policeman come, mamma?"

Mamma (despairingly): "I don't know."

Polly: "But if he didn't come—"

Mamma (sternly): "Eat your dinner; Ellen is all ready to clear off."

A second's pause.

Polly: "Do policemen always come if a rattlesnake rattles his tail for them?"

Papa (with incautious jocoseness): "O yes, always."

Polly: "Well, then, why did mamma say she didn't know? What did the policeman do when he got there?"

Papa (resignedly): "I don't know; the story doesn't tell."

Polly: "Did the man have any little girls?"

Mamma (finally): "Polly, if you ask another question you get no dessert. James, I wish you wouldn't tell any more of your club stories at the table!"

Polly: "But, mamma, why?"

(Concluded solely on account of space limitations.)—Congregationalist.

A STREAK OF SUNSHINE.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed armchair, "what have you been doing here at the window all day by yourself?"

"A! I could," answered grandma, cheerily, "I have read a little and prayed good deals, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day when she'll come so bright. Ah, here she comes now."

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise he raised the window and called:

"Susie, O Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," exclaimed the boy, "what makes you look so bright all the time?"

"Why, I have to," said Susie; "you see, papa has been sick a long while, and mamma is tired out with nursing; and baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around this little streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on little Susie; there couldn't be better reason for shining than because it is dark at home."—The Sunbeam.

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

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THE CROSBY ARGUMENT.

BY GEO. A. LOFTON, D. D.

In an editorial of the WESTERN RECORDER of December 16 the editor attempts to show, (1), that in 1641 the restoration of immersion in England, recorded by Crosby, the Baptist historian, was at the hands of "certain Pedobaptists," and not at the hands of the Baptists, who, the editor implies, were practicing immersion all the while before that date; (2) that Crosby affirms his belief in the succession of believers' immersion in England, impliedly at the hands of the English Baptists, from the introduction of Christianity in the island. Never was there a completer misapprehension of Crosby's history, as I shall now proceed to show:

1. On page 96, vol. 1, History of the English Baptists, Crosby says "that when some of the English Protestants (whom he calls, on page 97, 'English Baptists,') were for reviving the antique practice of immersion, they had several difficulties thrown in their way about a proper administrator to begin that method of baptizing." Those who threw the "several difficulties" in their way were Pedobaptists, who made the same objection which obtained against the Anabaptists, who rejected infant baptism at the beginning of the English Reformation, namely, that the whole world then being baptized in infancy, if that baptism was nothing, then there were none truly baptized, and that men not baptized themselves should not baptize others. "In like manner," says Crosby (p. 97) "did they now argue against the reviving of the practice of immersion which had for some time been disused; if immersion be the essential form of baptism, then there is none truly baptized; and can an unbaptized person be a proper administrator." "This difficulty," continues Crosby, "did not a little perplex the English Baptists, and they were divided in their opinions how to act in the matter so as not to be guilty of any disorder or self-contradiction" (p. 97). Some were for introducing a self-baptized administrator; "others were for sending to those foreign Protestants that had used immersion for some time;" others still thought it only necessary to begin immersion by an unbaptized administrator like John the Baptist. All this proves that immersion was not in use in England before 1641, and that those who were for restoring the ancient practice were Baptists, and not Pedobaptists.

The first method of restoring immersion in England by a self-baptized administrator was rejected by these "English Baptists." Crosby introduces the case of John Smith whom he conceived upon "oral tradition" as having introduced immersion in Holland, but who had been charged with self-baptism, and who, at the time of Crosby, was held to be a false prophet and others as the source from whom the English Baptists had received their immersion. Crosby repudiated the slander by repudiating Smith's baptism as never having succeeded to the English Baptists at all (vol. 1, p. 99-100). He then proceeds to say: "The two other methods that I mentioned were, indeed, both taken by the Baptists at their revival of immersion in England, as I find it acknowledged and justified in their writings" (vol. 1, p. 100).

Crosby then details the first of the "two methods" adopted by these "English Baptists" in sending Blunt to Holland for immersion which he received from the Collegiantes who had begun to immerse in 1620; and he gives the

accounts of Hutchinson and of the Kiffin Manuscript in proof of this part of his history which declares that immersion in England "had for some time been disused," and that the English Baptists (not "certain Pedobaptists") began its restoration by sending Blunt to Holland for it, who, upon his return, immersed Blacklock, and both of whom baptized the "two companies" which came out of the Jessey and Spillbury churches (vol. 1, pp. 100-102), to the number of fifty-three, according to the Kiffin Manuscript. Hence, says Crosby: "Those who followed this scheme did not derive their baptism from the aforesaid Mr. Smith." The fact is that John Smyth never was immersed. He baptized himself by affusion, according to Robinson, Ashton and others, of which fact Evans (vol. 1, pp. 203-209) was "fully persuaded," but which fact Crosby had not learned when he wrote; and this is the reason why immersion never succeeded from John Smith, Helwisse & Co. to the English Baptists. Like their Mennonite brethren, they were affusionists.

