

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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The world's great men have not commonly been great scholars, nor its greatest scholars been great men.—Holmes.

A FRIEND of Dr. Gifford in the *Examiner* assures the denomination that he did not mean what the papers said he meant at the Baptist Congress. He is not an open communionist, has no sympathy with it, and asks Baptists are right in their close communion.

At the jubilee of the Clinton-avenue Congregational church in Brooklyn, it was stated that the church had built a Congregational church for every year in its existence. It had also given \$1,000,000 in charity alone. This church is staunchly orthodox, its pastor said at the jubilee, and always has been.

THE *London Baptist*, in speaking of the death of Baron Pollock, a leading English judge, tells how he came to be a Baptist. He was on a circuit with the late Lord Justice Lush, who was a thorough-going Baptist, who went to church every Sunday, and took his friend Pollock with him. A man who is in earnest in his belief can influence others.

JONAH'S pettish temper makes such an unfavorable impression we are apt to overlook his good qualities. The *Examiner* reminds us of them: "Jonah writes this account against himself, and his fidelity shines out in it. There is a sternness in his integrity which is admirable, and a sensitiveness regarding his reputation for truthfulness, a grief at the least taint upon it, which are commendable."

WHEN Archibald Brown, whom the people of Louisville remember pleasantly, was recently recognized as pastor of the West Norwood church, Thomas Spurgeon came in late. He explained that he had been to his own prayer-meeting, and that the church had sent a written message to the West Norwood church. It was signed by the church officers, and stated that a "band of believers" sent their loving congratulations. The letter said it was "sent by the hand of one Thomas, who is also called Dick, a brother."—*Tom Spurgeon in the West.*

MR. B. FAY MILLS declared that he no longer believed the evangelical doctrines "concerning the Scriptures, the supernatural character and work of Jesus, or the mysteries of the world to come" and that he is "in harmony with the Unitarian platform, though he would prefer one broader still." Mr. Mills is a Presbyterian, and this aroused Presbyterian indignation. Whereupon the N. Y. *Evangelist*, which sustained Briggs, insists that the matter concerns only the Presbytery of Albany, to which Mr. Mills belongs, and that they are competent to manage their own affairs. But the other Presbyterians insist in expressing their opinion.

## THE PREACHING THAT UNSETTLES.

BY THEODORE L. CUYLER, D.D.

"Don't tell me any of your doubts; I have enough of my own; tell me something to confirm me." This well known remark of Goethe is well worth heeding by the ministers of Jesus Christ in these days. The air is pretty well charged with skepticism already, and the only antidote is positive heaven-sent truth vindicated by actual experience. Certainly there is not such a superabundance of faith in God's Word that any minister can run the risk of reducing it by a reckless style of "Biblical criticism." Preaching ought to confirm faith—never unsettle it.

Last year we had an extended series of elaborate discourses on "The Bible as a Literature," by an eminent clergyman of this city. His audiences were large, and his sermons were published in full in our leading daily journal. When the course was completed, the Ecclesiastical Association to which every clergyman belonged, by a public resolution, repudiated the teachings of the sermons, and disclaimed all responsibility for them. Nine-tenths of all the evangelical people of Brooklyn deeply lamented the delivery of those sermons; for they very properly felt that such handling of God's blessed Word by an ordained preacher of that Word was calculated to shake confidence in its perfect inspiration, infallibility and Divine authority. Preaching that converts no sinners, and makes Christians grieve is not likely to be followed by an outpouring of the Holy Spirit. When faith in God's Word has been seriously shaken, it is not easy to rebuild and confirm it.

The same mischief that is wrought in the pulpit is often wrought in these days by the pen. My attention has been called lately to an elaborate work on the New Testament by an able and erudite professor in one of the theological seminaries. The writer abounds in doubts. He mingles doubts and denials. He denies that the Apostle Peter ever wrote the Epistles attributed to him, or that the Apostle John wrote the Fourth Gospel. He doubts the entire historical accuracy of the "Acts of the Apostles," and is not by any means sure that the crucified body of our blessed Lord ever actually rose again from the sepulchre! These and many other specimens of the new school of so-called "higher criticism" are calculated to give an inexperienced young minister an aque fit. Twenty years ago Dr. McCosh said to me, "The fight that is coming on is, whether we have got any Bible." Let any minister ascend the pulpit with his perfect faith in the Book unsettled, and he is likely to unsettle the faith of half his congregation.

Amid all the confident boastings of the school of conjectural criticism, I am tempted to ask—were such masters in Israel as Luther, Calvin, Knox and Chalmers; such masters as Edwards and Candler, and the Alexanders, and Skinner, and Hodges, and Mackay, and Spurgeon, and many others? Did they regard as a holy, and a profitable relation by the Holy Spirit what are now "proved" (!) to be myths or sacred legends, or untrustworthy fables? Has it been reserved for such colossal discoverers as Wellhausen and Kuesen and Driver to flood the world with the first real knowledge of what the Bible is and how it is to be understood? One thing that puzzles me is that the teachings of all these ignoramuses wrought such mighty results, and have been attended by such signal testimonies of the Divine blessing! Myriads of souls have been converted by their teachings; while the teachings of the modern *illuminists* only seem to unsettle faith, and are as barren of spiritual results as the east wind! What minister would prepare himself for a revival in his

church by praying that God would open his eyes to see that part of his Bible is only a myth, and that even the resurrection of his Lord was a very doubtful matter? Christ bade His disciples pray, "Increase our faith." The prayer of this new school of critics is, "Increase our doubts."

Not only is there an increasing effort to unsettle the popular faith in the infallibility and Divine authority of God's Holy Word; there is a growing tendency to a deep disparagement of all "creeds." The older the creed the more it is disparaged. Now a creed is supposed to be an expression of such revealed truth as a good man believes honestly and builds on. It is his soul's working theory. Living, working, growing churches have creeds, and profit by them. Four score years ago the Unitarian, President Kirkland, of Harvard University, gave at a public dinner this toast: "Unitarianism—the anti-sectarian sect, whose creed consists in *not believing*." This witty toast tells the real secret of the feeble growth of Unitarianism; lacking a positive faith, it lacks push and aggressive power.

Let me suggest to all my young brethren that if they hope to convert sinners and edify Christians, they must take a strong and unhesitating grasp on God's Word, and have a clear, well-defined system of Biblical theology. Your business is not to unsettle faith, but to strengthen it. Stick to the old, well-tried, heaven-blessed Gospel. Keep the modern fog out of your study. As a wise man has said, "You may have your beliefs and have your doubts. Believe your beliefs, and doubt your doubts. Never doubt your beliefs, and never believe your doubts." Then you may hope to build up a solid church on Jesus Christ as the corner-stone.

## THE STORY OF MY CONVERSION.

BY REV. JOHN McNEILL.

I never was bothered with self-righteousness. God always made me honest enough to know the blackness of my heart, and that if my sin had not hatched out the eggs were all there. Fortunately I was a teetotaler. Teetotalism is not salvation, but it often holds till Christ comes. It kept me from setting myself on fire in certain directions till grace came.

I was big enough and old enough to do what we call in Scotland "join the church," but I knew I had not the great qualification for joining the church. I knew my father and mother wished me to join, but I was not going to the Lord's Table simply to please them. In my perplexity I wrote to my minister. I put it like this. There is a text—Acts 16:26-31—"And suddenly there was a great earthquake. And the earthquake produced a soulquake. I put that text in my letter. I said: 'Minister, I believe on the Lord Jesus Christ, all about Jesus, and all the Bible says of sin and salvation and heaven and hell. I believe all about it, but I don't feel one bit the better. There is something wrong.' And I sent the letter away."

Three days afterwards I was just going to throw up the booking-office window to sell the tickets for the 10:30 sugar-brokers' train to Glasgow, when I saw the postman coming round, and he gave me a letter and I saw the postmark, and I knew my minister's handwriting. I will never forget reading that letter. Dear old man, I helped to bury him over a year ago. The letter read: "You will never know, unless you should become a minister yourself, how glad I am to get a frank, open, honest letter from you about your spiritual condition, even although evidently you are all in the dark. I am glad you have taken Acts 16:31 as a challenge text. It says: 'Believe' in your heart, of course, as you believe in your mother, your wife, for it is

faith not in a proposition of Euclid, but believe, have full confidence, in the Lord Jesus Christ, and thou shalt be saved. But, John, you say you believe in the Lord Jesus Christ, but you don't feel the better of it. Now I want to know which I am to believe about you? Am I to believe yourself saying, 'I don't feel a bit the better,' or am I to believe God uttering His verdict on you in the word that can never lie, God saying that the man who believes in the Lord Jesus Christ is, and shall be, eternally saved?"

I was checking all God's Word by my feelings, and reducing all God's Word, no matter what it said, to the level of my feelings, and I did not see that that was no faith at all. And the minister clenched it when he said, "John, you would quote the text Acts 16:31 as if it read, 'Believe on the Lord Jesus Christ and you will feel easier,' instead of 'Believe on the Lord Jesus Christ and thou shalt be saved.' God says it. Never mind your feelings."

It was like the lifting of a curtain for me, and I saw the whole spiritual regions stand in an outline bold and clear. No great feeling even then. It was a case of seeing. What the eyes are to the body, faith is to the soul. I was saved. I didn't shout. I took a walk in the station, along to the far end of the platform. I remember that morning saying to myself, "Has the station been whitewashed?" The very dingy brick wall, all covered over with smoke and soot from the engines, looked whiter. It was not the walls, it was my mind that was brightened. Because now, in the Scriptural sense, I knew the Lord as mine. I came back and sold the tickets, and didn't say anything. And the next morning I woke up, and my heart was just like a fire you had left burning overnight, and I was as cold as could be. The devil said, "It's all a hoax." But I got grace to fight that battle. The minister said I was not to consult my feelings, and I rallied myself. "Has God's Word altered through the night?" "No." "Has Acts 16:31 altered?" "No." "Has the value of the blood of Jesus to blot out my sins altered?" "No." Then nothing has altered that I am resting on, nothing but my feelings. And you don't need to rest on your feelings. You're saved by trusting the Lord Jesus Christ.—London Baptist.

## HOLD FAST THE OLD FAITH.

The radical critics allow us, as a small consolation for the loss of things that have been taken away, a crumb of comfort in the reflection that man, average man, is a trifle better than his ancestors were ages ago. For this statement we have no proof, but since it tallies better with the omnivorous evolution theory to believe this, we are asked to credit the fact. But the fact, if a fact, points no moral in favor of this intolerant iconoclasm of old beliefs. For who made man to become better? What has improved him? Only the Gospel of Christ, which has not simply repaired "the broken fragments of a fallen humanity" but has regenerated him. For, as Dr. Parkhurst has remarked in a recent sermon, "Scripture has nothing to say about mending the natural heart," or "doctoring or tinkering the native disposition. The Gospel is not a hospital nor a repair shop. The Old Testament in its opening shows us God in the act of making new suns, moons, stars, and we call it creation. The New Testament is busy in showing to us God in the act of making new men and women, and we call it redemption, the same thing." We prefer to keep our belief in God, in God's Bible, and in the fact of God's redemptive work with man, and we advise all others who value their souls to do the same.—Exchange.

PRAYER AND PRAYER-MEETINGS.

BY BEN M. BOGARD.

The greatest example of habitual prayer is seen in Jesus Christ. If Jesus had need of prayer, how much more have we!

Jesus prayed at his baptism, (Luke 3:21), "Jesus also being baptized and praying; the heaven was opened." Jesus regarded baptism as a matter of such importance that he prayed over it. The modern disciples frequently say that it is of no importance.

Jesus prayed when specially tempted, and in times of spiritual need, (Mark 6:46). In this instance he had been misunderstood, and the people who had been filled with the leaves and fishes which Jesus blessed, refused to accept him as Savior, and when he had gotten away from them, he "went up into a mountain apart to pray." If we would only take our trouble and trials to the Lord instead of peddling them around among our neighbors, how much better it would be. While praying Jesus was transfigured, (Luke 9:28-29), "He took Peter and James and John and went up into a mountain to pray. And, as he prayed, the fashion of his countenance was altered and his raiment was white and glistening." Thus in prayer the Savior permitted those disciples to catch a glimpse of heaven. We are never closer to heaven than when in earnest prayer. It will in a sense transfigure us.

Jesus prayed for others as well as for himself. (1) He prayed for the Holy Spirit to control his disciples, (John 14:16). (2) He prayed for all his disciples in John, 17th chapter. He prayed for Peter that his faith fail not (Luke 22:32). He prayed for his enemies (Luke 23:34), "Father, forgive them," etc.

Jesus taught his disciples to pray, (Luke 11:1-13), "And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples. And he said unto them, When ye pray, say, Our Father, etc."

Jesus taught his disciples to pray with humility and adoration: "Our Father, who art in heaven, hallowed be thy name."

He taught perfect submission in prayer: "Thy kingdom come, thy will be done on earth as it is in heaven."

He taught dependence and childlike reliance in prayer: "Give us day by day our daily bread." Everything comes from him.

He taught confession of sins in prayer: "Forgive us our sins, as we forgive," etc.

He taught forgiveness on our part if we would be forgiven: "If ye forgive not men their trespasses, neither will your heavenly Father forgive you."

He taught importunity: "I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth." The woman of Canaan (Matt. 15:21-28) is an illustration of this. Nothing could turn her aside, and Jesus said: "O woman, great is thy faith, be it unto thee even as thou wilt," and her daughter was made whole from that very hour.

We should ask in Jesus' name. "If ye ask anything in my name, it shall be done." A father would receive a comrade of his son when he would not tolerate another. Jesus owns us as his friends, and therefore we can come in his name.

We should pray always for God's will to be done. We "ask and receive not because we ask amiss," that is, we want our own way about it—we would "consume it upon our lust" or desires.

Not only did Jesus teach his disciples to pray, but he prayed with them when they were gathered together, and we find that the disciples met after the ascension for prayer. In the 17th chapter of John we find the disciples gathered together and Jesus led them in prayer. This was no uncommon occurrence during Jesus' ministry. Some notable prayer-meetings in New Testament times are as follows:

(1) Acts 1:13-14: "And when they were come in (to Jerusalem from Olivet) they went up into an upper room where abode, (the disciples). There all continued with one accord in prayer and supplication with the women, and Mary, the mother of Jesus, and with his brethren." Here we find men and women gathered together in a prayer-meeting. Mary, the mother of Jesus, was

with them. Instead of praying to Mary, we find Mary herself joining with the others in a prayer-meeting. There were one hundred and twenty (120) in the prayer-meeting, as the very next verse in the account says: "Peter stood up in the midst of the disciples (the number of the names together were about an hundred and twenty)." That was a good attendance. There were few, if any, of the church-members absent. At this prayer-meeting the successor to Judas was elected. In our business meetings we should spend much time in prayer. Should not all our business meetings be prayer-meetings? I think it would save a great deal of wrangling. A man is not apt to arise from his knees and raise a row. The commercial spirit is ruining our churches—everything is run on business principles, a money basis. O for more apostolic prayer-meetings!

(2) Again we find the Jerusalem church "all with one accord in one place" "when the day of Pentecost was fully come." At this prayer-meeting they received the gift of the Holy Spirit. The Spirit came upon them with such power that He drew the whole city to the prayer-meeting and three thousand (3,000) were converted and baptized. The Lord had instructed them to stay in Jerusalem in prayer until they were indued with power. They complied with the conditions and got the power. Our churches are powerless and the cause is trailing in the dust for lack of prayer. Let all the church come to prayer-meeting, and let all pray, and you will be able to do wonders in the Lord's work. But the churches will not comply with the conditions and hence remain weak. In addition, they grumble because things do not go right.

(3) We read (Acts 2:41-42) that all the new converts took to praying. "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." Converts which are brought into the church as a result of a prayer-meeting always hold out.

(4) We read of another prayer-meeting in Acts 4:23-31. In this prayer-meeting they asked the Lord for strength and boldness. They told the Lord of the enemies threatening, "and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word with all boldness." I have seen people "filled with the Holy Ghost." It makes a man as bold as a lion. The miraculous gift of the Holy Ghost is a thing of the past, but the Holy Ghost still lives and gives power to his saints. Will we comply with the conditions?

(5) Another prayer-meeting is spoken of in Acts 12:5-17. In this case Peter was locked up in prison. The church gathered together "in the home of Mary, the mother of John," vs. 12, and "prayer was made without ceasing of the church unto God for him," vs. 5. While the prayers were being offered, the angel of the Lord released Peter and he came to them. The early disciples were in many respects like ourselves—they were astonished at the answer to their prayer.

(6) It was at a prayer-meeting that the Lord said to the church at Antioch: "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:1-3). If churches would pray as they should, God would call many of them to assume the responsibility of one or more missionaries as he did with the church at Antioch. The churches are sinking such responsibilities now-a-days and scarcely ever think of such a thing as engaging directly in this great work of the Lord.

(7) It was at a prayer-meeting on a river bank that Lydia was converted. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spoke unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying: If ye have judged me to be faithful to the Lord, come into my house and abide there," (Acts 16:13-15).

Certainly a "river side" is a good place for a prayer-meeting if it is only apostolic in character, for there are certain to be converts and the river would be a convenient place for baptism, as it was in Lydia's case, and as it was, do doubt, with the jailer and his household whom we read of being baptized at midnight only a few verses further on in the same chapter. And this jailer was converted just after "Paul and Silas prayed, and sang praises unto God" (Acts 16:25-30).

(8) When Paul took leave of the brethren to go up to Jerusalem for the last time, he called a prayer-meeting first, (Acts 20:36). "And when he had thus spoken, he kneeled down and prayed with them all." It was wonderful emphasis the apostle put on prayer.