Again Crosby says: "But the greatest number of the English Baptists, and the more judicious, looked upon all this as needless trouble and what proceeded from the old Popish doctrine of right to administer sacraments by an uninterrupted succession (that is, sending Blunt to Holland for a proper administrator). They affirmed, therefore, and practiced accordingly, that after a general corruption of baptism, an unbaptized person might warrantably baptize, and so begin a reformation" (vol. 1, p. 103). Spillbury, Tombs and Laurence are cited by Crosby in defense of what he calls this "last method of restoring baptism;" and he says of Spillbury, who was falsely reported as going to Holland to find an administrator of baptism: "It is not probable that this man should go over the sea to find an administrator of baptism, or receive it from the hands of one who baptized himself;" that is, from John Smyth, to whom tradition said Spillbury also went for baptism (pp. 103-105). Of Henry Laurence, Crosby also says: "He was another learned Baptist who excellently defended the true baptism and the manner of reviving it in these later times" (vol. 1, p. 105). Crosby emphasizes the fact that immersion did not succeed to the English Baptists from Smith or his method of self-baptism; that by the "two other methods" the "English Baptists" revived it (1640-41), and that it was wholly a Baptist movement.

Referring to the defense of this Baptist restoration of immersion by Spillbury, Tombs and Laurence, Crosby concludes his account of the movement with these words: "But by the excellent reasoning of these and other learned men we see their (the Baptists) beginning was well defended upon the same principles on which all other Protestants built their reformation" (p. 107). Nothing could be clearer than that Crosby here details a Baptist, and not a Pedobaptist, restoration of immersion (1640-41) in England.

2. But Dr. Eaton, worse still, assumes that Crosby affirms his belief in the succession of believers' immersion in England, impliedly at the hands of the English Baptists, from the introduction of Christianity, 1 A. D., in the island down to the time he wrote. He quotes Crosby's preface (vol. 2, p. 2) in proof of his assumption. Crosby says of the English Baptists of his day (1788-40), that they "adhere closely to the principle, that John the Baptist was, by divine command, the first commissioned to preach, the Gospel and

baptize by immersion those that received it, and that this practice had been ever since maintained and continued in the world to the present day." I grant Crosby's proposition that immersion in some form, somewhere, has continued "in the world" to this day; but I affirm (1) that Crosby declares, as I have already shown (vol. 1, pp. 95-107), that "immersion had for some time" prior to 1640-41 "been disused;" and suffered a "general corruption," and was restored by the English Baptists at that time; and (2) I affirm that in this Preface to vol. 2 Crosby shows that immersion continued in England only down to 1600 A. D., in the English church. In this Preface he begins with the early British churches (100-400 A. D.), which practiced adult immersion, and who Crosby thinks were English Baptists, and he traces immersion through them until destroyed or driven into Wales by the Saxons in the Fifth Century, and subjugated by Austin in the Sixth Century. Through the Romish church he continues to trace immersion until it was completely subverted to infant baptism (1200 A. D.), and thence he traces it, as an infant rite, through the Episcopalian church until 1600, when he says immersion in England, even as an infant rite, was disused and subverted by sprinkling.

About 600 A. D., Austin first insisted on infant immersion, but adult immersion also continued, but gradually declined, for six centuries in England; and Crosby says (Preface, p. xxxiii): "The subject of baptism was now (600 A. D.) changed in England. . . . yet the mode of baptism continued about 1000 years longer, and baptism was performed by dipping those who were baptized in water." In referring to this subject and page in the index of vol. 4, p. 60, Crosby says that "baptism by dipping continued in the British church about 1600 years"—that is, from the First Century. On page xvi, preface, Crosby says: "That the practice of immersion, or dipping, in baptism continued in the church until the reign of King James I., or about the year 1600 A. D." On p. xvii he introduces Sir John Floyer, who says: "Immersion continued in the Church of England till about the year 1600." Again Crosby says (p. lii): "Though the practice of immersion was now generally disused in England, yet there were some who were unwilling to part with this ancient and laudable practice;" and through Sir John Floyer and others he cites isolated instances in which some of the English clergy defended infant immersion, and in which a few occasionally practiced it upon their infants.

Finally on p. liv, Preface, Crosby concludes: "Thus I have traced the practice of the British in the point of baptism till sprinkling took place" (that is in 1600), "and to me it seems evident, beyond contradiction, that about 300 years before this disuse of the Gospel in Britain, no other baptism was used but that of adult persons, by immersion or dipping the body of the person upon a profession of faith; and that after the subject was changed, and infant baptism introduced by a massacre of almost all that refused to comply with the change; yet the mode of baptism by immersion continued about 1200 years."

Now I submit that Crosby does not trace believers' immersion in England, even to the Sixteenth Century, in any church; and he only traces infant immersion to the year 1600. More than this, after the Fourth Century, in England he does not refer immersion even to what he calls Eapists until the

There is something that ought to be tacked up in every grocery! It's on a signboard over a large New York store in Broadway, where they don't believe that "substitution" pays. And nobody does believe it, except shifty and short-sighted store-keepers. When a woman wants Pearlina, for instance, she won't be satisfied to have some inferior washing-powder in its place. It is a fraud on the customer and a fraud on Pearlina. You can help to put a stop to it. When you ask for Pearlina, don't let any imitation of it be substituted for it.



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Anabaptists of the Seventeenth Century restored it in 1640-41. There is a Baptist hiatus, so far as immersion is concerned, of 1240 years in England in which Crosby never makes an allusion to the practice of immersion by Baptists; and if during all that time they existed and were practicing immersion, it would seem incredible that Crosby, when tracing the history of immersion for 1600 years in England, should make no mention of its succession among Baptists, and confine himself to the English church. If there had been Baptists during all this period of 1640 years in England practicing immersion it would have been the pride and purpose of such a Baptist historian as Crosby to point it out and emphasize it as a sublime illustration of succession, and of obedience to the Scriptures which he does claim for the English Baptists of his day.

The whole truth is that this Preface of volume 2 is a perfect confirmation of volume 1, pages 95-107, in which the fact is brought to light that immersion was lost in England not only as believers' baptism for a hundred years before 1600 onward and for good. Between 1600 and 1641 the Anabaptists of England came into organic existence, inheriting the afusion of their Puritan ancestors, from whom they sprang, or with whom they were, individually, "intermixed," as Crosby puts it. They simply did not practice immersion until they restored it in 1640-41, and they never assumed the name of "Baptists" until after that date. Crosby, however, calls them "Baptists," and he declares, from first to last, in his account of the restoration movement, that the "English Baptists" returned to the "ancient practice" of the disused—"long disused"—ordinance as the Bumpfield Document puts it.

I beg pardon, at this late date, for intruding upon the columns of the RECORDER, but the editorial of Dr. Eaton antagonizes me, since I am the only author, he says, who has set forth the Crosby argument, and I now stand ready to defend my position to the end of the contention.

REPLY.

The above article is largely a reiteration of matter which we published from Dr. Lofton some months ago, and which Dr. Jesse B. Thomas abundantly answered. It would be easy to take up the statements in detail and refute them, but that does not seem to us necessary. Only a few things we wish to say:

1. For over 150 years historians of all creeds have been studying Crosby, and yet there is no evidence that a single one of them ever suspected that Crosby meant what Dr. Lofton contends he meant. It is likely that all these scholars should have been blinded from seeing Crosby's meaning until Dr. Lofton came along to reveal it! Hundreds of trained and keen eyes looked at Crosby from almost every conceivable standpoint without seeing what Dr. Lofton claims is the plain meaning. This would be most wonderful if it were true.

2. It is to be noted that all the statements in regard to "1640-41" are in the language of Dr. Lofton. He does not quote those figures from Crosby at all. Dr. L. might just as reasonably have inserted 1780-81, or any other date.

3. Crosby does speak about the restoration and revival of immersion, but he nowhere speaks of the extinction of immersion in England or elsewhere. When the hand of persecution was lightened and Baptists could crawl from their hiding places and advocate openly their doctrines, they caused dis-

content in the ranks of non-Baptists. Many began to study the subject of baptism as never before, and many were convinced that immersion was the proper act. Naturally the question arose as to a fit administrator, some contending that a proper succession was needed, and others denying any such need. That is still a question among Baptists. Those who believed a succession was needed took what they believed to be the proper steps to secure it. For Christians who have not been practicing immersion to begin to practice it is to restore it, since it was the original rite. If a Presbyterian church in Nashville should adopt immersion that would be a restoration of immersion so far as they were concerned, but it would not prove that nobody else had been immersed.

4. That Crosby affirms the immersion of John Smyth, and speaks of Helwiese as a restorer of immersion, proves that he (C.) believed that the immersion of believers was practiced in England before 1641. What became of those immersed by Smyth is nothing to the point. To say that the English Baptists did not derive their baptism from him makes no sort of difference. The point is, Was John Smyth immersed? Crosby says he was—then Crosby cannot fairly be quoted as believing that immersion began in England in 1641. Crosby tells us John Smyth died long before 1641.

5. Dr. Lofton is not willing to quote entire statements from Crosby and let that historian's utterances stand for themselves. He must needs interweave Crosby with his (L.'s) own paraphrase in order to get in the desired meaning. On inspection it is seen that the meaning in question is not in Crosby at all, but in the paraphrase. We give herewith some quotations from Crosby, allowing that author to speak for himself, with no paraphrasing of ours. Let the reader bear in mind that Crosby was writing about the English Baptists:

"Besides it having been objected to me that a more early account of the English Baptists might be obtained, it gave a new turn to my thoughts, and put me upon considering the state and condition of the Christian religion, from the first plantation of the Gospel in England. Now in this inquiry, so much has occurred as carries with it more than a probability that the first English Christians were Baptists. I could not therefore pass so material a fact in their favor; And now because it cannot be placed where it properly belongs, I have fixed it by way of preface to this Second Volume." "To the Reader," at beginning of vol. II; Crosby's History, &c.

"And as the English Baptists adhere closely to this principle, that John the Baptist was by divine command the first commissioned to preach the gospel and baptize by immersion those that received it; and that this practice has been ever since maintained and continued in the world to the present day; so it may not be improper to consider the state of religion in this kingdom; it being agreed on all hands that the plantation of the gospel here was very early, even in the Apostle's days."—Crosby, vol. II, Preface, p. ii.

"The manuscript expressly declares, twice in the same page, that this church was constituted and planted by Mr. Hubbard (tho' Mr. Neale takes no notice thereof) that Mr. John Cane succeeded him; after him Mr. Samuel Howe; and then Mr. Stephen More. "The church of which Mr. Lathorp was pastor, had for its predecessors, Mr. Robinson and Mr. Jacob. But by the manuscript, it

A Total Disability Claim of \$1,650 Paid to a Man who was Afterward Cured.