"Father, in thy mysterious presence kneeling, O! our souls feel all thy kindling love; For we are weak, and need some deep revealing Of trust, and strength, and calmness from above."

"Lord, we have wandered forth through doubts and sorrow. And thou hast made each step an onward one; And we will ever trust each unknowna tomorrow,— Thou wilt sustain us till thy work is done."

"In the heart's depths a peace serene and holy Abides, and when pain seems to have its will, Or we despair—oh may that peace flash slowly, Stronger than agony, and we be still."

"Now, Father, now, in thy dear presence kneeling, Our spirits yearn to feel thy kindling love; New make us strong, we need thy deep revealing Of trust, and strength, and calmness from above." —Samuel Johnson.

DOCTRINE IN THE PULPIT.

During the past generation there has grown up a disposition to disparage what are called "doctrinal sermons." Under the influence of this prejudice and ban there has been a very unfortunate neglect of instructing in the things which God would have us believe. Hence we see on every hand a crudity and inexperience in religious thinking. In respect to these lines of truth many persons, otherwise intelligent and sagacious, show an unsophisticated mind; or appear, as the apostle describes them, as "children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness," and "unskillful in the word of righteousness." I read years ago, in one of the English Quarterly Reviews, an opinion to this same effect that "to disregard doctrine is either the work of childishness or servility of faculties too immature or too decaying to think." And so unreasoning and puerile are many now in regard to this that they have no other conception of doctrinal sermons than that they are either the mere dry bones of theology and a system of cold didactics, or else controversial and pugnacious treatises. But the question of method in such preaching is altogether apart. Sermons on the great themes of religious doctrine may be as much a thing of life and glow and tenderness as those on subjects of a different class. When men protest against doctrinal preaching, and say they only want the facts of Christianity, and the formation of Christian character, they are speaking with little reflection. Is it not as much a question of fact whether men are sinners, whether they are subject to the moral governor of the universe, and whether they are so justified by faith, as whether Jesus Christ was born? That the Lord lived the perfect life, and that the record thereof is for our study, is no more a fact to be preached than is his equality with the Father in power and glory, and his death as a sacrifice for sin. One might as well think to teach a science of the earth, omitting all reference to mountains and oceans, as to teach a religion without doctrine.

It is well, in the desire to be practical in our preaching, to press the "work" mission of the church, but in the long run it will be demonstrated that the church can be effectively energetic only as she holds to well-defined convictions, and that she overcomes the world only as she is faithful in witnessing to the truth. If she mistakes indefiniteness for breadth, she will not be apt at evangelizing. It is well to press the duty of righteousness of life on the individual Christian and hold up character; but it must always be remembered that truth is essential to holiness, and that one's character in the last analysis is conditioned on his beliefs. Thrown in the surging currents of life to-day, Christians need more robust and positive convictions, and less

business and effeminate sentimentality in their views.

One thing more is to be remembered. If the orthodox pulpit is neglecting doctrine, the so-called liberal preachers are by no means "giving it the go-by." Their sermons, so far as we see them in books and in the daily press, pertain, for the most part, to the great questions of belief. Not so much to affirmative statements of their own creeds, but to attempts at discrediting, in the minds of the public, the ostensible views of the evangelical churches. The divine authority of the Bible, the Godhood of Jesus Christ, the lost state and depravity of man, the guilt of sin and its penalty, the atoning sacrifice of Jesus Christ and the way of salvation by faith—these are the subjects on which, or, rather, against which, they are constantly preaching. Is it an illustration of "wiser in their generation than the children of light"—M. C. W., in the Herald and Presbyter.

REMEMBRANCE OF CONVERSION.

BY REV. HERBERT T. BACON.

Did Jacob ever forget the time and the place, when, fleeing as an exile and wanderer from his father's house, "he lighted upon a certain place and tarried there all night because the sun was set?" When "he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep?" When God made him a gracious promise of protection and guidance and prosperity, saying to him, "Behold I am with thee and will keep thee in all the places whither thou goest?" Turn to the last hours, when the time comes that he must die, and in all his long and eventful life, that which is freshest in his memory and most worthy of mention is the time when God first manifested himself to him.

Paul never grew tired of telling the story of the time when, as he drew near to Damascus, Jesus called to him from heaven; of that hour when, convinced of his great sin, he surrendered to Christ as his willing servant, crying, "Lord, what wilt thou have me to do?" Twenty-five years afterwards we find him twice repeating it; once to his own countrymen and once to the kings and rulers before whom he was brought.

The prodigal son never forgot the time when he came in sight of his father's house, when his father saw him while he was yet a great way off, and "had compassion and ran and fell on his neck and kissed him."

God does not wish the Christian to forget the hour of his conversion; he wants it to pass in review before him. Nearly thirty years after his first manifestation of himself to Jacob, he commands him, "Arise, go up to Bethel, and dwell there, and make there an altar unto God, that appeared unto thee, when thou fleddest from the face of Esau, thy brother." There God renews his covenant with him; he speaks kind and gracious words to him and repeats to him the promises which he had made to him at the same place where he had first appeared to him.

There is something impressive and affecting when the husband and wife have for twenty-five years stood together as one, and now together celebrate their "silver wedding," call to mind the glad hour when they pledged their faith each to the other, and repeat their vows as when they first stood at the altar. So God and the believer have their "silver wedding." He speaks kind and gracious words, repeats His exceedingly great and precious promises, commends the past faithfulness of His servant, and cheers him with the prospect of a speedy and blessed ending to his toil and sorrow. While the silver anniversary of God's mercy and goodness is being celebrated, he is brought into His household, asks forgiveness for unfaithfulness and gives himself again to Christ, with earnest prayer for grace to hold out faithful to the end.

Memory carries me back to my Bethel to-day. Thirty-nine years ago to-day, pursued by Satan, with a vindictiveness more cruel than that of Esau; tortured by a heart that could not rest, but continually cast up mire and dirt, I met One that was mightier than the angels that Jacob saw at Bethel; One that had fulfilled the righteousness of the law; One that had power to take away the heart of stone and give me a heart of flesh; One who had power to deliver me from Satan. I go up to Bethel to meet him to-day.—Richmond Advocate.

QUESTIONS ANSWERED.

BY SENEX.

"There has been some argument in this country as to why Christ lay in the tomb three days and nights. I know of no reason except that he chose to lie there three days and nights, for the Bible gives none. Three, seven and forty and twelve are numbers which often occur in the Bible, and which from that reason are sometimes called sacred numbers. In some, or it may be in all, the places where three is used there may be reference in some way to the Trinity, but we must not infer there is such a reference unless Scripture says so.

Those who are great on interpreting prophecy are very fond of finding all sorts of symbols and all sorts of connections between these numbers in the Bible history. It is more reverential and better suited to human finiteness to go beyond revelation in all such things. Hence I would say that Christ the Lord lay in the tomb three days and nights because he chose to do so. Jonah was three days and nights in the whale as a type of his Lord, we gather from his Lord's words. Otherwise we should have had no right to connect those two periods of time.

"Is it the New Testament idea for a church to withhold the name of a member from a member without notifying that member of the charges preferred against him, and asking him to appear before the church in his own defense?" If one offense has been an open and undeniable one, yes. If a member has committed murder or burglary, for example, and of his guilt there is no question, it is right and his restoration will be shown by promptly excluding the offender.

The brother may be patient, you will say, and if brought before the church will make acknowledgments and ask forgiveness. But there is little reason to have confidence in such penitence; if a man is a murderer or burglar, or one, or like death-bed repentances. It is far better for the good name of the church to exclude promptly. If the brother is truly penitent, takes his punishment at the hands of the law with humility and contrition, and afterwards shows by his life that he has indeed repented, then he can be restored, and his restoration will redound to the glory of God, the honor of Christ, the good of the church and of the brother himself.

If a brother has committed a sin, say, for example, has forged a note, and when there was no seeming danger of being found out, came before the church and told of his sin, expressing deep penitence; if a man of the church, or one of the officers of the law, and expressed himself willing to suffer the penalty of the law, acknowledging its justice and making no effort to escape from his punishment, then the church might wisely refuse to exclude him at all. He has shown his penitence towards God and towards man. He is a truly repentant brother who has been overtaken in a grievous sin.

"Is it right for a church to appoint a disciplinary committee to look after discipline, and for that committee to form its opinion from rumors and reports to the church that in its opinion such and such an one ought to be excluded from the church, and that the church should be notified of its investigation?" If the committee is appointed from the best and wisest of the brethren, and this generally means the deacons, it is expedient, especially in city churches, that there be such a committee. Many of the cases which come up for discipline are such that it is not expedient to have the church assembled to discuss them in the open meeting of the church. There are sometimes witnesses who will appear before a committee who could not be gotten to testify in the church.

Of course, unless it is a case of open guilt, about which there is no question, the member who is accused ought to be allowed to face his witnesses, testify in his own defense, and bring other witnesses if he wishes, who can disprove their testimony. Any member has also a right to demand a trial before the assembled church, or at least before all the male members of the church.

If the church has appointed a committee in whom she has confidence, it is not necessary for her to investigate further. If the committee recommends exclusion, and the offender does not ask for a trial before the church, it is right to trust the committee, and to exclude on its recommendation.

A man was licensed to preach, was guilty of such a crime that he had to be removed from him, was received after acknowledgments, and again sinning, was excluded the second time, the church not recalling his license. He joined the Methodists, and then his church called for his license, which he refused to give up, and goes on marrying people. "Is he doing right in the eyes of the Lord?" The brother refers to ordination, and then to what is usually called license to preach.

The exclusion from the church carries with it deposition from the ministry. But it would have been better if the church had deposed him and then restored him to her fellowship.

When she restored him to her fellowship, it would have been better not to have restored him to the ministry, at any rate, till he had showed by a godly life, for three or four years at least, that he could be expected not again to disgrace the cause of Christ. For it is not enough that a preacher should be repentant; it is not enough that he should be re-generated. He must be strong to resist all temptation to outbreaching sin; he must have a good repute from them that are without.

In regard to his performing the duty of an ordained minister in performing the marriage ceremony, that depends upon his position among the Methodists, and upon the law of the state he resides in. If he is acknowledged as a preacher among the Methodists, the law of any state will

allow him to perform the marriage ceremony. As to what God thinks of his conduct, we need not concern ourselves. It is of much greater importance to consider what He thinks of the conduct of the church in excluding the man from her fellowship and not asking for his credentials.

An evangelist held a meeting in a tent, set up on the lot of the Baptist church in front of the church, without the invitation or permission of the church. He opened the doors of that church for the reception of members without the permission of the church to use its name, and proceeded to baptize the converts into the fellowship of that church, his excuse being that some of the members of the church consented to his baptizing them. I am asked if this proceeding was Scriptural?

Unless there are some facts which do not appear in this statement—and of course I know nothing more than this—the proceeding was an outrage and an insult to the church. It was a piece of affront to which the church should give place by submission not for an instant. But lay in the tomb three days and nights because he chose to do so. Jonah was three days and nights in the whale as a type of his Lord, we gather from his Lord's words. Otherwise we should have had no right to connect those two periods of time.

I am answering this question as if there were no other side to the question. But it seems not only possible, but probable, that there were extenuating circumstances in the case of the evangelist which the good brother who wrote did not know. As the case stands, his conduct was a piece of affront to the church. And the church ought to show the independent self-respect of Paul when he required the magistrates to come to the prison and fetch them out, instead of quietly freeing them.

GODLY FEAR.

The fear that God looks for is not a paralyzing dread which checks all effort and kills out all hope. Our Judge knows that our work will be full of faults, but fear of Him must nerve us to make the endeavor. It is not what men do, but the noble aim of their performance, that He regards. The way, the spirit, the motive, from which it is wrought—these will be the ground of our Father's judgment. Hence the Gospel is a message for all the world alike. The poor and lowly, to whom no great deeds are possible, may through it live a life of hope. It is not great gifts poured out on the members of the church, and which have value in His eyes, but the gifts which come with a heart's sacrifice—these are precious indications, and receive His blessing. "They have done what they could." God's children are to look on their life as no more than a brief pilgrimage. It is a time of sojourning, in which the small occurrences are of little account. Earth is to the Christian what Egypt was of old to the Hebrews, no home, but a place of trial and oppression of the enemy. God will bring His children forth, even as He did of old. But the dread to be most entertained is, lest the many attractions should, like the flesh-pots of Egypt, win the affection of the pilgrims and make them not unwilling to linger in the house of bondage, and to think lightly of peril which surrounds them there.—J. Rawson Lumby, D.D.

LITERARY

New Books.

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

THE STUDENT'S STANDARD DICTIONARY. 923 pages. Large 8vo. \$2.00 net. Funk & Wagnalls, New York.

The full edition of the Standard Dictionary is too expensive for the average man, and it is also beyond his wants. Here we have the cream of the great work in most convenient form. Even those who have the larger work would find this quite convenient. We have here 90,000 words defined, and many of them illustrated. The book is a marvel both of completeness and cheapness. We heartily commend it.

THE WAYS OF THE WISDOM. By W. W. Hayes. D. D. New York: E. B. Treat & Co. 344 pp. \$1.50.

We congratulate the publishers on the service they have rendered in republishing this master book, on a more thrilling of perennial interest. No story is more thrilling than that of the Huguenots, and no one is more fitted to tell it than that of Dr. Hayes. The effect of the wide reading of this book will be most wholesome. We wish it a wide sale.

ROMANS, I. AND II. COBBINTEANS. G. W. Clark, D. D. American Baptist Publication Society. \$1.25.

Dr. Clark is well known by his Commentaries on the Gospels and his Harmony. He is always bright and readable, and generally he is sound. We do not always agree with him, as, e. g., in his views upon the woman at the well; speaking, at though he puts his views mildly. While he is

not as clear-cut on the great doctrines as we would like, he is always suggestive and helpful.

STUDIES IN HOME AND CHILD-LIFE. By Mrs. S. M. I. Henry. Chicago and New York: Fleming H. Revell Co. \$1.00.

Mrs. Henry is a grandmother, and she here records some results of her observations of her children and grandchildren, as well as of the children and grandchildren of others. Who should understand children better than grandmothers? She writes in a most pleasing style, and her book is good family reading. She talks about everything pertaining to child life.

THE PERSONAL FRIENDSHIPS OF JESUS. J. R. Miller, D. D. New York: T. Y. Crowell & Co. \$1.00.

Dr. Miller is one of the brightest and jueliest writers of this age; and his writings come from his heart, through a rich experience. The theme is a novel one, and it gives a view of Christ from a new standpoint. We think of Christ as Savior and Lord, and we do well, but seldom think of Him as Friend. Yet His friendship is the model of all friendships, and is full of practical instruction. Dr. Miller has wrought out his theme with great skill and with great beauty, and has given us a true heart-book.

MATOUCHON: A Story of Indian Child Life. By Annie Maria Barnes. Philadelphia: The American Sunday School Union, 1122 Chestnut Street. 12mo, cloth, 316 pp. 11 half-tone illustrations. Price, \$1.25.

Everybody likes Indian stories, and here is one full of thrilling incidents and vivid pictures, yet all of them true to life. The story opens with the finding in the sand of an Indian baby, which had been put there to die by its mother because it was one of twins. Among the Comanches the custom prevails of destroying both the children when twins are born, in order to save one the mother herself, in the father's absence, often puts the other out of the way. Matouchon was rescued from the pit of sand by the doctor at the Indian station. She is cared for in a white family until the Indian father claims her. The father is a savage who treats wife and daughters after the Indian style, which is some- but worse than brutal. All the bright things in the dark life of the Indian camp come from the light of the Gospel kindled there. Young people will read Matouchon for the story's sake, but with it they will absorb ideas of the power of the Gospel in the civilization of the Indian.

MRS. KNOLLYS and Other Stories. By F. J. Salmison. 12mo, 272pp. New York: Charles Scribner's Sons.

This author has won for himself a great reputation as a writer of short stories, a reputation this book will enhance. His stories show a quiet humour and a pathos which find their hosts of readers. The stories in this volume are Mrs. Knollys; The Three Achievements of Aileen; Our Consul as Carlsruhe; First Love Letter; In a Garret; A Daughter of Spain; Dyeavor. The mechanical execution leaves nothing to be desired. Printers' and binders' work are here seen at their best.

Magazines.

Lippincott's Magazine for January has the following contents: John Olmsted's Nephew; Helen Willard French; The Eastern Shore; Calvin Dill Wilson; A Detective who Detected; Philip G. Hubert, Jr.; Irrigation under Under Ground; John E. Bennett; Christmas Gold; Owen Hall; To-day in the Bible; William Cecil Elam; Druggists; Ancient and Modern; Oscar Herzberg; Christmas Eve; Bilger; Frank H. Sweet; W. C. Hudson; George Archie Stockwell; Some Botanic Gardens; George Ethelbert Walsh; Canuck and Rascal; Elizabeth Knowlton Carter; Froissart; Emily Stone Whiteley.

Good Housekeeping for January has the following list of fare: Social Graces-X; Mrs. Hester M. Peck; A Happy Christmas; Glad New Year; Judge Spenser's Plate Talks to Mother; Rebecca J. Gradwohl; How to Make Money-1; Ruth Hall; Novel Reading for the Young; Josephine Martin Sanford; Oysters; Sarah Harrison Powell; A Cup of Coffee; Meira Hunt; Household Advice; Sarah H. Benton; Practical Housekeeping-V; Mrs. H. B. Cook; A Happy Christmas; Arthur Stanley; Toilet Notes; Western Housekeeper; Feather Cake; D. A. D.; Household Linen; Mrs. Martha Bradford Cooke; The Old Brick House; Martha Dean; Little Foxes; Margaret Prescott; The Science of a Coal Fire; Ethan Brooks; A Pretty Rug; E. J. C.; Home Duties and Pleasures; Mothers and Children; Sunday Song and Sermon.