The Monitor, a newspaper published at Montreal, Ont., Canada, first discovered this case two years ago, and published it at length, which now seems, owing to the cure of it, to be a miracle. The facts were so remarkable that many people doubted the truth of them. They said: "It is too remarkable; it cannot possibly be true; the paper is mistaken, and the man, although he may think himself cured, will soon relapse into his former condition," etc. etc. The accuracy of its report called in question, the Monitor determined to find out definitely whether the facts were as stated and whether the man would really stay cured. They accordingly kept a close watch on the case for two years after the first article appeared, and

sufficiently wide to take solid food. The doctor called the disease spinal sclerosis, and all said he could not live. For three years, he lingered in this condition. Then by some friends he was advised to take Dr. Williams' Pink Pills for Pale People. He took them and there was a slight change. The first thing noted was a tendency to sweat freely. This showed that there was some life in his helpless body. Next came a little feeling in his limbs. This extended, followed by pricking sensations, until at last the blood began to course freely, naturally and vigorously through his body, and the helplessness gave way to returning strength, the ability to walk returned, and he was restored to his old time health.

I am in better health than when I gave you the first interview."
"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?" asked the Monitor.
"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from the living death. I have since recommended these pills to many of my friends, and the verdict is always in their favor. I should always bless the day I was induced to take them."
Such is the history of one of the most remarkable cases of modern times. Can any

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have just now published another article about it in which the original reports are completely verified, the cure is permanent, and they publish a fac simile of the check given by the Canadian Mutual Life Association for \$1650.00, amount of total disability claim paid by them to Mr. PETCH. The first account stated that the patient (see address below) had been a paralytic for five years; that there was such a total lack of feeling in his limbs and body, that a pin run full length could not be felt; that he could not walk or help himself at all; for two years he was not dressed, furthermore that he was bloated, was for that reason almost unrecognizable and could not get his clothes on. The paralysis was so complete as to affect the face and prevented him from opening his mouth

The above is the substance of the first article published by the Monitor. Now follow some clippings, taken from the same paper two years afterward, and there is not the slightest shadow of a doubt, in view of this testimony, that Mr. Petch's cure is permanent. Here follows the account:
On being again questioned, Mr. Petch said: "You see these hands—the skin is now natural and elastic. Once they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hands is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being permanent. Indeed

one says in the face of such testimony, that Dr. Williams' Pink Pills are not entitled to the careful consideration of any suffering man, woman or child; is not the case in truth a miracle of modern medicine?
"To make the evidence complete, we publish above a fac simile of the check received by Mr. Petch from the Canadian Mutual Life Association, being the amount due him for total disability. It is unnecessary to add that this life insurance association did not pay this large amount of money to Mr. Petch, except after the most careful examination of his condition by their medical experts. They must have regarded him as forever incurable.
Mr. Petch's address is as follows: "Heuben Petch, Grieraville, Ont., Canada.

appears to be another Independent church, and may be the first, as Mr. Neale says; but it nowhere says, that Mr. Cane succeeded Mr. Lathorp, and consequently Mr. Neale is mistaken in the order of succession, unless he has better proof for it, than he is pleased to produce.

"To what purpose this mistake is intended, I will not pretend to determine. But Mr. Neale seems to be under a cloud, when he had these manuscripts before him. For in the year 1640, this church became two by mutual consent; just half, says the manuscript, being with Mr. P. Barebone, and the other half with Mr. Henry Jessey, who, says Mr. Neale, laid the foundation of the first Baptist congregation, that I have met with in England. This appears to me a strange representation. For in the year 1633, which was a year before Mr. Lathorp retired to New England, many of the church, whose names are in the manuscript, acknowledged by Mr. Neale, to be before him, desired their dismission, that they might become an entire church in order amongst themselves. Which was granted, and performed September 13, and others joined with them, receiving a further baptism; but who was their pastor, the manuscript does not say. But after the mention of their names, it is added (with whom joined Mr. William Kiffin.)

"In the year 1638, by the same manuscript it appears; that some others of the same church, being of the same judgment, desired their dismission, which was also granted. These joined themselves with Mr. Spilbury.

"In the year 1639, the same

manuscript further says, that Mr. Green, with Captain Spencer, began a congregation in Crutched Friars, with whom Mr. Paul Hobson joined; who were now, with many of that church, one of the seven churches in London, that published the confession of their faith, mentioned in the Appendix to vol. 1.

"Thus it appears, there were three Baptist churches in England, which Mr. Neale met with, before that of Mr. Jessey's. And why this learned gentleman should endeavor to fix their beginning, where he has done, I know not, nor cannot conceive."—Crosby, vol. 3, pp. 40-41.

Let it be noted that Crosby here distinctly contradicts the claim of Neale as to 1640-41, calling that claim "a strange representation." Neale tried to date the beginning of the Baptists in England at that time, but Crosby contradicted him. And now we are asked to believe that Crosby agreed with Neale on this point! It is enough to make Crosby's bones rattle in his grave.

DEAR RECORDER:—YOUR answers to the questions with regard to sinners praying and God loving sinners may be satisfactory to the party who asked them, but are not to some of your readers.

In the first place it is by no means evident that the Scriptures quoted are applicable to the question as to whether a (unregenerate) sinner can pray acceptably? How can he so long as he has no desire to please God!