Table Talk for January. - Some Economical - Or Plantation Dinners; The Reading Habit - Why We Should Read; The New Bill of Fare; Entertaining - First Aid to the Sick; Some Useful Recipes; Housekeepers' Inquiries; New Menus for January; Menus with Noon-day Dinner; Seasonable Recipes; How to Cook Tripe; Another Word on Domestic Service; Editorial.

WHAT will no doubt prove the most practical and best illustrated magazine article on the Klondike gold regions that has yet been published is announced as appearing in the *Ladies' Home Journal* for February. It is written by Henry Clay Colver, a well-known resident of Seattle, and treats the subject in a simple yet exhaustive manner. After describing the various expeditions that have set out from Seattle for Dawson City, the author gives some valuable and interesting facts about the Klondike, and about the gold regions, including a list of necessary

provisions, utensils, etc., to last a man for a year. This article is supplemented by one giving a general description of Alaska, its resources, people and customs, by R. H. Herron. There will be more than thirty full-page illustrations of scenes and people in the gold regions and other parts of the Territory, and a handsome map of Alaska, 17x23 inches, showing the location of the places of interest along the Yukon and the Klondike.

The old style of portraying famous people through a "sketch" or a "biography" is to be modernized in *The Ladies' Home Journal* during 1898. Five of the most prominent Americans have been chosen for the departure: President McKinley, Mrs. Cleveland, Mark Twain, Joseph Jefferson and Thomas A. Edison. Each will have a special article, which will consist of about fifteen or twenty fresh, unpublished stories and anecdotes strung together, each anecdote showing some characteristic trait or presenting a different side of the subject. No authorship will be attached to any of the articles.

EVERYONE loves flowers, nature's sweetest gift to man, but not everyone can grow plants which will thrive and flourish in the home. The magazine, *How To Grow Flowers*, to publish, in practical form, such information as will enable even amateurs to have success with flowers. The January number of this publication is an unusually valuable one. Eben E. lexford, perhaps the highest floral authority in the country, writes clearly and interestingly about the "Book of Success-Full Floriculture." Sweet Peas, Carnations, Roses, Spider Lilies and Flowers at the Nashville Exposition are some of the leading subjects. Published at Springfield, Ohio.

BEAUTY, Utility and Value are happily combined in Hood's Sarsaparilla Coupon Calendar for 1898. The lovely child's head in an embossed gold frame, surrounded by sprays of flowers in music, the harmonious pad in blue with clear figures, and the Coupons by means of which many valuable books and other articles may be obtained, make up the most desirable Calendar we have ever seen. The first coupon article is Hood's Practical Book of Flowers, a handsome, useful volume of 50 pages. Ask your druggist for Hood's Coupon Calendar, or send 6 cts. in stamps for one to C. I. Hood & Co., Lowell, Mass.

CLINGING LIMPETS.

BY C. A. S. DWIGHT.

The limpets may belong to quite a low order of animals, and may be very inconspicuous as they hide along the sea-beaches, but one thing is true of them at all events, and that is that they are strong. How strong? The strength of something that is stronger than they. They join their own weakness to the strength of the rocks. Then where the tides play back and forth over the mud-stretches the little limpet strikes down its foot, which acts as a sucker on the immovable shore, and while the waves flow in and the waves flow out, while the tide ebbs and the tide flows and the backwash recedes from it, the limpet bravely and doggedly clings to the rocky base which no surges can move. We may make light of the little marine organism, we may call it a "decoglossate gastropod," or poke fun at it in other ways, but the fact remains that the limpet while it is in contact with the rock, it endures unmoved, because it understands the single art of clinging.

The limpet, therefore, may serve as a useful instructor for human souls. Life largely, if not wholly, consists of clinging to some higher power. The world is a seething ocean, almost it seems at times, and how many are swept by the tides of human opinion and custom come and the tides go; temptations rush upon one and storms at times beat down, but the soul that knows how to cling survives unmoved amid floods because it is founded on the eternal rock.

But if the limpet survives because it clings, it keeps its position only by clinging hard. It is no light touch, no hasty pat or stamping of its sucker-like foot, which holds it in place, but a steady, strong pull upon the rock. The wanderer along the seabeach may take the limpet in his hand, or try to loosen it with a cane, but he will experience difficulty in moving it from its secure position, because like the fluke of an anchor it links and locks its fineness in with the immovable might of the deep-founded rocks.

Faith and love are now the powers by which we take hold of the strength of God, and make that might in a way our own. The limpet would never profit from the stability of the rocks if it were simply laid upon them as a useless pebble might be rolled along over the gravelly beaches. It is only because the limpet has a living hand, or as the naturalists call it, a "foot," which can glue itself tenaciously to the rock that it has any advantage, when the backwash sucks away the surrounding sands, over the pebbles or the drift.

It is no light touch, no hasty pat or stamping of its sucker-like foot, which holds it in place, but a steady, strong pull upon the rock. The wanderer along the seabeach may take the limpet in his hand, or try to loosen it with a cane, but he will experience difficulty in moving it from its secure position, because like the fluke of an anchor it links and locks its fineness in with the immovable might of the deep-founded rocks.

FROM some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice of God, in whatever place or company you are thrown, a witness for charity and kindness and truth.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1898.

FIRST QUARTER.

SUNDAY, JAN. 30.

HOW TO PRAY.

Matthew 6:5-15.

MOTTO TEXT.—"Pray to thy Father which is in secret."—Matt. 6:6.

"And when thou prayest."—The disciples would pray. It was not necessary to command them to do that. All the world cannot prevent a true child of God from praying. "Thou shalt not be as the hypocrites are."—Hypocrite means literally an actor—one who acts a part. As such acting toward God, saying to him what is not meant, is a great sin, hypocrite is deservedly a word expressing the greatest reproach. All men deserve a hypocrite.

"For they love to pray standing in the synagogues, and in the corners of the streets that they may be seen of men."—The Pharisees used to stand thus for hours in order that they might acquire the reputation of great sanctity among their fellow-men. Prayer is to God alone, and we insult Him when we pray to be seen of men.

"Verily I say unto you they have their reward."—The reward they sought, they were seen of men and won a reputation for piety. All the reward they would get for their prayers which God would not answer.

"But thou, when thou prayest, enter into thy closet."—Because the closet was retired and private and the disciple would not be interrupted. "And when thou hast shut thy door," meaning when thou hast fastened it, thus securing privacy, "pray to thy Father which is in secret."—He is an invisible God, but he will be there listening to the sincere prayers of the contrite heart. And the prayer shall be answered, in God's way, which is ever the best way, and in God's time, which is the best time.

This command does not forbid nor reflect upon the public prayer in the family or in the church which leads the prayers of others. Our Lord and the apostles prayed thus in public. But it does seem to condemn all "public, private" prayer where one prays silently and yet indicates to his fellow-men by his position that he is praying. Let all silent prayer be in one's closet, or without any outward sign that one is praying, as Nehemiah prayed while handling the king his cup.

"But when ye pray use not vain repetitions as the heathen do."—They thought there was some merit in the prayer, and they would be rewarded according to the number of times they repeated the prayer. There is no merit in our prayers. We must not repeat them mechanically with any such idea. But impertunate prayer, refusing to be still, and without blessing is not vain repetition. Our Lord prayed the same prayer three times in the garden.

Nor are long prayers condemned. Our Lord spent whole nights in prayer. Many a Christian is weak and feeble because he spends so little time in private prayer. As has been said, it is not much praying which is condemned. There are none, it may be safely said, in this generation who spend as much time in their closets as they ought.

"Be ye therefore like unto them."—Do not think there is any merit in any prayer, nor that God will hear because a prayer has been said so many times. He is a fath-

er to his elect. He knows what they need before they ask him, and yet he loves to be asked. But the request must be a sincere one. He cannot be mocked with lip service.

"After this manner therefore pray ye."—Our Lord repeats this prayer in substance on another occasion. He varies the words, showing that he did not mean it was a form to be used. The most important things which ought to be prayed for with all our hearts, as their chief desires, are put first.

"Our Father which art in heaven."—The context would indicate that this was intended as a guide for them in their private prayers, but the "Our" indicates that public prayers are also to be modeled upon it. The words added to "Our Father" remind the one who prays of the awful majesty of God who is to be approached in the lowliest reverence as well as with a child's affection and trust. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven and thou upon earth; therefore let thy words be few."—Ecclesiastes 5:2.

"Hallowed be thy name."—The first petitions are for God's glory. He is to be first everywhere. We pray that we shall hold his name in reverence in our own hearts, and that it may be revered by all men. The name stands for all that is known of Him.

"Thy kingdom come."—God's kingdom is set up in every regenerate heart for such a heart receives him as king and obeys him loyally. His kingdom shall fully come when all his elect have been saved and righteousness dwells in the new earth.

"Thy will be done in earth as it is in heaven."—Fallen men wish to have their own wills. But as the saints grow in grace they can pray this prayer with greater earnestness. Earth would be a heaven if God's will was done here as it is in heaven. As we pray this prayer we must show our sincerity by obeying the will of God with all our hearts.

"Give us this day our daily bread."—All that we have comes from God; we are the pensioners upon his bounty. We pray for bread, not for luxuries, and for the bread for to-day, not for next year's harvest. A constant sense of our dependence upon him will give us that constant sense of his presence which gives strength and comfort and shields us from temptation.

"And forgive us our debts as we forgive our debtors."—Debt means sins. Let any one who does not forgive those who have sinned against him not dare to utter this prayer. For it is to pray to God not to forgive him. The petition does not mean that God will forgive us because we have forgiven others. He forgives our sins solely because Christ died for us, and we trust in his merits for salvation. But he will not forgive those who do not forgive others. "There is no forgiveness on our part to form an obstacle to our being forgiven."—Lead us not into temptation.

"The humble believer, self-distrustful, being conscious of remaining tendencies to sin, and weakness in restraining them, prays that God will not bring him into temptation."—Broadus. God does not tempt men, but the working of his Providence brings them into temptations, the brave resistance to which strengthens character and brings a great reward.

"But deliver us from evil."—From the evil one who is the great tempter, and goes about as a raging lion seeking whom he may devour. It is a grand doxology which closes the prayer. "For thine is the kingdom and the power and the glory forever. Amen."

—As true prayer begins with God, so it ends with Him.

Our Lord enforces first of all the clause upon forgiveness, telling them God will not forgive unless they forgive those who wrong them.

BACK IN CHINA IN HOPE.

DEAR RECORDER—I and family, in company with Miss Mary A. Aulick, of De Mossville, Ky., sailed from Tacoma, Washington, on the steamship Tacoma for China, our field being the western part of Shan Tung province, in the field chosen by us of the Gospel Mission.

Twenty-five out of thirty-two adult passengers on board were missionaries—Methodists, Baptists, Presbyterians, Congregationalists and one of the Salvation Army—bound for Japan, China, Corea, Malay and Mongolia. We had the usual sea-sickness, storms, etc., incident to a long sea voyage. The missionaries on board held two meetings each day, one for prayer and praise, the other for the study of the Word. Our studies were mainly in the Acts of the Apostles, the chief thoughts centering around the Holy Spirit's place in the early missionary. These studies were interesting and helpful.

We passed along by the Allu-sian Islands, a part of Alaska. These islands are not densely populated, some of them not at all. We saw great towering mountains wrapped in snow. Some of these islands are very bleak and barren.

We reached Yokohama, Japan, on the twentieth day out from Tacoma. We had on 300 or 400 tons of salted salmon, taken on at Victoria, B. C., also a large quantity of American flour. We stopped at Moji, Japan, for coal, taking on 1,100 tons of coal there. We had a day at Yokohama to go seventeen miles by rail to Tokio, the great capital of this remarkable little empire. Japan has certainly made progress, while China has lagged behind, and the missionary work in Japan has seemed far more successful than that in China, but alas! very much of it has been simply an effort to civilize and prepare the way for the Gospel, and it is now being found out that much of such missionary effort is worse than thrown away so far as aiding the progress of real spiritual ideas. It remains to be seen how much of the wonderful progress in the Gospel reported in Japan during the past fifteen years was real and how much of it a hindrance to real spiritual progress.

We reached Shanghai on the twenty-ninth day out from Tacoma to find some signs of movements on the part of this great empire. One thing that was perfectly new to my eyes was a crude carriage wheeled by men marked in large letters "Imperial Chinese Post." The Government has at last really undertaken to have a postal system which will mean very much in the progress of the empire. It is now operated only in the port cities and a few of the larger cities in the interior. There was much opposition to this innovation on the part of many native firms that did something toward carrying mail and packages between large cities. In Shanghai I also saw signs of a healthy boom in building. I learned, too, that rents had greatly advanced and all new buildings were in great and ready demand. The only aid we interior missionaries reap from the Imperial Post is that at such places as Chin Kiang the postmaster handles our mail free of charge, where we had heretofore paid our own agent to do so. Japan has begun on a gold basis too, and so

we have to pay ten cents silver for each half ounce of letters homeward bound, where, up to October 1, five cents carried such letters.

We are now on the Grand Canal—have been on it two weeks—and hope to reach Chining Chio, where Bren. Herring and Royal live, to-morrow, and our home in Tai an, going eighty miles on wheelbarrows, in about a week. We are glad to be back. God has been very good to us.

We and the Herrings, who spent the summer in Australia, have made the trip together from Shanghai. I may send you something about the canal trip some time soon. Fraternaly,  
G. P. BOSTICK.

Chia Kiang, China, Nov. 12.

FLORIDA BAPTIST CONVENTION.

The Florida Baptist Convention held its forty-third annual session with the First Baptist church, Tampa, Fla., Wednesday, January 5-9, 1898. The new house of worship is a gem of beauty, with six beautiful windows, which shows tact on the part of the architect and builders and reflects very creditably upon the church membership, and the cosmopolitan citizens of Tampa.

Your scribe was called upon to open the Convention with reading of Psalm 91 and offering prayer, Dr. W. N. Chaudoin, of LaGrange, beloved by all was re-elected to the honored place of president, and Hon. S. Pasco, United States Senator from Florida, was elected vice-president and Rev. L. D. Geiger secretary. The names of about one hundred delegates were enrolled, and among the visitors who were present I recall the names of Dr. R. J. Willingham, representing our Foreign Mission Board, Dr. J. M. Frost secretary of Sunday-school Board, Dr. I. T. Tichenor, of Atlanta, representing the Home Mission Board. All of the above named brethren added much to the enjoyment of the meetings by their able addresses. Pastor W. H. Osborne made a short address of welcome in which he said, "Florida Baptists were ahead of all the Southern States in their gifts," (two dollars and thirty-nine cents per capita) with the exception of Virginia, Missouri and the District of Columbia. This being brought about largely through the influence of the editorial page of the Florida Baptist Witness and Stetson University.

Rev. J. J. Parsons preached the introductory sermon founded upon the text of Scripture in Isa. 60:7. Subject: "The Glory of the Church." It was shown that about three thousand dollars had been expended in missionary work in Florida. Thirty-three men in the field had baptized four hundred and ninety-four persons. Fourteen houses of worship had been commenced, five were finished. Thirteen men had been helped in ministerial education in Stetson University to the extent of seven hundred and twenty-one dollars. On Friday morning memorial services were held, as a mark of esteem for Brethren N. A. Baily, J. B. English, Bro. Johnston and others who had passed from the scenes of conflict to the haven of rest.

During the past year Mr. J. B. Stetson has given to Stetson University at De Land, the magnificent sum of sixty thousand dollars. "All for the benefit of Florida's boys and girls." Dr. W. O. Carver pleaded eloquently for the Southern Baptist Theological Seminary, and secured about one hundred and forty dollars in cash and pledges. The next session will be held with my church here in Madison, on Wednesday before the fourth Sab-

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The skin is now strong and healthy and his hair is clear and smooth." Rev. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c

bath in November, 1898. Your scribe was compelled to leave on Saturday morning, so did not learn what other business was transacted before the adjournment. The meetings were deeply spiritual and bespeak great good for our work during this convention year.  
STEPHEN CROCKETT.  
Madison, Fla.

FROM LOUISIANA.

Have just finished reading the present week's issue. How I have enjoyed it! The grand old paper is dearer to me now than ever in my Southern home.

I have appreciated, and sympathized with every thing that has appeared in reference to the three "men of God" whose recent deaths so near together has filled my heart with sadness. My first pastorate twenty-three years ago, was as neighbor to Bro. Williams, since that time we have labored, and prayed, and rejoiced together. And with every added year my love for him has increased.

As to Dr. Spencer, he perhaps more than any other man, helped and encouraged me in my early efforts at preaching. He was to me, the most instructive preacher I ever heard.

I did not know Dr. Pratt so well, as Bro. Williams and Bro. Spencer, but that I count as my misfortune, for I am sure he was equally worthy of esteem.

But I took my pen to say, Why not put Dr. Eager's article on the Romish Mass in tract form! It will do great good if circulated in that form, especially in this Roman Catholicized county of Louisiana. If I can get it in that shape I will circulate all I can in my section.

A query—If the President of an Educational Institution can deny to one of its legally elected Trustees, the privilege of seeing a list of its students, may he not by the same right, and authority, deny to all the Trustees the right or privilege, to see, or examine the books of the Institution? Then why have Trustees?