The publican may have been a sinner saved by grace, and he was justified in that he prayed with an humble devout spirit.

Saul of Tarsus, if not in a saved state evidently had the spirit of obedience, recognizing the authority of Christ and was ready to submit to whatever he required; was also a chosen vessel prepared for service because of being regenerated.

The instruction of Christ "that men ought always to pray and not to faint" is restricted to the elect. "Shall not God avenge his own elect that cry unto him day and night" i. e. pray always and do not faint.

It is the duty of all men to pray as it is the duty of all men to love God; but where is the command to an impenitent (the question involves this) sinner to pray, or any Bible proof that an impenitent sinner can pray acceptably?

As to the second question, "Does God love sinners?" Your answer indicates that you believe there is no difference in the love of God for the sinner and the saint.

There was an inference in the above He had for Jacob and that He had for Esau, and that which He had for those whom He chastens and those who being without chastisement are bastards and not sons.

Certainly those who keep His commandments abide in His love in a peculiar sense and in such He has a special delight, while in those who draw back (are disobedient or rebellious) He has no pleasure. WOODSON.

WHERE God becomes a donor, man becomes a debtor. The debt of sin is mercifully discharged for him, that the debt of service might be willingly discharged by him.—Thomas Seeker.

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The Farm.

But little stock at Cynthiana on court day. Good cattle would have sold readily, but there were none on the market. A few milk cows sold at \$30 to \$35 per head.

Sel Renaker, of Cynthiana, shipped 12,000 geese to New York last winter, and this year will send 18,000. He raises many of them at his goose farm, where he can house 6,000.

J. E. Bruce sold last week ten 521-pound hogs at 6c net.—Chas. Adams sold a bunch of fat heifers at 24c. O. P. Huffman bought of Wesley Holzclaw some butcher stuff at 24 to 3c, and of various parties a lot of fat hogs at 24c.—Interior Journal.

George Wood sold to Carpenter, of Anderson county, 84 sloop cattle, at \$3.25, and Eubanks sold him 62 at \$3.75. I. & G. S. Shelby weighed yesterday at Caldwell & Johnson 64 head of fat cattle at \$4.25. They averaged about 1,200 pounds.—Advocate.

Monday's court-day crowd had more "Christmas in its bones" than business. There was scarcely any stock on the market and bidding was slow. Auctioneer Lyne sold only six head of stock all day, to-wit: Cow, \$14.75; cow, \$25; mare, \$18.35; horse, \$25; mare, \$6; mule, \$13.—Woodford Sun.

Farris & Whitley weighed Saturday to Wehl 233 head of export beefs that averaged 1,427 pounds, and brought the firm a check of \$14,165. They were shipped in a train of thirteen cars to Newport News, whence they will depart for England.—Danville Advocate.

The sale of Wm. Todd, near Paint Lick, was largely attended and is reported by the Climax as follows: 350 barrels of corn in crib from \$1.20 to \$1.50 per barrel; about 15 head of horse and mule stock from \$20 to \$35; one car of fat hogs to Ballard & Dunn at 3c; a lot of shelled oats at 28c; fodder 5c per shock.

Jonas Weil has bought 150 export cattle, average weight 1,350 pounds, from G. C. Thompson, at \$4.25 per cwt. Jack Hulse also sold 56 1,300-pound cattle to Weil at \$4.40. James Thompson has sold to Moses Kahn 32 1,300-pound export cattle at \$4.15 per cwt. James McLeod has sold 10 1,700-pound cattle to Kahn.—Price not learned.—Paris News.

The Democrat says there were 200 cattle at Winchester Monday, and the supply of good ones short of the demand. The best price of the day was 4c, obtained for a yoke of 1,225-pound oxen. Some good heifers, weight 650 pounds, went at 31c and \$1 premium. Two or three good lots of fat heifers at \$3.85. There was some demand for big mules, but none were on the market.

Sales of leaf tobacco on the Louisville market during 1897 reached the enormous total of 169,723 hogsheads. This is the greatest total of any year except 1880. The last sales were held last week, the market being firm under a strong demand and light receipts. As usual, Louisville not only sold many thousand hogsheads (more Burley than all the other markets put together, but also more dark tobacco than any other market.

William Mills sold to R. E. Goddard a lot of corn at \$1.50 per barrel, delivered. Mr. Monte Fox bought of I. W. Moore 34 export cattle for 4c per pound, and 23 head at about \$3.90 per hundred. Mr. Clell Coleman bought of Jerome Rubles 95 shoats at \$2.75 per hundred. Mr. Rubles also sold to J. T. Huguely sixteen 900-pound cattle at 3c per pound.—Harrodsburg Sayings.

WINTER WORK ON THE FARM.

In the effort to get things into the best shape we can, to care for the live-stock during the winter, there comes to mind how the winter work was done before war times. How gradually and how slowly we get away from old customs! How often, instead of adopting new ways, because they are better, we are forced to do it by the change of times! In this section of Ohio, many of the old-time customs in caring for live stock remain.

Before I was large enough or had the strength to load fodder on the sled or wagon for the daily feed of the stock cattle and the colts, it was my duty to go with the hired man and tramp the fodder and drive the team while he loaded. And how I often suffered with cold because I could not take sufficient exercise to keep warm! It was a way they had of toughening the small boy.