Our work here moves along surely, if slowly. We will dedicate the best church building in the town Sunday the 16th. Dr. Tichenor of the Home Board at Atlanta, will preach for us on that occasion. Will all my friends in Kentucky pray for me!

Fraternaly,  
A. W. VANDERMAK.  
Alexandria, La., Jan. 6, 1898.

—AS ROWERS in a boat turn their backs to the shore and trust to the man at the helm, whose eyes is fixed upon it, so should we proceed in duty through life—turn our back from our anxious cares for the future, and leave the guidance of them all to God, who guides the helm.—BOWEN.

JESUS CHRIST presents thee with thy crosses, and these are no mean gifts.—Spurgeon.

**BAPTIST ANECDOTES.**

**A BAD VOICE.**

The following curious anecdote is given in the centennial history of the First Baptist church of Meridian, Conn.

"In 1846, during the pastorate of the beloved Harvey Miller, a lot was purchased on which to erect their fourth edifice. The Congregational society thought they were coming too near their meeting house, and sent in a protest, to which the Baptists made answer, that, "when the Congregational society will procure a location for us which will be satisfactory to the Baptist society we will give up our present location."

Failing to comply with this proposition, the building was commenced, whereupon the Baptists were served with an injunction. This brought the matter before court at New Haven, when the point was made that there was "no objection to the Baptists as a Christian people, as good neighbors and worthy citizens; but that the Rev. Mr. Miller had a peculiar, sharp, ringing voice, so that, beyond a question he would disturb their society in worship." Judge Starrs, who presided, decided at once, that the injunction, instead of being against the Baptist Society, should have been taken out against Rev. Miller's voice. Upon this error the case was dismissed, and the present commodious house was speedily erected.

This reminds me of an anecdote once related by Dr. Jeter in regard to his voice. He was on his way to attend an association away up in a mountainous district. At one place he had to change cars, and await for the next train. At the depot were a few brethren on their way to the association too. The Doctor was a stranger to all. At last the conversation turned to great preachers. The great preachers were fully discussed, but at last one brother said he thought that Dr. Jeter was the greatest preacher he ever heard. He was only a boy when he heard him, but since, he had never heard his equal. This aroused Dr. Jeter's curiosity and he enquired of the cause or causes of the Dr's power. The brother could not tell, only he was a great preacher. At last the Doctor insisted on one thing that so impressed the brother. "Well," said he, after much thinking, "he had the most mournfullest voice I ever heard."

Victor, Mont.

**ELDER J. H. SPENCER, D.D.**

It is with emotions too profound for utterance that I undertake to write a word concerning the great man whose name heads this article. If there ever was a second couple joined together in heart as were David and Jonathan, that couple was Dr. Spencer and myself. This union has lasted without a jar or a single misunderstanding, to mar our happiness or our devotion for each other for just about a half century.

The reader is mistaken then, if he thinks he can understand how I felt on receiving the following notice from Elder J. S. Gatton: "Dec. 22, Bro. Spencer died at 4:30 A. M." I had been expecting such a notice any time really for the last two or three years and especially for the last six months, for Dr. Spencer has been a very great sufferer for even a much longer time than this; still, the announcement of his death filled my soul with profound emotion. I knew him as few others did. He was a truly great man. He was great in several important ways—great as a writer, great as an orator, great

as a counsellor, great as a well rounded, consistent and earnest servant of the Lord Jesus. He was one of the safest men in all our land. He was this because his giant intellect grasped the intricate truths of inspiration, his sanctified spirituality took in and accepted the very spirit of God's Word and his love and zeal for the Master made it a joy to him to "rightly divide the word of truth" giving "to each his portion in due season."

After a warm friendship for a considerable time, we, forty-four years ago next May, began a correspondence which has been kept up continuously ever since with never more than a very short space of time intervening between the passage of communications from one to the other until less than a year ago he became unable to write. Since then I have continued my communication, but he has been able to write only a few words two or three times. And now the thought that I shall write no more to him! How can I quit! And I shall hear no more from him! How can I think of it! I am around my own hearth-stone to-night with wife and children an unbroken household which I love as only a husband and father can love, but I am sad and lonely. Bro. Spencer is gone—my bosom friend for half a century—my counsellor, my guide, my companion, my brother! The wailings of my soul cease to be quieted except in the belief that my brother now realizes in his own experience that indeed there is "a rest that remaineth for the people of God," and that I hope soon to join him in the enjoyment of the glorious fruition. This is enough. You felt it was dear brother, and therefore labored and suffered, and endured that you might at last wear the crown. How that crown now glitters on thy once aching head! You believed God's Word spoken by the mouth of Paul: "These light afflictions, which are but for a moment, worketh for us a far more, exceeding and eternal weight of glory." Yes, you believed it and now you know. Wonderful words! How vast the sweep of their meaning! Dear beloved brother, you now have that glory as "an inheritance incorruptible, undefiled and that fadeth not away." We hail you oh! so happy forever. May we so order our lives that, as one by one we leave this world, we may be caught up to join you beyond the skies to sing the song of redeeming love forever and forever in the midst of the paradise of God.

T. E. RICEY.  
Princeton, Ky., Dec. 23, 1897.

It is not a good thing to be continuously groaning over what may seem to be the crooked ways of life. Let every one strive to keep himself straight and when he succeeds in doing this other things will not look so crooked. There are a great many people who are morally cross-eyed.—J. J. PORTER.

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

**DR. PRICE'S CREAM BAKING POWDER**

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40 YEARS THE STANDARD.

**FROM SOUTHERN KENTUCKY.**

There are many things that I should be glad to say through your excellent columns. It brought sadness to many hearts in Southern Kentucky to hear of the death of that noble man, ripe scholar, orthodox theologian, able and brave champion of the Baptist faith, and splendid type of a robust, symmetrical and chivalrous Christian manhood, Dr. J. H. Spencer. I pray that the mantle of this departed Elijah of Kentucky Baptists may fall on some worthy Eliab, who will be as loyal to the Word of God as was his Christian predecessor.

Then I desire to express to you the sentiment of thousands of Baptists in this part of the State when I say that the WESTERN RECORDER is newsy, scholarly, able, magnanimous in its treatment of those who differ from it, and Biblical in its theology through and through. Your pages come to us from week to week loaded with good things. This food is so strengthening and inspiring. If you do not stop adding good features to your columns you will really become the much-sung, but never yet realized "model denomination paper."

The heart and home of one Baptist pastor were gladdened by the Christmas holidays. Our friends of the Spring Creek church sent to the pastor and his family money, flour, turkey and other things necessary to good housekeeping, as a substantial token of their appreciation and love. I thank them for this handsome Christmas gift, and I thank our heavenly Father for casting my lot among a people of so noble and generous impulses.

With God's help I start out into the new year with hope and renewed energy. I have the honor to be pastor of four excellent churches—Auburn, Guthrie, Orinda and Spring Creek. Dear WESTERN RECORDER, may this be a year of great prosperity to you. May you still give no "uncertain sound" to your large and ever-growing constituency.

J. H. BURNETT.  
Auburn, Ky., Jan. 10.

**FROM MACKVILLE.**

Having never seen a letter from here in the RECORDER, I will give you a little information about our church and its much-loved pastor. The church when first started, which was about twenty-three years ago, was in a very weak condition, numbering about thirty members, and had no house of worship. Other denominations in the town were strong in number and wealth, and it looked very dark for the Baptists. But the Lord has given his promise to bless the few that are met in his name, and also that the "gates of hell" shall not prevail against his church; so this church has grown and prospered until it now numbers about 200 members. We have just called Bro. R. L. Purdom for the coming year. This, I think, is his seventeenth year as pastor of this church, and our estimation of him increases as his pastorate lengthens. Members of other denominations say "the Baptists worship their preacher," but how mistaken they are. We worship no one but God, but do love and respect our pastor, for there can be no good accomplished if pastor and members do not work together to build up his cause.

We are real glad that Bro. J. H. Dew has accepted the call of a church in Louisville and did not leave the State. He has assisted Bro. Purdom in three meetings at this place, and leaves a host of friends here. We will always remember and love Bro. Dew, for by his efforts promises were made

to start a prayer-meeting, and this prayer-meeting has been well attended ever since it started (three years ago); had only five or six praying members at first, but now has twelve or fifteen who will pray in public.

We do admire Dr. Eaton for his fair position in the Whitsitt question, and think that if every Baptist could hear preachers who believe in sprinkling reaped from their pulpit what Dr. Whitsitt has said about his own denomination, and use this as a powerful force in trying to crush Baptist practices and doctrines (which are so dear to us), they surely would say that Dr. W. ought to retire from his high position, for he is teaching and training our preachers on whom the ministry will soon fall.

**AN EXPLANATION.**

Inasmuch as two items in the "Seminary Notes" of the RECORDER of last week are liable to mislead those who do not know the real status of the case, will you kindly give space for a few words of explanation?

1. As to the statement, "The students' register shows an enrollment of 264 students." This is not the official register of the Seminary, but is only one kept in the boarding hall for the accommodation of those who might desire to know the rooms of students. It is no one's business to see that it is an accurate list, and, as a matter of fact, the names of a number of students do not appear upon it. The actual number of students enrolled on the Seminary register is 282.

2. As to the statement that the words of an esteemed visiting minister "were applauded and hissed" in the dining hall, it is but just to the body of students to say that the hissing was limited to one man, and that there is probably not another in the Seminary who would be guilty of so thoughtless and discourteous an act. Yours,

A. G. MOSELEY,  
Bus. Mgr. of Boarding Hall.

I am always glad to make every needed correction in my Seminary Notes. In answer to Bro. Moseley's first point, I would say that having been unable to have access to the official record, I am bound to use such source of information as is in reach. I would like to know whether Bro. Moseley has access to the official list; and if so, why it is that one student has privileges denied to others? About the 10th of October the announcement was made that there were 234 students, when really there were only 228. Why was Bro. Moseley not as anxious to correct a mistake that put the number too large as one that put it too small!

My statement that the visiting brother's words were both applauded and hissed, Bro. Moseley admits to be true. The hissing was distinctly heard all over the hall. No attempt was made to count the number that either applauded or hissed, but in view of what Bro. Moseley says, it is proper for me to say that quite a number of brethren have told me that they are ready to hiss any similar speech. The fact is, many of the students are thoroughly tired of partisan utterances in the dining hall in regard to the current controversy.

J. E. HAOS.

PASTOR C. W. DANIEL of Texas, accepts the call to Pine Bluff, Ark. He is one of the brightest of our rising ministers. He has done a fine work in Texas.

THE Judge of all the earth will do right. No human being will suffer more than he deserves, or more than his own conscience will recognize as just.—Charles Hodge.

**ORIGIN OF THE MOURNERS' BENCH.**

Some weeks since I saw in the Recorder an article on the above theme.

The author of that article seems to think the custom of inviting people to express a desire for the progress of Christians in any public way, originated in the great revivals under the preaching of Chas. G. Finney.

I have examined two encyclopedias which are at hand, and they agree in stating that Mr. Finney was ordained as a minister in 1824. This of course would place the beginning of the custom referred to sometime after that date.

In a sketch of the life of Rev. Jeremiah Vardeman, by Rev. John M. Peck, D. D. published in the *Christian Repository* for August 1854, we find mention of people asking for the prayers of Christians, especially the preachers, much earlier than the above date. The writer says that Mr. Vardeman was ordained probably in 1801. He had been for some time before this a preacher.

At the first meeting in which Mr. Vardeman took any part, "people of all classes were weeping and sobbing around him."

The Sabbath following this week day meeting "another social meeting was appointed, which Mr. Vardeman, on request promised to attend."

"At this meeting he waited for older persons to take the lead, after which, with deep feeling, and tears gushing from his eyes, he gave an exhortation, mingled with confessions of his own backslidings, and calling upon his young associates to forsake their sinful amusements and follow Christ."

"To his surprise and amazement, young and old were crowding forward to give him their hands, and with audible voices exclaiming "On Mr. Vardeman pray for me."

"Probably there were twenty or more standing around, and in various phrasology, confessing their sins, and begging them to pray for them."

"These social meetings were continued each successive sabbath, and two or three times during the week with similar effects; only before he closed he gave an invitation to all who felt their own sinfulness and guilt, and their need of the power and grace of Christ, and desired the special prayers of God's people, to come forward and give him their hands, and he would plead for them before the throne."

"This practice became very common and frequent, especially in seasons of revival, with most religious denominations throughout the valley."

"We have not been able to trace the practice beyond the little social meeting, when the people spontaneously moved forward and entreated the speaker to pray for them."

So, then, it seems that the custom of inviting those who are anxiously seeking Christ to "come forward for prayer" originated in Kentucky, and was caused by the deep solicitude of anxious souls.

J. C. MAPLE.  
Trenton, Mo. Jan. 6, 1898.

We are in receipt of an invitation to be present at the marriage, in the First Presbyterian church of Danville, Ky., of Miss Lillian Sumrall to Mr. Robert Graham Evans, on Wednesday afternoon, January 26, at 2:30 p. m. The bride is the daughter of our lifelong friend Judge J. K. Sumrall, while the groom is the worthy son of our beloved brother, Col. Wm F. Evans, deceased, and the grandson of Robert Graham, of precious memory.

W. P. H.

HOLY TRIUMPH.

[The following beautiful verses were written by the late English scientist, George John Romanes, only a few hours before he passed away from earth. He had sought for years to find the solution of scientific problems without a conscious knowledge of spiritual truth. At the last he emerged from the gloom of agnosticism to say: "I have now come to see that faith is intellectually justifiable. It is Christianity or nothing."]

Amen, now lettest Thou Thy servant, Lord, Depart in peace according to Thy word. Although mine eyes may not have fully seen Thy great salvation, surely there have been Enough of sorrow and enough of light To show the way from darkness into light; And Thou hast brought me through a wilderness of pain, To love the secret paths if soonest they attain. Enough of sorrow for the heart to cry "Not for myself, nor for my kind, am I;" Enough of sight for Reason to disclose, "The more I learn, the less my knowledge grows." Ah! not as citizens of this our sphere, But aliens militant we scourge here, Invested by the hosts of Evil and of Wrong, Till Thou shalt come again with all Thine angel throng. As Thou hast found me ready to Thy call, Which stationed me to watch the outer wall, And, quitting joys and hopes that once were mine, To pace with patient steps this narrow line, O! may it be that, coming soon or late, Thou still shalt find Thy soldier at the gate, Who then may follow Thee till sight needs none to prove, And faith will be dissolved in knowledge of Thy love.

OUR PULPIT.

THE TWO RESTS.

BY ALEXANDER MACLAREN, D. D.

Soul...take thine ease.—Luke 12:19. I will give you rest, ye shall find rest unto your souls.—Matt. 11:28, 29.

The first of these clauses is what the rich fool said to his soul; the second and third are what Jesus said to the laboring and heavy laden, that is, to all the world. Now, I do not like taking snippets of the Bible for my texts, but I have done so now, for the sake of bringing out the remarkable verbal connection between these three sayings. The word rendered in the first of them, "Take thine ease," is the same as is employed by Christ in the second, which is there translated, "I will give rest." Of course, the third of them contains again the same expression "rest." We should see the connection more clearly if we read "Soul...take thy rest," or "rest thyself," and then we should understand that, by bringing them together, we set face to face the two ways of attaining repose, the rich fool's, which is the current way of the world, and Christ's, which is the only way that reaches the goal.

There is a further remark to be made. Our Lord's repetition of the promise of rest, in the second and third of our clauses, is profoundly significant. He distinguishes two acts of ours, "coming to Christ," and "taking his yoke upon us." They are connected, but they are not the same. He also distinguishes two kinds of rest, consequent respectively upon these two acts, and they are not the same, as is hinted by the variation in the form of the promise which, in the one case, is "I will give," and in the other, "ye shall find." It would appear as if there were a distinction intended, the nature of which may appear presently, but, in the meantime, I simply draw attention to the fact of

the separation here in our Lord's words, which leads us up to the consideration that in these three fragments we have three points brought before us, the vain search after rest, the rest of coming to Christ, and the rest of taking Christ's yoke. Now, let us look at these three things successively.

Our Lord takes as a specimen a man who had been successful in the prevailing industry of his times. He picks out a prosperous agriculturist, for that was the chief industry of Palestine in his day. Perhaps, if he had been in Manchester, his specimen would have been rather different. Can you not fancy him saying, "There was a certain prosperous Lancashire manufacturer, or merchant, who had made a fortune in his business, and he said to himself, 'What shall I do now? I will draw my capital out of my concern, and I will invest it in sound securities. I will build myself a pleasant house in some country place, and there, for the rest of my days, I will enjoy competence and leisure.'"

That is perfectly right. I suppose that all of us hard-working people know the attraction of the prospect of a little leisure before we go home. This man was not called by God a "fool" because he planned to get some leisure, and to enjoy the fruits of his toil before he went out of the world, but for far deeper reasons. Let us see what these reasons were that convicted him of a vain search and of the folly of it.

First, he looked in the wrong place for rest. What a preposterous contradiction in terms his words are! "Soul...take thy rest." How? "Eat, drink and be merry." If he had said, "body, or stomach, take thy rest; eat and drink," it would have been all right, but he coupled together the grossest forms of physical satisfaction and the ethereal self, as if there were any kind of connection between a full meal and a restful spirit. He forgot the heterogeneity and the immateriality of the soul and the materiality of the body. He forgot that the food of the soul is love, beauty, truth, goodness, and he tried to put it off, and satisfy it with victuals and drink. And so he was a fool.

That is the grossest form of his mistake. There are higher forms, more refined and exquisite, and more amenable to the charge of misunderstanding altogether what a man wants, but, as I shall have to show you presently, all these, if they are not directed toward God, come under the same category of mistaking the wants of the spirit, and seeking to satisfy it with the husks out of the swine's trough. Yet that is the sort of thing that hundreds of us recognize as the real, solid, substantial good of life, and that we are toiling all our days to try and secure for ourselves, forgetting altogether what is the true food of the spirit.

Brother, to seek rest of soul in anything external and material is, if I might so say, the same kind of mistake as to try to feed a butterfly on roast beef, the same kind of mistake as to fancy that you will make the electric light, in its little globe, burn the brighter if you drench it with heavy, rancid oil. The appetite that needs to be satisfied before the soul is at rest is something nobler, diviner than can ever be stilled by any accumulation of external things. And so this man that said, "Soul...eat and drink," was a double-dyed fool.

Again, he sought in the wrong way, because he sought only for enjoyment. Look at the absolute, self-enclosed character that comes out in his words, "My fruits, my goods, thou hast goods laid up for many years." He thought only

about himself. And is there any rest of soul in a self-centered nature? No! If a man makes him self his aim he draws down upon himself, infallibly, all manner of unrests and disturbances and tumults. He gives the rein to whims and fancies and appetites, and these will tear him apart. The only way to find rest for the soul is for the soul to go out of itself, and cease to make itself its great object and aim. Hence the blessedness of all enthusiasms; hence the blessedness of all noble and pure love; hence the blessedness of the self-oblivious, self-immolating life that has no regard for personal pleasure, but only for duty, nobleness and the truth. Rest of soul comes when we forget ourselves, and this man was swallowed up in himself. As some one says in a quaint way, "like a hedgehog rolled up the wrong way, he tormented himself with his prickles." Whosoever will not serve God willingly has to serve himself, who is his worst tyrant and taskmaster.

Closely connected with that was the other mistake, that he sought for rest in pure indulgence. Idleness is not repose. It is tedium and discomfort, as many a man that gives up his life's work near the end of it, and goes into retirement, has found out. It is a commonplace that the people that leave their business and go away into the country, do not like it when they get there, and fain would be back on the exchange, and at their occupations. A man will never rest unless he is at work. And so to say, "Soul...rest thyself. Eat and drink," is a gross error.

Further, this man went wrong in his search for rest because he ignored altogether the frail tenure by which he held his goods. What a grim contrast that is between "goods laid up for many years," and "this night thy soul shall be required of thee!" There is rest in learning of things that the touch of death's bony finger can burst like a bubble. There is no rest in mooring ourselves to what looks like solid land, and turns out in the morning to be a floating island that can be submerged when the water rises a little. But that is what many of us are doing—seeking for repose in that which is itself as the cloud-wrack driven before the wind. "Whether there be tongues they shall fail; whether there be knowledge it shall vanish away." The grosser and the more refined and intellectual objects on which men rest, or would fain rest, alike will pass and perish. Like some one who in the night has thought himself to be surrounded by an impregnable fortress, and when morning comes finds that what he took for solid granite was floating vapor, and that he stands bare and undefended in the open, so that they who seek for rest beneath the stars will find at the last that the grim word, "Thou fool!" is the only one that describes them.

Our Lord himself has explained what he means by the rest of coming to Christ. "Come unto me, all ye that labor," when, in another place, he says, in two entirely parallel clauses, "He that cometh unto me shall never hunger, and he that believeth on me shall never thirst." So, to come to Christ, is, in plain English, to set our confidence, or our trust—or to use a theological word, our faith, upon him. And, says Christ, "whoever thus comes, I—I will give him rest."

Coming to Christ, we enter on the rest of faith. The very act of trust brings tranquility, even when the person or thing trusted in is human and creaturely, and therefore uncertain. For to roll the

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responsibility from myself, as it were, upon another, brings repose, and they who lean upon that strong arm do not need to fear though their own arm be very weak. The rest of faith, when we cease from having to take care of ourselves, when we can cast all the gnawing cares and anxieties that perturb us upon him, when we say, "Thou dost undertake for me, and I leave myself in thy hands," is tranquility deeper and more real than any other that the heart of man can conceive. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Cast yourself upon Christ, and live in the atmosphere of calm confidence and though the surface may be tossed by many a storm, the depths will be motionless and quiet, and there will be "peace subsisting at the heart of endless agitation."

Coming to Christ we enter into the rest of possessing God. In him we are "heirs of God, being joint heirs with Christ." So great is the smallest man that nothing less or other than God will satisfy him. His clamant desires will never be stilled, his perturbed spirit never be at rest, until it "rests in the Lord, waiting patiently for him." Everything else is less than adequate to meet our needs. God by himself, and God only, is enough for us. He that cometh to Christ cometh to the Father.

Coming to Christ we enter into the rest of forgiveness and of conquered sin. That is the true disturbance of men's souls, far deeper than any agitation or perturbation that may come from external circumstances. It is our unlawful acts that disturb us, stirring conscience, which will speak or which will be ominously silent, and in either case will disturb our true repose. As our great dramatist has it, "Macbeth has murdered sleep." There is no rest for the man whose conscience is stinging him, as, more or less, all consciences do that are not reconciled and quieted by Christ's great sacrifice. There is no rest for such as one. He is like the troubled sea "that cannot rest, whose waters cast up mire and dirt; while they who come to Jesus are like some little turn amongst the hills, surrounded by sheltering heights that "heareth not the loud winds when they call," and has no more movement than is enough to prevent stagnation, and its little ripples kiss the pure silver sand on the beach, and in their very motion there is rest.

The rest of taking Christ's yoke is distinguished from the coming to him, and is the certain consequence of it, in all cases where the coming is real. By taking his yoke upon us, is simply meant, I suppose, practical obedience. And the variation to which I have already referred in the two promises indicates that this second kind of rest is what we may call the natural consequences of the conduct required. "Take my yoke upon you," and the outcome of that will be that ye shall find rest unto your souls.

By taking Christ's yoke upon us we enter on the rest of obedience. One of the main things that dis-

turb our hearts and shakes our lives is self-will—the ancient tyrant and despot that rules over men to their destruction. And whosoever has denuded himself of that, and can say, "Not my will but thine, be done; I will take my orders from thee, not from this tyrannous self that is enthroned on thy throne in my heart," that man has found the secret of repose. The abnegation of self is the attainment of tranquility. Ask Jesus Christ to come up into the chariot, and take the reins into his hands and your journey will be prosperous. Try to guide it by yourself, and you will repeat the old legend of the ambitious youth that attempted to guide the coursers of the sun, and set every thing on fire. Abandon self, enthroned Christ, and you will have rest.

And if, in these particulars, and in others that I cannot now dwell upon, we shape ourselves after Christ's example, we shall know the rest of soul which he promised. He was the Prince of Peace. His manhood was unperturbed because it was unstained and in unbroken fellowship with God. And if we come to him, and take his yoke upon us, he will lead us unto the same sanctuary where he dwells, and where there shall be no sound to disturb the tranquil repose. "We which have believed do enter into rest." Otherwise, our lives may be animated, brilliant, successful, but there will always be away in the background, like some caged tiger pacing up and down its den day and night, the sense of unrest, and it will never be effectually silenced until it is satisfied by coming to Christ and taking his yoke upon us. Then we shall enter into repose in the measure of our faith and obedience. That repose will no more be broken by work than the royal rest of Christ himself; and it will be perfected when he welcomes us to the land where "beyond these voices there is peace," and where his servants "rest from their labors, and their works do follow them." May we all now enter into the rest of faith, and at last be lapped in the rest of heaven.

RELIGION is an appeal to the best qualities in a man or woman. The Christian life is not a thing to be entered into lightly or with the thought of ease. We will not be carried to the skies on flowery beds of ease. No, we must fight if we would reign.

But it is a "good fight"; that is, it is a fight in a good cause, and worthy of our effort. It is a happy thing also that it is so much easier to fight when we know that the cause is a good one.

What are some of the special qualities a soldier must possess in order to fight well? Let us think of some of them that we may be led to exercise them.

Go on in all simplicity; do not be so anxious to win a quiet mind and it will be all the quieter. Do not examine so closely into the progress of your own soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties and by the actions which are called forth by circumstances.

ELDER HENRY THORNTON LAMPTON.

The subject of this sketch was born in Nelson county, Ky., four miles west of Bardstown, Jan. 20, 1814, and died at Owensboro, Ky., Sept. 27, 1897, thus living to the advanced age of over 83 years. When he was about one year old his parents moved to Breckinridge county, settling on Rough Creek. Here he grew up with poor and meagre educational advantages, going to school altogether not exceeding three months. But his parents were well educated, and taught their studious son to read. His religious advantages were also quite limited. The first Bible he ever saw was presented to him when he was about twelve years old. His fondness for reading became intense. He provided himself with brush wood, and would often spend most of the night in reading and meditation.

His parents were irreligious till he was about sixteen. Though from a very early period his mind was greatly exercised upon the subject of religion, he was nearly twenty-two before he found peace and joy in believing in the Lord Jesus Christ. Before this happy period he had a strong disposition to infidelity. The religious thought and practice of the community was mainly under the direction of Methodism. Young Lampton read his Bible a great deal, and finding no authority for infant baptism, he sought information from the circuit preacher, who, instead of producing the Scriptures sustaining the practice, became much irritated and even insulting. This circumstance turned the inquiring mind of young Lampton from an honest belief in Christianity to a virulent state of infidelity.

About three years after his conversion he became identified with the Methodist society. He did not fully indorse its doctrines and practices, but he knew but little of any other denomination.

In 1847, at the Annual Conference, meeting in Hardinsburg, Elder Lampton was ordained by Bishop Capers to the ministerial office of a deacon in the Methodist Society. He remained a local preacher, never taking a circuit, but continued a close student of the Bible, with which he could not make Methodism harmonize in the mode and subjects of baptism, in church government and the orders of its ministry. For six years he searched faithfully for the landmarks of the Gospel church. An added spur to this investigation was the result of an unsuccessful argument with a Baptist whom he regarded greatly his inferior in intellectual attainments, though a decidedly pious man.

After this he met with Elder D. Dowden, and inquired about the various doctrines and practices of the Baptist church, and was confirmed in the belief that the Baptist church was the church of Christ.

In 1853 he joined the Baptist church at Constantine, in Breckinridge county, and was baptized in McGuffey's Big Spring by Elder E. Hickerson. In two months after this the church ordained him, assisted by Elders D. Dowden, J. Armstrong and A. J. Dye. Following his ordination he was pastor of Constantine church for four years, with a salary varying from \$15.00 to \$35.00 a year. Resigning the care of this church, he moved to Grayson county, and became the pastor of Hanging Rock and other churches, with which he was very successful. He and J. Armstrong held a meeting at Millersburg, in which many were converted and a church constituted,

which Elder Lampton served as pastor for three years.

Two years during the war he was missionary of Goshen Association, and accomplished much good. Before his time as missionary expired, he was called to the pastoral care of Leitchfield church. He remained pastor eleven months and baptized twelve. During the war he was pastor of Bacon Creek church in Hart county, where he was much loved.

In March, 1865, he moved to Ohio county, near Panther Creek church. He was pastor of this church for five years, baptizing 100 persons.

In the fall of 1865 he held a religious discussion at Whitesville, in Daviess county, with Elder Tandy, a Campbellite minister from Lexington, Ky. After four days Elder Tandy withdrew. Eld. Lampton displayed polemical talent far greater than expected by his most sanguine friends. He went into the discussion thoroughly prepared and confidently expecting victory. His self-possession could not be surpassed. His wit was original, and often employed to the chagrin and confusion of his opponent. His outbursts of eloquence were at times a surprise to every one, and were directed with such logical force against the doctrines advocated by Elder Tandy, as to completely overwhelm him, and finally drove him from the field before the time expired agreed upon for the debate.

During several years following this period Elder Lampton was pastor for a greater or less time of Bethlehem church, Hancock county; Union church, same county; Pleasant Grove, Mount Zion and Mount Pleasant churches, Ohio county.

In 1870 he moved to Yelvington, Daviess county. He preached to this church four years. He was also pastor of Chestnut Grove, Macedonia and Oak Grove, also Union and Blackford churches. From 1865 to 1874 he had a charming field of great usefulness. In 1874, he became pastor of Baker's Creek church, Spencer county, Ind.

June 24, 1874, he became pastor of the Rockport church, Ind., and moved his family there, Jan. 7, 1875. At the same time he was serving Grand View and Newtonville churches. Rockport church was constituted with 16 members, and he preached for them once a month on a salary of \$300. During the year 1878 Dr. J. S. Coleman assisted him in a protracted meeting, which resulted in 42 additions, 30 of them for baptism. The church first worshiped in the court house, but since they have built a good frame house at a cost of \$1,700.

Tribute from the Rockport Democrat: "About twenty-two years ago Father Lampton came to Rockport, and established and built up the First Baptist church of this place, and his eloquent and loyal appeals in the cause of his Master were heard there from time to time clear on down to less than a week before his death, although for a long time he had not been the regular pastor. He was always faithful in his attendance upon church meetings and associations, and his wise counsel was heeded and appreciated. Conservative, wise and firm, his influence with his co-workers in the church was very extensive. In his death a useful and eventful life is brought to a close, the main pillar of his church is removed."

Bro. Lampton was a true and never-failing friend to his friends. He was a thoughtful and earnest helper of young ministers, as the writer can testify from personal knowledge. He loved much his

brethren in the ministry, and seemed incapable of ministerial jealousy.

He studied the Bible to be guided by its teachings. When fully persuaded the Baptists were right, he abandoned Methodism and bravely espoused the Baptist cause. He was a plain, deliberate, logical speaker. However, he often rose to great heights of oratory and fervent eloquence. Though uneducated, as far as the schools are concerned, he displayed great taste in the use of language. Many of his sermons were quite ornate. He became well versed in the teachings of other denominations, and was a courteous though courageous defender of the Baptist faith, exposing the errors of others with dignity and fairness.

In the social circle but few were more genial, or could command a greater fund of good humor and unobtrusive wit. He was plain in his attire and unobtrusive in his manners. He had a stout frame and a brawny constitution. He was a striking figure, and very vividly stamped his appearance on the memory of those who knew him well.

A good man has fallen, and a happy, toiling life for the Master and his fellowmen has ended. He has entered the rest of the faithful, where his wives have preceded him with some of the children. May the survivors ever imitate his good life and follow him to glory. Bro. Lampton was one of the best friends of my early ministry. Time and space did not lessen our mutual love. I. W. BRUNER.

DEAR RECORDER—Please allow me to thank our dear Bro. Hatcher for coming to the rescue of us silent Christians, who don't feel it our duty to get up and talk in public.

While we are censured for our silence, we get no credit for the Christian life we have been striving to live for more than fifty years. We have proved to the world that we are Christians by fighting boldly against drinking, gambling, card-playing and all vices and follies of the world. Some who know this will say that we are ashamed of Jesus—

Ashamed of Jesus! Sooner, far, That night should blush to own a star. Not when I blush to be his name, That I no more revere his name.

They go farther and say that the devil has got us—that is why we don't talk. I never resented it until it came to that, when I simply told a brother, who made the assertion, that the devil didn't have me, for I had been fighting him a long time and have attended my church meetings every time it was possible for me to go.

I have tried faithfully to do my duty, and know that God in his goodness is with us all the time.

Mrs. M. L. HAMPTON, Cleveland, Tenn.

That any one should dare to try to persuade a sister to break God's commands to women to keep silence is strange, in view of the awful denunciation of our Lord against those who make one of his little ones to offend. Put that such a tempter should denounce a lady for obeying her Lord by keeping silence is stranger still.

No one has a right to denounce a brother for keeping silent in meeting. All the brethren are at liberty to speak if they have anything adding to say. But they are not commanded to speak, and have a right to keep silent if they think they can thus best serve their Lord.

Work requires more than time; it requires force. That is why it doesn't pay to work Sundays. What is gained in time is more than lost in force.—Alexander McKenzie.

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WESTERN RECORDER.

LOUISVILLE.

THURSDAY.....JANUARY 23, 1896

A KENTUCKY pastor writes: "Will you please answer through the columns of the RECORDER by what authority John the Baptist baptized?" This same question was put by Christ to the chief priests and elders, and it put them to rout. The Master asked them to tell Him whether the baptism of John was from heaven or of men. They could not answer, not because the matter was doubtful, but because of embarrassment that would result. "If we shall say from heaven, he will say unto us, why did you not then believe him? But if we shall say of men, we fear the people, for all hold John as a prophet." The people believed the baptism of John was from heaven, but these elders dare not confess it, neither dare they deny it.

The ministry of John the Baptist was (Isaiah 40:3 ff; Malachi 4:5), and that ministry plainly included his baptism, as we see by the light of the New Testament.

That John's authority was direct from heaven, we think is manifest from the New Testament. "There was a man sent from God, whose name was John." The same came for a witness to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.—John 1:6-8. "And I knew him not [i. e., did not then recognize him.—Ed.] but he that sent me to baptize in water, the same said unto me," etc.—John 1:33. The "with" in our version, should be "in," according to the Greek and the scholarship of the world. These and other passages, we need not quote, prove that John was sent by God to baptize. That our Lord was baptized by John proves the same thing. So the baptism of John was from heaven, as those Jewish priests and elders dared not deny.

John occupied a unique position. His ministry closed the old dispensation and began the new. As Dr. Broadus used to say, John's ministry was like the landing on a stairway; the last step on the lower flight, and the first step on the higher. There has been much discussion as to which dispensation he belonged. We think he belonged partly to both, and not wholly to either. He was the end of the one and the beginning of the other.