Instructions were to scatter the fodder on a clean place each time in the pasture field, for the cattle remained on the fields most of the winter. When the days were rainy and the soil was soaked with water, we gave only one-half the usual feed, and tried to scatter it where the grass sod was most complete. A large part of the fodder fed in this way was wasted, and the animals went hungry till frozen or dry weather came, when they could again have a full feed. If there was timber land that could be used as a feed lot in wet weather, the fodder or hay was thrown on the fallen tree-tops or brush.—This was considered about the best we could do, as the animals could get a little more of the feed before it was tramped in the mud.

When the animals must be taken off the fields that the pasture might have a chance to start, they were put in the wood lot or on the banks of a stream, where they could get water. This custom has not entirely "left the country" yet. But there is some improvement. Then we tried to have a brush pile to throw the feed on, not knowing enough to make feed boxes out of poles that were going to waste. Now that timber is getting scarce, we are glad to buy lumber to make feed boxes.

Then it was thought of to make manure from the fodder and hay fed the store stock. It washed away down the nearby stream, or accumulated in places where fed, never being removed to the places most needed in the fields. The farmer then who thought to keep his farm up, and perchance improve it, aimed to feed his animals on the poorer parts of the field. These were usually the higher and most exposed, and the beasts would remain on them no longer than they must to get their feed; then they would go to sheltered nooks where the soil was best and leave their droppings. As I look back and think how things were managed then, and how little better some do yet, I am not surprised that the farms and their owners grow poorer.

That seems to have been a time of improvident watchfulness. The work on the farm then during winter was divided between gathering the corn, feeding the animals and working in the timber. The latter work consisted in making rails to repair fences when the spring opened, cutting firewood and clearing new land. Now that the work in the timber is mainly a thing of the past, something else must take its place. The farmer who puts in this time enjoying a coal or gas fire will in the end come to grief. We must be busy in new lines to take the place of the old.

The bustling farmer will strive to get his grain crops gathered before the winter settles down and stops field work. Now it is becoming the custom, when the pastures fail, to take the store stock to lots that have at least protection from the winds, if they have no roofs. In this way they may be brought nearer the buildings, and the work centralized, the manure saved and put where most needed. By caring for the feed by new methods, more beasts can be kept on the farm, requiring more of the farmer's time to care for them. If there is surplus of feed, live-stock can be bought for winter feeding, to be sold when spring comes as fat animals, or store stock for some one else to finish for market.

It used to be the custom to haul fodder (or stover) from the field each day, wet or dry, whether much or little was needed. Now, if not stored in barns, or stacked about the feed lots when the weather is favorable and the fields solid, a supply is hauled sufficient to last several days. By gathering the grain crops as soon as possible in the fall, the farmer has the winter to prepare for the next season's crop. The suitable weather in winter can and should be utilized in getting to the fields the accumulated manure. And besides this, the sod land for spring crop can be plowed.

If land is in need of draining, this can be done, utilizing the time that was formerly occupied in winter, by removing the timber. Instead of wasting the fertility of the land, as was the custom when clearing the farms, by hard winter work, we should now face about the opposite direction, and make the work of winter that of retaining and adding to the resources of our farms. Because the change in conditions, surroundings, and times, do not call for hard work in the directions of old times we should not look upon winter as a time of enforced leisure, but should keep abreast of times in labor in new directions. Old ways were good in their time, but new ones are better now, and give us more of the comforts of life.—JOHN M. JAMISON, in The Cultivator.

In Sweden and Denmark, according to the French dairy journal, La Laiterie a new industry has been created. It consists in collecting at a central station the milk from farms within a given radius, pasteurizing it at about 167 degrees Fahr., and then freezing it at the temperature of 14 degrees Fahr. The blocks of frozen milk are placed in stout wooden casks holding about double the volume of the blocks, and the extra space is filled with sterilized milk, after which the casks are hermetically sealed. As they are perfectly full and are kept cool by the blocks of frozen milk, which melts very slowly, the shocks of transportation are powerless to churn the milk into butter, and thus it may be preserved at least twenty days, so that the Danes and Swedes are now sending successfully to their neighbors, and even to England, whole cargoes of milk.

Whatever else you do, don't overcrowd. Dirty eggs should never be sent to market. Salted eggs are not fresh eggs and cannot be. The Plymouth Rock holds its own in popular favor. Soak scabby legs in warm water for five minutes, then break the scales with a stiff brush and apply an ointment made of lard, tar, sulphur, three parts, and crystallized acetic acid, one part.

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Items of Interest.

The last week was an unfortunate one for ships. The steamer Lepanto of the Wilson Line from Boston, was run into by the British steamer Knight of St. George, near the Isles of Wight, in a thick fog, and was sunk. All on board were saved. The British steamer Corinthia was found by a German steamer disabled and was towed to the Azores. The French steamer Louis foundered off Beausieu, and all hands were lost. There were fifteen men on board.

From Cuba there come reports of several victories for the insurgents in the eastern provinces, reports promptly denied of course. Blanco's autonomy pleases nobody. The loyal on the island wish Spain to rule as heretofore, the insurgents wish independence, and all are not willing to assume the heavy debt of the island.