There was no baptism in the world until John the Baptist began it. Nobody baptized him. He was chosen of God to begin the ordinance. It must necessarily begin somewhere. If Adam had baptized, the question could be asked, "who baptized Adam?" as well as "who baptized John?" If an angel had baptized Adam, the question could be asked, "who baptized the angel?" Thus either baptism existed from all eternity, or it had a beginning. God alone could establish it, and he selected John as the first administrator. Nobody baptized John, because he was sent to begin the ordinance. Baptism began with John the Baptist, and it has continued until this day, and will continue unto the end. It has had but one beginning. Jewish proselyte baptism did not begin until after the apostolic age. God sent John to baptize, when there had been no baptism in the world. God is sovereign. John did that for which he was sent, and did it on the authority of God. John's baptism was Christian baptism. It was the kind Christ received, and it is the only right kind. The attempt to

make a distinction between John's baptism and Christian baptism is vain.

PASTOR Benj. Cox, of the First church, Little Rock, wishes our "opinion in the RECORDER upon the use of the term 'Reverend' as a prefix to the names of Baptist preachers." We think that in our churches and religious gatherings the use of Reverend, as well as of Doctor, should be left off. In our department "Among the Churches" in the RECORDER, these and other titles are omitted.

In the general walks of life, however, there is the same reason for calling a preacher "Reverend" as there is for calling any of the brethren "Mister" or "Esquire." It is simply the usage of the English language. "Reverend" means simply that the man is recognized as a preacher. An arch-bishop is "the Most Reverend," a bishop is "the Right Reverend," a dean is "the Very Reverend." Correct usage requires the prefix of the article. It is not grammatically correct to say "Rev. Benjamin Cox," the correct usage is "the Rev. Benjamin Cox." If "Rev." is used, "the" should always precede it.

Since Baptist preachers are really bishops, we think it would be an improvement to address each one of them as "the Rt. Rev." Instead of "the Rev." The prefix "the Rt. Rev." simply means that the man addressed is recognized as a bishop. And since our Baptist preachers are really and truly bishops, why not recognize them as such? We follow the usage of our language in using a prefix, why not make the prefix tell the real truth in the case? How many will join in an effort to establish this usage?

Is one trustee, sitting alone, entitled to all the privileges belonging to a board of trustees? As a matter of fact, is a demand made upon the president of the Louisville Seminary by the Rev. Thomas Treadwell Eaton, D.D., exactly as authoritative as a demand made by the full Board of trustees of the RECORDER? The capacity of the RECORDER for petty nagging is the most remarkable thing about it.—Religious Herald.

Since the Religious Herald pursues the policy of giving its readers only such news as it thinks will be best for them, we are not surprised that it should favor the policy of the President of the Seminary in refusing to let trustees know any more about the institution than he thinks will be best for them. If trustees are kept in ignorance of what is going on in the institution of which they have legal control, they will be more docile at the annual meetings and less likely to ask embarrassing questions.

It is certainly a new thing to claim that a trustee has no right to see the books of the institution of which he is trustee. If trustees exist simply to meet once a year and ratify whatever the President recommends, then there is no sort of use in having any trustees at all. If they are to be denied the right to inspect the working of the institution under their charge, how can they vote intelligently when the annual meeting comes? Without the right of taking a look at what is going on in the institution, they are a wholly superfluous appendage, and the sooner they are abolished the better.

Nobody has claimed that "one trustee is equal to the entire board." With its characteristic unfairness, the Herald wholly misstates the issue. That paper will not dare to publish the corres-

pondence in the case. Its readers would find out too much. Why did not the Herald tell its readers what the "demand" was. Were the editors afraid their readers would see that a trustee's request to look at the list of matriculates was reasonable and right? We challenge the Herald to publish the correspondence.

The one plain issue in the case is—has a trustee of an institution of learning the right to know what is going on in the institution? On this question there cannot be two sides. The law of the land is clear and unmistakable. Every trustee by law has the right to look at the books of the Seminary, and to inform himself in regard to the practical work of the institution. Indeed that is just what a trustee is for. That is why he exists, and that is what the books are kept for. The trustee who never informs himself as to the institution of which he is trustee, is remiss in his duty. The trustees hold the title and have the responsibility for the management of the institution, and each trustee has his share of that responsibility. Indeed the President of the Seminary has no right to refuse any one of its constituents access to the books. For him to refuse such access to a trustee is a most unjustifiable and illegal assumption of authority. That the right of a trustee to look at the books should be denied, shows how far some people have drifted; and it shows that it is high time for us to find out just where we are.

THE Rev. J. N. Hall, in the Flag, makes a happy turn on Dr. Ditzler, by quoting from the latter's book on Baptism as follows:

1. James' Version, so far as baptism is concerned, is Tyndale's, 1523—a real immersionist.
2. Not till after the appearance of Dr. Whitaker's work (1624), fourteen years before James' Version was completed and thirteen years after it was published (1611), did any one advocate sprinkling.
3. As late as 1745 sprinkling was only beginning to be practiced.
4. Still as late as 1662 the civil state re-enacted dipping, and Wesley, as a British subject and chaplain to Gov. Oglethorpe, as late as 1736 rigidly adhered to it in the case of Mrs. Parkers' child, Georgia being then a British colony.
5. James' translators were educated by immersionists altogether, used lexicons and notes wholly steeped in immersion prejudices, under immersion laws.
6. They never favored sprinkling by any rendering.—Ditzler on baptism, pp. 85-6.

This is point-blank against Dr. Ditzler's deliverance at Pleasureville. When he wrote this book he was trying to make it appear that King James' Version was made by those who were prejudiced in favor of immersion, and that the original was more favorable to sprinkling and pouring. Now, however, he seizes the 1611 "discovery," and proceeds to smite the Baptists with it, although in doing so he must contradict himself. The Rev. J. N. Hall is a debater of rare skill. No vulnerable point in an adversary escapes his eagle eye.

THE N. Y. Independent says: "H. M. Wharton, D.D., of the Branly Baptist church, Baltimore, has announced his purpose of severing his connection with the denomination." This is attributed to the refusal of the President of Martin, the treasurer of Columbian University on the charge of embezzling funds, Dr. Wharton believing him innocent. We are sure the Independent is mistaken. That is no reason for leaving a denomination, and we are sure Dr. W. has been misrepresented. In his disappointment at the result, and in his failure to save the man he would befriend, he may have let fall a hasty re-

mark which was construed and reported as the Independent has it, although we are slow to believe even that much. In his irritation at the action of Long Run Association a prominent Louisville preacher talked about leaving the denomination, but in a little while he was certifying to the Baptist orthodoxy of another preacher as if nothing had happened.

DURING the summer and fall presbyteries and synods were passing resolutions against the signing of the license, by professors, to open the Princeton Inn, where liquors were to be sold. Prof. Shields, one of the offending professors, insisted on the exercise of his "liberty," and so he left the Presbyterians and carried with him his liberty to sign anything he pleased. He would not be dictated to by presbyteries and synods.

And now the Trustees have shown that they are amenable to the views of their denomination, and they have passed the following order:

No student shall bring, or cause to be brought, into college or keep in his room any spirituous or fermented liquors, nor shall he frequent any place where intoxicating liquors are sold as a beverage.

This settles the Princeton affair, and settles it rightly. We are glad the presbyteries and synods took hold of the matter as they did, and made their voices heard. Eternal vigilance is the price of well nigh ever ything worth having in this world.

DR. JOHN HALL has resigned his pastorate in New York after thirty years' service. His is the richest church in New York, are told: His resignation—takes the general public by surprise. It seems that Dr. Hall believed in the integrity of one Warzawiak, and clung to him in spite of many charges, refusing to believe him guilty. Prominent members of the church condemned Warzawiak, and Dr. Hall defended him. This led to unpleasantness, and the resignation comes. It is supposed he will remain as pastor emeritus. He is certainly one of the greatest preachers of the century. We hope he will show himself more generally over the country, and give the people opportunities to see and hear him.

ROSEMINI's book, the "Five Wounds of the Church," has become famous. He wrote of the Papacy, and the five wounds were: 1st, that in the left hand—the separation of people and clergy; 2nd, that in the right hand—the inadequate education of the clergy; 3rd, that in the side—the disunion among the clergy; 4th, that in the right foot—the nomination of bishops by the lay power; 5th, that in the left foot—the infringement on the rights of ecclesiastical property.

Rosemini was a thorough Papist, and he regarded the Papacy as the body of Christ with five wounds corresponding to His wounds on the cross. That was an interesting fancy—nothing more. Yet there are wounds in the body of Christ. There is not the health and vigor among the people of God there should be. Some of Rosemini's "wounds" were really plasters to heal the body of Christ. The 4th and 5th, but believing in the divine authority of the Papacy, he regarded them as wounds. Let Christians consider prayerfully the wounds now in the body of Christ (His people are his body.—Eph. 1:23), and how they can be healed.

THE end of life is to be like unto God, and the soul following God will be like unto Him.—Socrates.

Editorial Varieties.

An old lady was praising her preacher, and among other things she said: "He is an angel in sheep's clothing."

A Louisville pastor called at a house and invited an old lady to attend church. She replied: "I tell you what, I've got as much to contend with here at home as I can stand."

We are glad to learn that Dr. B. H. Carroll is in much better health than he was lately. His is a most valuable life. The cause demands that he be at his best all the time. Otherwise there is a serious loss.

Mr. Hazard (modium) said that the true spirit in which to approach spiritualism, is "an entire willingness to be deceived." That is just the spirit in which some classes of people approach other subjects.

A magnificent church has been erected in Vera Cruz, Mexico, by Miss Amira Baracua to the memory of her mother. The cost of the building, exclusive of the ground, was \$3,000. Miss Baracua has also donated the building and superintended its construction.

The population in Kansas has so shifted that the Attorney-General and the Superintendent of Public Instruction have decided to sell two hundred public school houses in districts that are now so depopulated as to render these houses useless to the state.

Our "esteemed contemporary," the Central Methodist, called on us for our opinion on the subject of "close communion," but we have not observed any information on the subject given to its readers. Perhaps Dr. Mack thinks it is not best for Methodists that Methodists should understand the Baptist position in regard to "close communion."

A lady from Indiana writes: "Tell us what you think we are to understand from the 14th chapter of 1st Corinthians and 15th verse. Please answer in the columns of the RECORDER." We think that passage means exactly what it says. The verse has no sign of the use of the word "close communion." It is plain language and evidently means what it says.

Mrs. C. B. Biggs, of Chillicothe, Ohio, renewing her mother's subscription, writes: "Mother is now in her ninety-first year, but she looks for and eagerly reads the RECORDER every week." We most highly appreciate this. The paper owes much to the sympathy and prayers of such venerable saints. We invoke upon mother and daughter the richest blessings of Heaven.

Some one criticized the lack of culture in Chicago, to which a citizen of the Windy City replied: "Chicago has had no time to attend to culture as yet, but when she takes hold of it she will make it hum." That is the way they do things in Chicago. Mr. Rockefeller makes a special gift of \$500,000 to help out the current expenses of the University of Chicago for next year. The income of \$18,000 a year was quite inadequate, and \$200,000 more was needed to "make it hum" for one year.

Dr. Harvey tells a story of a man who was overtaken by a storm, to escape which he crawled into a hollow log. The log swelled, by getting wet, and caught the man so tightly that he could not get out. He began to think over his past life, recalling all the wrong things he had done. Ever and anon he would renew the struggle to extricate himself, but in vain. After awhile he thought of the way he had acted in not paying for his religious paper, and immediately he got so small that he could turn around and come out of the log without difficulty.

In renewing his subscription, the Rev. Geo. C. Cates says: "I have one objection to the paper, namely—it does not come often enough. Would like it better if it would come twice a week. Its visits are great treats to me. You ought to have the editorial page folded on the outside, so that I might not see any of my deviations the RECORDER is ever remembered. If Baptists would pray more for their editors, they would find less in their papers to criticize." This last suggestion we would emphasize. Let the Baptists generally pray for their editors. We rejoice that so many, especially our Old Guard, are starting for the RECORDER.

A statement appeared in the Examiner saying Dr. Gilford believed in and practices close communion, and did not mean what the reporters thought he did in his speech at the Baptist Congress. Dr. Conwell has written to the Baptist and Reflector assuring the denomination that he is a close communionist, and did not mean what the reporters thought he meant. This leaves dear old Deacon Banta alone in his glory. Deacon Banta has been an open communion voice crying in the wilderness of many years as the memory of man runneth not back to the contrary. We bespeak for him—may he many years hence—a long and exceedingly eulogistic obituary in the New York Independent.

The Rev. H. M. Burroughs proposes covering the details of his father's offer to Dr. Ditzler. The Rev. H. M. Burroughs proposes \$100 all over five dollars a month that the table board costs, during the remainder of the session for any new student who will come to the Seminary. The five dollars a month, and the other expenses of the student, must be otherwise provided for. The cost of the table board, we are informed, is not about seven dollars a month for each student. This, though a generous offer, is less than we supposed from Dr. Dargun's announcement. The Seminary has already been giving free board to all who came and who did not feel able to pay for it.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Three received for baptism, two by letter and one baptized. Bren. Elijah Bayse and R. C. Bowden were ordained deacons. Bro. Warden offered the prolation prayer. Church in fine condition.

Broadway—Brother A. T. Robertson preached in the morning and Bro. W. O. Carver at night. Outlook fine. Pastor Jones expected back this week.

Chesnut-st.—Pastor J. M. Weaver preached. Fine outlook. One received by letter.

East—Pastor Christian preached. The best day for many months. Two received by letter and one for baptism.

McFerran Memorial—Pastor Eager preached. The best day of present pastorate. Indications of revival.

Twenty-second and Walnut—Bro. A. C. Davidson, of Georgetown, preached. Pastor Hunt was absent in Missouri dedicating a church in his old neighborhood.

Franklin-st.—Pastor J. E. Edwards preached. A good time.

German—Pastor Ritzmann preached. One received by letter.

Highlands—Pastor Dawes preached. Meeting began. City pastors help this week.

Parkland—Pastor Gordon preached. Best day of present pastorate. Four received by letter and two for baptism.

Portland-avenue—Pastor Shelton preached as usual.

Southgate-street—Pastor McFarland preached. Largest and Sunday school. Two received by letter and one for baptism.

Third-ave.—Pastor Taylor preached. A good day.

Twenty-sixth and Market—Bro. E. M. C. Dunklin preached in the morning and Pastor Thompson at night. One received by letter, one for baptism and two baptized.

Clifton—Bro. Entzinger preached in the morning and Pastor Masters at night.

Bro. E. C. Dargatz addressed the Pastors' Conference on the "Preacher's Touch with the Times." Every preacher must keep in touch first with the thought and, second, with the life of his times. A recluse is powerless. Literature and conversation reveal the thought of an age. A preacher should read magazines and papers, but he must read great books as well. He should read fiction and poetry to some extent. Men with messages these days fall usually into fiction. A preacher must be romantic, and so should read fiction. Preachers should engage in conversation with thoughtful people. Chance talk in traveling is valuable. Pastoral visiting is helpful here. Preachers should not monopolize conversation. They should engage in discussion with equals.

The preacher should also be in touch with the life of his times, else he cannot influence his fellow-men. He must sympathize with various movements, but not to be overwhelmed by them. Hence a preacher must know history, as well as be a careful observer of passing events. He should the efficacy on local life of far-away events. The activities of the age should entice the preacher. He should be a factor in his times. This is an age of reforms and reformers, and the preacher should be active in these. A preacher should minister to the intellectual life of his times. Then there are civic duties of the preacher. Every now and then it is well to read George Washington's complimentary letter to the Baptist preachers of Virginia. The preacher should be an active citizen. The paper was well received.

SEMINARY NOTES.

Several new students have entered the Seminary during the past week. Brethren Ball, of Virginia, W. H. English, of Kentucky, and Alexander, of Texas, have left the Seminary for this session.

Bro. T. B. Hill was unanimously re-elected pastor at Mt. Pleasant church. He begins the new year under very encouraging circumstances.

Dr. T. T. Esken's special services on the 13th inst. were attended by a large number of the students. They seem well pleased with his masterly treatment of his subjects.

The Preston-street Mission Sunday-school had an attendance of 100 scholars last Sunday. This is one of our most successful missions.

Prof. Carver led the missionary meeting Monday night. He made an excellent address, which was highly appreciated by the students.

It is wonderful to see how readily some brethren read wrong motives in other brethren. Does this knowledge

come instinctively, intuitively or by induction?

There are several students in the Seminary working hard on the post-graduate course. They have in view the Th. D. degree, an honor well worth the extra work.

"All men think all men mortal but themselves." This is verified by the time those consume in their criticisms, in their unfounded accusations and in their assigning motives—to others.

Supplies for Sunday were brethren W. B. Brown, Buffalo Lick; J. M. Epp, Red Cross, Ind.; T. B. Ray, Bramlett; A. T. Robertson, Broadway, morning, W. O. Carver, night; J. E. Hixon, Turner; O. F. Lamoreaux, Preston-street Mission; J. M. C. Dunklin, Twenty-sixth and Market.

THE STATE.

Pastor Nowlin is taking hold well at Nicholasville.

Pastor Harrell was aided by Bro. J. P. Jenkins in a meeting at Millwood, with several additions.

Bro. B. J. Davis writes from Clay Village: "The Waddy church has sent the Orphan's Home a box containing single new copies of a Christmas offering. They also take four special collections each year for the Home. We expect to worship in our new house at Little Mount next Sunday. It is a handsome, neatly furnished brick building, and very creditable to the noble and devoted church. The people here not only sent us a splendid Christmas dinner, but greatly replenished our larder with substantial to numerous to itemize. They also sent us other nice presents, for all of which we are very grateful."

Bro. W. B. Crompton writes from Georgetown: "Our friends will be glad to know that our students are back at work after the holidays. Quite a number of new students are on hand, and we look for more. Our programme for our spring lectures is not quite arranged yet. Last year our young people and the citizens of Georgetown greatly enjoyed the course of lectures delivered at the college chapel on alternate Wednesday mornings. We expect to have an attractive course this year. Our normal class bids fair to be largely attended."

Pastor J. F. Williams began a meeting in the Berean church on Sunday last. He is assisted by Pastor Malcolm McGregor, of Atlanta, Ga., who will remain with him for two weeks. Pastor McGregor's preaching in the meeting in the Highland church, in which he assisted Pastor Dawes, was greatly enjoyed. He will continue to aid in another meeting.

Pastor A. E. Hills writes: "We have just closed our protracted meeting at Salem, Lewis county, of over two weeks. We had quite a good meeting. Bro. C. T. Farls assisted me. He did very earnest preaching and the church was much revived. We feel that the Lord has used him for his glory in our midst. But our hearts were grieved to see so many sinners refusing the call of mercy, yet we feel that the good seed has been sown, and the earnest prayers of mothers for their children and their husbands, united with our earnest prayers for their salvation, will surely be answered. We shall try to wait patiently until the harvest, for we read in God's Word that he giveth the increase. Pray for us, brethren, that the Holy Spirit may have free course and be glorified."

Bro. S. A. Hawley writes from Haverhill: "Our church begins work under very favorable circumstances. We had been without a pastor for nearly two years, and were very much discouraged. Some had given up all hope of us ever doing anything again, while a few faithful ones were still trying to keep up the Sunday-school and prayer-meeting. Directed by the Freedmen's Aid Society, we were called to our town three weeks ago and preached a series of sermons, and the interest began to grow from the first service. Some of our brethren who had not been to church for quite awhile, began work again as of old, and have for our additions, by letter, and there are more to follow. We are all feeling revived. Bro. Farrell has accepted our call, and filled his first appointment with us Sunday. Our Sunday-school is nearly double in its attendance already, and we had large crowds gathered for our school on the 13th inst. Pray for us. Best wishes for the RECORDER, and we will strive to uphold the truth and oppose error."

Pastor E. H. Brookshire writes from Bowling Green: "Our church is making fine progress. Forty-four enrolled in the Sunday-school, with future prospects very encouraging."

Pastor W. B. Rutledge writes: "We are permitted to express through your columns, my sincere thanks to the many friends who have helped us either financially or sympa-

thetically, in the misfortune which we have recently sustained, in the loss of our parsonage and household goods by fire. Many of our friends have contributed quite liberally to the relief of the severe stroke. The members of Goshen and Cloverport churches came to our relief in a noble, Christian-like spirit. Many from other communities—Hardinsburg, Leitchfield, Hawesville—and several from State were very kind and liberal. All have our heartfelt thanks. May the Lord richly bless you all."

Pastor C. W. Freeman writes: "I have just closed another grand revival, resulting in 26 professions of faith and 12 restored. This meeting I held with Highland church, Warren county. I labored just 14 days, and completely broke down and had to close, not because the interest demanded it, for on last Friday night 52 sinners came forward for prayer. The great trouble in this meeting was the house was too small for the congregations. When I began as pastor of this church last March they had a membership of only 40. Since that time I have received 28 into the fellowship, which gives the church a good strength both numerically and spiritually. To God be all the glory. Next Monday night I begin a meeting with Hall's Chapel church. All of the churches in this county are doing splendid work so far as we can learn from the field."

Pastor James P. Taylor writes from Mining City: "I began a meeting at Monticello, Butler county, the fourth Sunday night in December, continuing two weeks with the following results: Twenty professions of faith, baptized 12, the close of the meeting and 100 laymen testified, some making as many as 400 talks were made during the meeting. A number of backsliders were reclaimed by the divine Spirit in a meeting. Bro. M. M. Hampton was with us most of the time and did good work and greatly endeared himself to the brethren."

OTHER STATES.

Pastor Stephen Crockett writes from Madison, Fla.: "My work is gaining. I have entered upon the fourth year of my pastorate with this church. All success to the WESTERN RECORDER is the hearty prayer of your fellow-laborer in Christ."

Pastor G. M. Harrell writes from Minden, La.: "I have accepted the pastorate of the Baptist church at Colorado, Texas. My work will be in my home before your next issue reaches me. I leave my native State and the friends of a lifetime, as well as a pastorate of two years, to try the fortunes of the "Wild West." It is quite a revolution in my life, I go from childhood in Illinois to my manifold leadings of God's Providence."

Bro. W. T. Hearne writes from Independence, Mo.: "Our church has recently enjoyed a good meeting, in which Pastor F. W. Houchens was aided with two weeks' preaching by Bro. Millard Riggs, who is greatly to be commended for his ready and forcible presentation of Gospel truth. Results: a decided strengthening of the church, 16 additions by baptism, and quite a number by letter."

The usual annual session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, Feb. 23. The Workers' Conference, composed of officers and teachers of the various colored schools in the South, takes place Feb. 24 at Tuskegee. These conferences present an opportunity for the study of the condition and the progress of the Negro that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

Pastor W. L. Skinner, of Comanche, Texas, has accepted the call to the pastorate of the Seymour church in the same state, and has entered upon his work.

The new Shiloh church, Lamar Co., Texas, has deposed from the ministry and expelled from membership Bro. W. E. Bray. He is refused to surrender his credentials, the church published this action for the better guarding of sister churches.

The Klidder church, Missouri, has set apart its new house for the worship of God.

The North Springfield church, Missouri, has set apart Bro. W. R. Warren to the full work of the Gospel ministry.

A ten days' meeting in the Mt. Ararat church, Lawrence county, Mo., resulted in 13 additions to the fellowship of the church.

Forty-five have been added to the fellowship of the Providence church, Boone county, Mo. Thirty-seven by experience and baptism.

A meeting in the Mt. Pleasant church, Tallapoosa county, Ala., closed

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

with 37 additions to the fellowship of the church. Seventy-one have been added to the fellowship of the McAdenville church, N. C. All by experience and baptism. The Biblical Recorder, after mentioning a North Carolina evangelist and his singer who were in Memphis, Tenn., in a meeting, adds significantly: "If we are not mistaken, it would be well for churches who are contemplating engaging evangelists to inquire as to their teaching on faith-healing and sanctification."

SEVERAL THINGS.

On last Saturday morning I was summoned by telegraph in haste to Grand Rivers. Two young men, members of that church, had murdered another man who was brother to another member and brother-in-law to still another. He was also brother to the excellent wife of our dear brother, Elders S. Miller, of Smithland. It was one of the saddest scenes I ever witnessed. The heartrending sobs of the bereaved sisters and other near relatives of the murdered man, together with the inconsolable grief of the parents and family of the two young men whose hands were stained with blood, presented a picture too sad to describe. What the result will be to the church there we can only surmise. As the humble pastor I need not ask the benefit of the prayers of God's people that I may be guided by the divine Spirit in the delicate task the unfortunate affair imposes upon me.

Eld. J. S. Miller, of Smithland, has resigned pastoral charge of all his churches, intending to travel and preach in different places while engaged in other business. He is too good a man to be allowed to be allowed to remain long out of pastoral work. Some good church or churches will call upon him to feed their flocks with the bread of life. He desires to make his future home toward Danville, where he can be nearer to the family of the two young men whose hands were stained with blood, attending the deaf mute institute there.

From Grand Rivers I went to Uniontown, 93 miles distant. I earnestly hope this church is getting in some better condition than when I commenced work there eight months ago, but a great work is yet needed.

Morganfield church has called Eld. G. W. Riley for three years in the future, and it will be my duty to accept. I learn that he is an excellent preacher and pastor as well.

Bro. C. H. Gregston lives at Morganfield, and serves Highland church half time with great acceptance. He also serves two other churches one-fourth time each.

Princeton church has just inaugurated a movement for raising money to liquidate at least half of its heavy debt this year. Pastor Wise agrees to give considerable time to that work. It is hoped that churches he visits will respond liberally to his appeals.

T. E. RICHEY, Princeton, Ky., Jan. 15.

DEAR RECORDER—We are in tears over the death of Sister Alice Clifton, wife of our dear brother, Elder W. B. Clifton. She died on the 8th inst., leaving behind her a husband and three children and many relatives and loved ones to mourn her death. It may be enough to say of her that she was truly a preacher's wife, never murmuring, but prayerful and patient ever. We are anxious about Bro. Clifton himself; he is suffering with kidney trouble. Join us in prayer for his recovery. I. N. PENICK, Martin, Tenn., Jan. 14, 1898.

DEAFNESS CANNOT BE CURED by local applications or other means, the disease being of the internal ear, and that it is caused by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and the hearing is lost. If neglected the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; and cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that is cured by Hall's Family Pills. Send for circulars free. J. CHENEY & CO., Toledo, O. Sold by Druggists, 7c. Hall's Family Pills are the best.

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.

DEAR RECORDER—Your issue of the 6th inst. has been received and read. I am moved to say two things.

1. I am grateful to God and to you for the fearless, fair and faithful utterances of the RECORDER touching all questions of interest to the denomination and matters of Bible doctrine.

2. Dr. Whitsett's refusal to allow you access to the roll of matriculates in the Seminary, strikes me as being so unprecedented, unbaptistic and autocratic that I cannot restrain a feeling of supreme disgust. My conviction now is, a new President at Louisville, or a new Seminary.

Fraternally, R. W. MERRILL, Grenada, Miss.

PASTOR R. F. JOHNSTON of St. Joseph, Mo., accepts the call to the Third church, St. Louis. A most important pulpit is thus well filled. Pastor W. R. L. Smith thus finds a worthy successor. We congratulate both.

FREE PRESENTS TO WOMEN.

The large advertisement on the last page of this issue of the WESTERN RECORDER presents a new, novel and certainly laudable way of increasing sales of Belle Hiking Powder to the credit of this paper. The promoter sells a pound of Belle Hiking Powder guaranteed to be perfectly pure for forty cents and presents three glass dishes to each buyer. They only do this in clubs. Knowing that some lady must go to a little trouble to get up a club, they present the person with a handsome tea or dinner-set, watch, dining or rocking chairs, or case. Besides they do not ask payment until the goods are delivered to your own town—all freight charges prepaid. They know their goods are of high quality. The RECORDER can be relied on or they would not (in fact, they could not afford to exhibit such liberal terms. The Pure Food Company will carry out all they offer in their large advertisement, which is to make free presents to women who buy and to those who act as their agents.

Free and Unlimited Endorsement of the Electropoise.



FROM THE GOSPEL MESSENGER. Rev. Sylvester Hassell in an editorial article on Health, in his paper, The Gospel Messenger, Williamston, N. C., July 1896 has the following to say about the Electropoise:

"I will add that the price of the Electropoise, which I know by my own experience to be one of the best curative agents ever devised by man, has now been reduced from \$25.00 to \$10.00 by DuBois & Webb, Louisville, Ky., and this announcement is entirely unsolicited and unpaid for; and I do not believe that the afflicted could make a better investment of ten dollars than in purchasing an Electropoise. S. H.

"Do not doubt the greatest remedy God has permitted us to know. REV. C. N. MORROW.

Allow us to mail you (free) an illustrated descriptive circular of this Simple, Convenient, Economical and Effective

OXYGEN REMEDY. DuBois & Webb, 513 Fourth Ave., Louisville, Ky.

FAMILY CIRCLE.

THE OLD MAN DREAMS.

BY OLIVER WENDELL HOMES.

O for one hour of youthful joy!
Olive back my twentieth spring:
To rather laugh a bright-haired boy
Than reign a gray-board king!

JUDGE ECKFORD'S "JUDGMENT."

BY EUGENIA D. BIGHAM.

Judge Eckford's "Judgment" was a boy—his youngest child.
Herty Eckford was fully sixteen years old before he had any idea that he was said to be a judgment sent on his father.

"Herty Eckford, sixteen years old. He smokes cigarettes to excess, runs the streets at night; he swears, and he is nobody at school. Because his father is a rich man, he is sent to a boarding school. The rich men backbite him, and call his own bad son his curse while they wait to gloat over the calamity ahead of him. But this same Herty Eckford has just seen himself as others see him, as he really is, and the sight has shocked him. One year from this night he will record a different picture of himself—if he should be living, of course. And Mr. Willdon will approve a great deal of the credit!"

"At home, October 20, 1890."
He read the words, folded the paper, put it in an envelope, which he sealed, wrote on it the word "Private" and his own name and then placed it in a lock-box in the back of the trunk.

Without a moment's delay he took up a book and began studying, writing an exercise with much care, and feeling pleased at the result.
Some days after that Judge Eckford and his wife were sitting. The lady said to the judge, "I gave him a kind of lecture not long ago, perhaps it did the young man some good."

The weeks passed by, and though Herty had to use every atom of determination of which he was capable, he continued to smoke his cigarettes and to form new ones. At the close of a month his school report was marked, "Class stand third," and a little memorandum book showed that his expenditure for cigarettes was only one-fifth as much as it had been during an equal length of time immediately preceding.
It did not prove hard to keep off the streets at night; he broke that evil habit immediately. But to quit the use of profane language was very, very difficult, and it cost him the most watchful care before he saw even a slight betterment. By nature and by home training Herty was polite, and he had a breezy, cordial manner of greeting people that won him many a good opinion. Often on his way to and from school he met a certain well-to-do rich man, but always with a cheerful greeting. This greeting never met with more than a scowling response, and as time wore on and Herty's general improvement was the talk of the town, he met the scowl without the reason. It seemed to make no manner of difference to the boy, and he went on his way bright and alert. Little did the rich man think that his own outlying words had been the magic levers toward the change in Herty.

dogs hurried back, scrambled over the rails and stood by him, their eyes having an expression very like sympathy as they waited, dumb, anxious.

Quite an hour later the suffering man heard the heavy wheels rolling over the hard road, and his restive horse gave a glad whinny. Then a voice exclaimed: "Mr. Willdon's horse, I declare! Whoa, Charley!"

The wounded man could see no one; but he felt vaguely conscious that he knew the voice and that it affected him unpleasantly. Nevertheless, he tried to call, his effort ending in repeated groans. A moment or two later footsteps came crashing over the dry twigs, and Herty Eckford's lithe form appeared.

"The two dogs sat on their haunches, close to their master, thumping their tails on the ground and looking at Herty with almost human welcome as he advanced, though it is somewhat remarkable that neither of them left his post."

"Why, Mr. Willdon, what is the matter?" asked Herty, dropping on one knee by the prostrate man.

"Go away! Let me alone; I want no favor from an Eckford," said Mr. Willdon.

"But can't you leave you, and I won't," said Herty. "You have lost a great deal of blood, and it would not do me to leave you even to get some one else to come."

"Then with the utmost care, and yet with haste, he bared the wound and with knotted handkerchiefs tried to stay the loss of blood, using his tie and Mr. Willdon's as bandages, that gentleman unable to resist the determined youth."

Herty hastily decided to bring his buggy to the fence, knowing that he could not possibly carry Mr. Willdon over the short distance to the road. Saying this, he went off and was only a few minutes in finding a place sufficiently open to allow the passage of the buggy."

Herty was a boy of great muscle; but it seemed to him that he would be compelled to fall when he tried to get Mr. Willdon into the buggy. The gentleman could help himself but little, and he kept waiting his strength telling Herty to go away and let him alone. At last, however, he was in the buggy, occupying the entire seat in as comfortable a position as was possible under the circumstances.

"Now, Mr. Willdon," said Herty, "I am going to travel on the back of the buggy to drive. I have your gun, and I will tie your horse to the back of the buggy. I will drive slowly, so as not to jar your wound. You be as patient as you can, and I will have you at home pretty soon. It is only two miles."

He took his position and very carefully drove to the road, secured the waiting horse and started back to the city, the dogs walking mournfully by the buggy.

A week from that day Mr. Willdon made his first inquiry about the boy.

"How's your Eckford?" he asked suddenly, of his physician.

Dr. Balfour knew the state of affairs, and he grasped his opportunity. "Oh, Herty's all right," he said, briefly. "He doesn't seem to care, he has lost all that money the day he brought you home, nor does his father. Judge Eckford told him that he did exactly right to stand by you, and that if he had failed to bring you home promptly he would have felt like disowning him."

"Lost what money? How?" asked Mr. Willdon.

"Well, you see, the judge had business at Stanton involving some four or five hundred dollars," the doctor explained, looking at the patient as if happy to explain. "He was sending Herty over on a rapid drive to wind up the business, as he himself was too sick to go. The boy knew that he had been delayed until the last possible moment, hoping that the judge could go. But when he found you, and saw how dangerously you were, he decided that life is worth more than money, and so brought you back to the city, not a moment too soon, after. He's a fine young fellow, Herty is!"

It is not easy for hatred to die. All the rest of that day, then, the next day, Mr. Willdon lay on his bed, his mind working; but the third day he sent for Herty, and the boy went at once. It does not matter to us what they said just at first; it is enough to know that peace was made—peace so perfect that a little later on Judge Eckford himself, by Mr. Willdon's bed, in pleasant good-will conversation, his former enemy now his friend. Yet it does concern us to know that just as Herty left Mr. Willdon's room, he said: "Mr. Willdon, I have a paper here in my note-book that I want to leave with you until I come again. It will show you what a good turn you did me once. I think it puts us about even, since you insist that I saved your life." As he spoke he found the paper and put it in the gentleman's outstretched hand.