Celloid has made itself heard from more than once recently. On an elevated train in New York City a man placed two boxes containing celloid combs near the steam pipes. The boxes exploded and the man was killed, but fortunately not injuring the passengers. The British Register-General, Dr. Tatham, has made his report of the mortality of men of different occupations between the ages of twenty-five and sixty-five. He finds the fewest deaths among the preachers, and the mortality was greatest among the butchers and those engaged in the liquor traffic. Dr. Tatham thinks the variation in the death rate is not due to the occupation, but to the difference in the use of alcohol.

Mr. L. B. Pierce is the standing committee on ornithology in the Ohio State Society. At their recent meeting he reported birds caught and the red-head woodpecker. English sparrows increasing in numbers. Field mice very numerous and rats also, perhaps due to the killing off of the owls. Rabbits are increasing so rapidly as to cause alarm.

The Paris correspondent of the New York Evening Post breaks out in an entirely fresh place. He says the Argentinians were incited by the British Government in the hope of keeping Russian attention occupied still Japan could finish her new fleet and England and Japan combine in the East. But Russia saw through the game and declined to wait before moving in. The two years still needed by Japan, if the English people believed this, the "Nonconformist conscience" would make short work with the government.

It is a pleasure to chronicle heroic deeds like that of little Joseph Peak of this city who is only ten years old. A neighbor's little daughter ran screaming into the yard with her clothes on fire. Little Joseph ran to her, took her to the pump and held her under it till he had put out the flames, thus saving her life at the risk of his own.

The plague at Bombay is again doing deadly work and showing itself to be of a most virulent character. For forty-eight hours ending Jan. 6th, there were 141 new cases and 106 deaths. There is a general exodus of the people, and business is again at a standstill.

The Warrent Bureau at Jacksonville has sent out a bulletin in regard to the damage done by the recent freeze. It says that the vegetables in the northern and central portions of the state were killed where not protected; pineapples were damaged to a considerable extent, but orange and lemon trees were not injured.

It is some time since history is read of the death of the widow of Marshal de Saint Arnaud, the brilliant soldier, who distinguished himself under Napoleon III., and died during the Crimean War. She survived her husband for forty-three years, and died recently in Paris.

The resolutions passed by so many Synods and Presbyteries have taken effect as anticipated. The Synod of Kentucky has held its annual session, and the Trustees have notified the Faculty they must "enforce liberally and strictly and impartially" a law of the Trustees that no student shall bring or cause to be brought any liquor into the buildings, nor shall he go into any saloon, no matter if it be called an "inn." This action of the Trustees, coupled with the withdrawal of the professors against whom the resolutions were directed, has brought peace to the Presbyterian church.

The revolt against Spain in the Philippine Islands is ended once more, and we think that this time the end has come. The chiefs agreed to surrender to the insurgent army of their area, provided the chiefs were sent to Hong Kong, China. This was done, and the islands are peaceful once more. Aguinaldo, the leader of the insurgents, says the revolt was not against Spain, but against the local officials, and he proposes to go to Spain and offer his services to fight against them.

TURKISH OUTRAGES.

More than two years ago property of American citizens in Turkey to the extent of over \$100,000 was destroyed by mobs, assisted and even led by uniformed officers of the Turkish army. These charges for indemnity have been carefully investigated by our Government through English Consuls and the reasonableness and justice of the claims fully verified, but nothing has been paid in spite of repeated demands, and it is becoming evident that the Porte intends to pay nothing unless forced to do so.

In all the history of Turkish diplomacy, Turkey has never paid an indemnity charge without the expressed determination of the power preferring the claim to collect it at all hazards, and it is equally true that when such a display has taken place she has always at the last moment paid. In other words, Turkey never pays a just bill until forced to do so, and never resists the collection of a just indemnity when it is presented with determination and force.

The delay on the part of our Government in collecting this claim is interpreted by the Sultan and his officers as a confession of weakness and they regard it as fairly safe to destroy American property and put into jeopardy American life. Unless our Government soon takes vigorous action and collects these claims, the hundreds of thousands of dollars worth of American property still left undestroyed in that country will have little value and the lives of our own citizens who are connected with it can expect little consideration. In the mind of a Turk, a government which has not acted under previous provocation will overlook almost anything they may do in the future.

The six great powers of Europe have now prepared an identical note to the Sultan demanding immediate payment of all losses in Turkey sustained by the citizens of these respective governments. None of the citizens of these countries have met with the indignities and losses which our own people have suffered. It is of the utmost importance that our Government, now that the war indemnity to Turkey is decided upon, press her claims with new vigor backed by a fleet which will convince Turkey that we are not afraid of her and that we mean to protect American property and life everywhere, even in the Turkish Empire.

Our Minister at Constantinople is a wise and safe man in whom everybody in this country has the utmost confidence. A strong fleet at his disposal, accompanied by peremptory demands for payment, unless all precedents fail, would procure the money due and what is more important secure for life and property in the future protection and safety.

Austria has recently set us an example of the way Turkey must be dealt with in order to secure justice.

If Turkey is permitted to defy all treaties and set at defiance every principle of international law in her treatment of our citizens and their property, how can we expect that other half-civilized nations will do any better? Our Government cannot afford to dally with this question longer but ought at once to press her claims in such a manner that there can be no doubt as to her intentions.

JOHN T. STRONG, Gen. Sec. Evangelical Alliance, New York, Jan. 4, 1897.

WANTED—TRUST WORTHY AND ACTIVE Wagonmen or ladies to travel for responsible parties in Kentucky, Missouri, etc. \$25.00 and expenses. Position steady. Reference. Enclose self-addressed stamped envelope. The Dominion Co., Dept. R., Chicago.

STOCKHOLDERS' MEETING.

The annual meeting of the stockholders of the Baptist Book Concern will be held February 1, 1898, at 10 A. M., in the business office, 307 West Jefferson street, Louisville, Ky. All stockholders are requested to be present in person or by proxy.

W. P. HARVEY, President.

HOW NOT TO BE OFFENDED.

BY REV. CHARLES A. OLIVER.

"Well, I am human, and cannot help feeling alighted. I will continue to attend the church services, but do not think that I can ever take part in the work again." The speaker was an earnest Christian worker whose fitness for an office in the Young People's Society of the church, seemed to be questioned. Six weeks passed by—unhappy weeks, we doubt not, for her—and the good woman came and said, "I am very much worried over what I have done. I am going to take my place again."

What a pity she did not spare herself that sad experience. But who of us dare cast the stone? Few, if any, have escaped from the sin of being offended, until they have become painfully conscious that "in many things we all stumble." We do not like to be corrected, and find it hard to be patient when wronged. But hard, as it may be, we will be wise to consider prayerfully how to keep right with God, even when men find fault with us, wrong us, and despise us.

However great may be the provocation, we sin against our Heavenly Father; if we become fretful and impatient. "For what glory is it if, when ye are buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." (1 Peter 2:20.)

When David's enemies spoke bitter words about him, he said: "But I, as a deaf man, heard not, and I, as a dumb man, that openeth not his mouth." When abuse was heaped upon our Saviour, he was dumb like the sheep. You say, "It is hard, because there was no reason for the cruel treatment I received." Well, Jesus said, "They hated me without a cause." And yet the Master bore it all without a murmur.

If, without any anger, we can, in a kind and patient spirit, covet the wrong, it may be our duty to do that, but if explanations fail, keep your temper sweet. Be silent to men. Speak only to God. Stay at the post of duty, and receive God's comforts.

1. Remember that we are engaged in the Master's work. Our joy should be to please him. If we are moved by the praise, or the censure of men, our motives are mixed. To be turned from duty by alights or slurs, is to yield to selfishness. In the last Epistle he wrote, Paul said: "Demas hath forsaken me, Alexander the coppersmith, did me much evil—all men forsook me—nowwithstanding the Lord stood with me." And that was enough for Paul. If we were only for the King, we will not relax our efforts, though all the world should turn against us.

"Man hood thee, praise thee, love thee not. The Master praises—what are men?"

2. We stand in the Master's stead. The most important part of our work is to manifest the life of Jesus. The unsaved know Jesus only in so far as we reveal Jesus to them. How sadly the Saviour's image is marred when

The New MAMMOTH 424 to 434 W. Market

Advertisement for Men's Suits and Overcoats for \$5.48. Includes list of items like Boys' \$3.50 Overcoats, Boys' \$4.00 Overcoats, etc. and a 'Send a MAIL ORDER' form.

We become sour, impatient and fault-finding. The Jesus way is to "love your enemies, bless them that curse you, do good to them that despitefully use you." "Battle with flagrant love the hand that smites."

3. The irritating thing, whatever it may be, will become a priceless blessing, if we receive it in the spirit of Christ. Spurgeon said: "Like pebbles in the river of the water of life, we are wearing each other round and smoothing, and being polished; and in the process it is inevitable that some present inconvenience should be sustained, but nobody must mind that, for it is part of a great process by which we shall all come into proper shape, and be made meet for endless fellowship."

One of the graces we most need is patience. Now God leads us into the blessing of patience by the way of tribulation. He tells us that "tribulation worketh patience." Mrs. Hannah Whitall Smith writes, "If we lie down under our trials, and let them roll over us and crush us, they become Juggernaut cars, but if we climb up into them, as into a car of victory, and make them carry us triumphantly onward and upward, they become the chariots of God." Our trials and disappointments are his appointments; they are his chariots sent down to bring us up to God. A patient spirit will, even out of slights and injuries, gather strength and beauty of character. —Presbyterian.

THE MARKETS.

Report for the Week Ending Saturday, January 9, 1898.

Cattle—The receipts Monday were light. The market opened active and 10c higher than last week's prices on butcher cattle, the offerings changing hands freely at the advance. The market throughout the week remained steady at Monday's prices.

Extra shipping cattle, 1,400 to 1,600 lbs. \$4 50 to \$5 00. Light shipping, 1,200 to 1,400 lbs. \$4 00 to \$4 50. Best butchers \$4 00 to \$4 50. Fair to good butchers \$3 50 to \$4 00. Common to medium butchers \$3 00 to \$3 50. Good to extra extra 1,500 to 1,700 lbs. \$3 00 to \$3 50. Common to medium extra \$2 50 to \$3 00. Feeders, 800 to 1,200 lbs. \$2 00 to \$2 50. Bulls \$1 50 to \$2 00.

Table of market prices for various goods including wool, sheep, and hogs. Columns include item description and price.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, January 9, 1898.

Table of tobacco market prices for various grades and types. Columns include year, weight, and price.

Table of market prices for various goods including hogs, sheep, and cattle. Columns include item description and price.

Table of market prices for various goods including receipts and same time in 1897. Columns include item description and price.

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