He took the paper and read it with curiosity, and he did not wait for Herty to get out of the room, but began unfolding the paper.
Then he read the words Herty wrote the first night he met him, and he also read something else written on the same sheet, but at a later date. Here it is:
"To-night one year ago Mr. Willdon showed me myself as I really was, for he heard him talk about me as a reprobate behind cotton-bales at the depot. This night I am not the boy I then was. Judge Eckford's 'Judgment' is now seventeen years old. He would scorn to smoke a cigarette or anything else; he has not used a profane word during the last four months; he has not been on the streets for fun at night during the entire year; he has been leader of his class at school for five months, and he means to advance in improvement all the time, becoming an honor to his father, so far as a trouble. The 'Judgment' shall never appear on the streets, but to Mr. Willdon. I wish every boy who is what I was, would see himself as others see him, and would face about."

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THE SALT RUB FOR CHILDREN.

Various sanitariums and hospitals are using the "salt rub," and it is being used to soothe the skin at the bath establishments are advertising it as a special attraction. It is just as good for well people as sick ones, is the most refreshing of all the baths and rubs ever invented, only excepting a dip in the sea itself, and is matchless in its effects upon the skin and complexion. With all these virtues, it is the simplest, most easily managed of all similar measures, and can be taken at home easily, and is just the thing for the older children, as it is very strengthening.
Put a few pounds of coarse salt—the coarsest you can get, sea salt by preference—in a earthen jar, and pour enough water on it to produce a sort of slush, but not enough to dissolve the salt. This should then be taken up in handfuls, and rubbed briskly over the entire person. If it is desired to have it rubbed on by another person, but any one in ordinary health can do it for herself or himself very satisfactorily. This being done, the next thing is a thorough douching of the entire person with cold water, and a brisk rubbing with a dry towel.
The effect of elation, freshness and renewed life is felt immediately, and the satiny texture of the skin and increased clearness and brightness of the complexion swell the testimony in favor of the salt rub.

BETTER THAN GOLD.

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

THE SECRET OF GLADNESS.

Although I cannot say to myself, "Now I will be glad," and cannot attain to joy by the movement of the will or direct effort, although it is of no use to say to a man—which is all that the world can ever say to him—"Cheer up and be glad," whilst you do not alter the facts that make him sad, there is a way by which we can bring about feelings of gladness or of gloom. It is just this—we can choose what we will look at. If you prefer to occupy your mind with the troubles, losses, disappointments, hard work, blighted hopes, of this poor un-forgotten world of sorrow, sadness will come over you often, and a general gray tone will be the usual tone of your lives as if it were the usual tone of us, broken only by occasional bursts of foolish mirth and empty laughter. But if you choose to turn your eyes from all that, and instead of the dim "future" which we see in our own lives in the light of the vast unworldly, which you can do, then, having rightly chosen the subjects to think about, the feeling will come as a matter of course. You can choose to dwell on the bright side of things, leaving behind you the gloom of the "future" which we see in our own lives in the light of the vast unworldly, which you can do, then, having rightly chosen the subjects to think about, the feeling will come as a matter of course. You can choose to dwell on the bright side of things, leaving behind you the gloom of the "future" which we see in our own lives in the light of the vast unworldly, which you can do, then, having rightly chosen the subjects to think about, the feeling will come as a matter of course. 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Disorders of the Kidneys... cause Bright's Disease, Rheumatism, etc.

Rev. John H. Watson testifies in the New York World that he is a victim of the disease...

This you may judge of the value of this Great Specific for yourself, we will send you one Large Case by Mail FREE...

THE AMERICAN JAW.

BY HELEN CAMPBELL.

Reports, congressional or otherwise, seldom reach the shelves devoted to literary reading. There is a tradition, held, like some other traditions, till it has become accepted fact, that they are not only unimportant dry reading, but never intended to be read at all...

The badness of American teeth is an old story. Out of and because of their badness has arisen the extraordinary goodness, the unequalled proficiency of the American dentist, whose sigo is sought abroad.

"How is it?" I asked one of the most noted of these men. "Why are American teeth in such evil case?"

"Poor food, malnutrition and, head-ache, the habit of chewing. Think for a minute. How often do you see anybody really chewing?"

I meditated, and recalled the child habit of tucking the crusts under the edge of the plate. I recalled also the thick, sweet, brown crusts of big rye bread in the American loaf...

"What is matchless food if you take it whole, or grind it and make it into crusty loaves of whole wheat bread. This modern passion for starch, and the consequent habit of the grain which we demand for bread is almost pure starch - is one we share with our English brethren.

"In the first place, teach the child to chew, and this can never be done unless we do it ourselves. You know Gladstone's method? Thirty-two chews for each mouthful of meat; twenty-four for bread. That means not only that he gets all the favor of his food, but that starry digestion, which it is impossible to accomplish without full mastication of the solids with such food, has its necessary process carried out, and as dyspepsia is headed off. Do you know the sweetness of a grain of wheat that has been masticated to nutty cream? That is the kind of thing we want and must come to. It's a part of religion, or it ought to be - this slow, deliberate, conscious enjoyment of the Lord's gifts. As it is we are a nation of gobbling slaves, and the man who takes full time is called a crank or an epicure. If the women would take it up - but they are too busy studying French literature of the seventeenth century, or Assyrian art, to know or care what a pointed jaw stands for. Try them some of this and they will disdain their countenance no more."

"There you are fairly mistaken, sir."

Club women are studying every phase of life and its bearings. "Don't hold up your exceptions," said my authority, impatiently. "I tell you women don't care. If they did we should see a different state of things. When I see a woman teaching her child religiously the meaning of this office of chewing, I'll alter my statement. At present it's true. They don't think and they don't care."

Dr. Z. walked away, still growling and shaking his dignified head as he went, and again I meditated. Do they? - Congregationalist.

JUST EXACTLY WHAT I WANTED.

A girl was reading her after-Christmas letters; she looked up from one of them with a smile. "Well?" questioned her mother. "It's Mary," answered the girl. "It was such a little remembrance that I could send her - hardly worth thanks, I thought, and yet it was just exactly what she wanted. And she means it, too; its the way she sees things, mamma. I think if any one sent her a coal she would still come with the minute she saw it, and the girl touched lovingly the book that was Mary's Christmas message to her; better than any gift was the deepened love between them."

It is only a little thing, this saying of the word of thanks - and yet it will brighten or blur the Christmas joy of your friend; and is that a little thing, after all? - Mabel Nelson Thurston, in Exchange.

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Western Recorder, 307 West Jefferson St., below 3rd. LOUISVILLE, KY.

FROM AN ENGLISH BAPTIST.

In the WESTERN RECORDER of October 14 I read as follows: "Up to the year 1641 all Baptists employed sprinkling or pouring as the mode of baptism."

"The Records of a Church of Christ" at Bristol, Somersetshire, England, "A. D. 1640," on a time called Easter (March), five persons, namely, Goodman Atkins, Goodman Cole, Richard Moore, Mr. Bacon, a young minister with Mrs. Hazard, at Mrs. Hazard's house, met together, and came to a holy resolution to separate from ye worship of ye World—with Godly purpose of heart joined themselves together in ye Lord; and only thus covenanting, that they would, in ye strength of ye Lord, come forth from ye world, and worship ye Lord more purely persevering therein to the end."

"At this juncture of time ye Providence of God brought to our city, a baptized man. He was a man very eminent in his day for Godliness. He exhorted them to wait upon God together, and to expect ye presence of God. He stayed in ye city some time."

"And on the Lord's day following he preached at a place called Westerby, about 7 miles from this City; and many of ye professors from hence went thither to hear him."

"Hearing that he (the preacher) was a Baptized man; by them called an Anabaptist, which was to some sufficient cause of Prejudice; because ye truth of Believers' baptism."

"Popish inventions, and their sprinkling brought in the room thereof" (believers' immersion).

"In Germany, and ye case of many Thousands in England that do not hold communion with others, they do owne and practice believers' baptism."

"They cast off sprinkling children; which was a good stepp—sprinkling was ye mere invention of men."

"From baptizing in a river (the Romanists) made a Vauit (font) from a font in process of time, they used a Basin in the church, from a Basin in the church they brought it to a Basin in ye house. From their Parsons, to sprinkle, they allowed we men to do it."

"And ye church increased to about one hundred and Sixty persons from within the City and gountry near fifteen miles around."

"They had a small publique place called ye Baly, where they used to preach and celebrate ye Ordinance of ye Lord. And soe they continued and kept together in church fellowship."

"Then those of Wales, and most of ye Professors of this City were faine to journey to London; and thus going a little way they were guarded by a Conduct of ye King's Souldiers, according to Articles agreed upon at ye delivering ye City."

"When they came to London ye said People of Wales and those of Bristol joined together, and did commonly meet at Greate Allhal-

lows, for ye most part" (Baptist church—open communion table).

"Those that did cleve to ye simplicity of ye Gospell of Christ, and ye ordinances thereof, declared that whosoever would keepe to the plain truths of ye Scriptures and ye Gospel Ordinances as they are laid downe, should give in their names."

"Only those professors that were baptized before they went up did sitte down with Mr. Kiffin in London, being likewise Baptised" (Kiffin at Devonshire church founded 1638).—Close Communion Table.

"They practiced ye ordinances of ye New Testament, as they were delivered and recorded in ye Scripture, without any Addition, or Detraction from ye Commandments of our Lord Jesus, And ye Example of ye apostles in ye Primitive churches."

"Ye ordinance of Baptism must be changed soe administered or done, as at first it was done by ye apostles, both as to ye Subjects to whom they did it, which was to Believers, that is those that had given them a profession of their faith; and ye Manner how they did it, which was by DIPPING them in RIVERS, not SPRINKLEING them."

These brief extracts from the Bristol church book A. D. 1640 will show that at that time there were baptized believers—a baptized preacher—they called sprinkling a popish invention, not Scripture baptism—they covenanted to hold close to the ordinances of the Gospel. They say Scripture baptism is "dipping."

A SOMERSETSHIRE BAPTIST.

WILL THE CHURCHES HELP US?

In Georgetown College we have thirty-five young ministers. Most of them need some assistance. We are very careful in the management of the fund. Each man must help himself as far as possible. When the conditions are all complied with, we lend the young brother as much as fifty dollars, if we have it, with which to pay a part of his board. We have one splendid man whom his association endorsed and promised to aid, but we have heard from only two churches. Another association has two worthy men and pledged enough for them, but thus far only three churches have responded. I could mention others from wealthy churches and associations, from which we have not heard at all.

It will be very mortifying to these brethren to have to return home before the close of the session. But this will be the case unless somebody comes to their help. One dollar of assistance now will be worth more than several dollars would be a few years later.

WHAT SOME OF OUR FINEST PREACHERS SAY.

One of the best preachers in the state said to me: "Bro. Crumpton, but for the aid extended to me when I entered college I could never have secured an education." Another said: "I should have given up in despair, but for the aid given me. I suppose I would have made a fairly good minister without going to college, but I could not have amounted to much situated as I was, without an education. I am not much now, but what I am it is due entirely to the fund which good friends supplied at Georgetown thirty years ago to poor young preachers."

Brother, sister, won't you help us now? W. B. CRUMPTON. Georgetown College.

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THE SCRIPTURAL WAY.

One of the greatest faults among Baptists at this time is the disposition to accuse each other of not being Scriptural in their manner of work, and then stop without giving the accused the Scriptural way. A few suggestions might be helpful on this point, and I venture to make them:

1. In considering a brother's faults we should at least give him credit for being honest and conscientious, and just as desirous to do God's will as we are. Therefore we should never question the motive of a brother who does not see as we see.

2. We should always remember that censure, without Scriptural evidence of one's wrong, can never correct an error, but will invariably produce an unbrotherly spirit and unyielding stubbornness. This is why so much of our intended corrective writing has the opposite effect.

3. We should never forget that with Baptists nothing settles a question of doctrine or church work but "Thus Saith the Lord." Every other brother's opinion is worth just as much as ours. Careful attention to these suggestions would kill many an article and stop all criticizing which has not in it the proper corrective element. For instance, we have had numbers of articles criticizing both "the Board plan" and "the Gospel plan" of missions, but not one article, as far as I have seen, has given the Scripture for either plan. Criticism is right if it contains the right corrective element, but otherwise it is mere cavil, or contention, which can serve no other end than to confuse, if not subvert, the readers. "Gospel Missions" is only a name of recent adoption, and the question is, Have those who wear the name the Gospel plan of doing mission work? On the other hand, the "Board plan" should be shown to be Scriptural, and not merely expedient, or else we should cease to criticize other denominations for adopting expedient forms of government and expedient methods of work. We are forced to this. Really it seems that we are about at the place where we are compelled to ask the question which, it is said, the higher critics are now asking each other: "Is the Bible a rule of action in Christian work, or is it a record of work for us to study and compare with our own plans and adopt that which seems best for this time?" (I quote from memory). Some of us who believe that the apostles were guided by the Holy Spirit in recording their work believe that we should follow their pattern regardless of consequences. But now the question comes: What is their pattern? Is this it?

1. Home missionaries—the apostles during Christ's ministry—were sent out two together, without salary. See Matthew 10:15-16.

2. Christ's commission to the twelve, just before his betrayal, directs that his missionaries go fully prepared. See Luke 22:35-38.

3. When the church at Jerusalem was scattered, they, the members, "went every where preaching the Word." See Acts 8:1-5.

4. The church at Antioch, by direction of the Holy Spirit, sent out Paul and Barnabas. See Acts 13:1-4.

5. Paul sent Titus and a brother who was chosen by the churches to travel with him. See 2 Cor. 8:18, 19 and 12:17; Titus 1:5.

This much all will agree about: (1) That Christ set the example as to how missionaries should go two and two. (2) That in Home Mission work the evangelists should go forth and labor, leaving upon

God and those for whom they labor for support. (3) That Christ taught that missionaries should not ask for nor expect more than a living. He did not ask, "How much have you laid up?" but, "Did you lack anything?" (4) That he emphatically taught that the foreign missionary should go prepared to support himself and labor; that is, that the support should be supplied from home, and that he should expect a hard time. (5) We will agree that every Christian should do mission work wherever he goes. Every Christian should be a lay preacher wherever he goes, and not go about like an oyster waiting for some missionary to come. (6) All will agree that for a church to select and send out missionaries is Scriptural; also that for a number of churches together to choose men to go as missionaries is according to the pattern of the Word. Then comes the differing. Some say, "stop right there." Others say, "no, but have a committee—a board—who shall have the special management of the mission work, and whose duty shall be to send men who feel called of God to a special work into their special field, guaranteeing them a support." Now, which is Scriptural? Let us look at it squarely, for we must be Scriptural to be right.

Under the fifth head we noticed that Paul sent Titus and a brother to Corinth (2 Cor. 8:18, 19 and 12:17, 18), and that he (Paul) left Titus in Crete (Titus 1:5). "Who was Paul? Was he a church or was he a committee of one? He says, 'I sent,' 'I left.' My conclusion is that the churches chose men from their membership who felt specially impressed to do mission work, and that Paul had the special management of the work and directed the chosen missionaries where to labor. If this is not correct I can't understand his saying, 'I sent,' 'I left,' etc. If this is correct are we not Scriptural in having a board, or committee, to manage the mission work? To follow the Scripture pattern we must have some responsible one, or ones, to direct the work. Another thing gathered from some of Paul's statements is, that he must have large help managed for the support of the other missionaries, for he speaks of what was done for him and what he did in working for others, as "I robbed other churches, taking wages of them to do your service," etc., but so far as I can recall, says nothing about the support of the others only through himself. See Acts 20:33, 34, and 2 Cor. 11:8, 9 and 11:13-18. Somehow he felt the responsibility and appealed to the churches. What was Paul, if not the manager of the missionary work? Several questions arise here, such as the selection of the managing committee. The functions of such committee, etc., but we leave them for future consideration. "The entrance of thy Word giveth light," therefore the more of the Word the more light. Let us quit our mere criticizing and turn on the light. What is the Scriptural plan of mission work?

E. L. WESSON.

Bro. J. B. McCall, President of Kentucky College for Young Ladies, at Pewee Valley, Ky., called at our office and reports his school in a prosperous condition. This is no less than we expected, from his success when at Glasgow and Hopkinsville. Bro. McCall owns the elegant and commodious buildings of Kentucky College, and all the facilities needed for thoroughness in female education are at his command. The institution is on a firm basis and the future is full of promise.

A REMARKABLE MISTAKE.

The publication of the fact that the President of our Seminary refuses the roll of students to anybody, but especially a trustee, amazes me. It is certainly Czarlike, Bishop-like, Dictator-like to a degree never before known, and certainly those whose right it is to speak will speak now. It is more and more apparent to hundreds in these parts that we shall be driven to the necessity of recommending other seminaries. It is further apparent that the feeling is growing weekly in this state that the support heretofore given in any line will be absolutely withdrawn. As I see it, this refusal is a remarkable mistake for a wise man to have made.

J. T. BARRETT.

Crowley, La.

If you and I felt our Lord's anxiety to be serving God and winning souls, we should find refreshment in the service itself, even as He did.—C. H. Spurgeon.

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THE BAPTISM OF OUR LORD.

BY C. E. W. DOBBS, D.D.

It would be amusing, if it were not sad, to see the effort of our sprinkling brethren to evade the force of our Lord's baptism by John. As a prominent example of such attempted evasion note the following found in Dr. J. E. Gilbert's exposition of the Sunday-school lesson for Jan. 2:

"Why did Jesus seek to be baptized by John? Certainly it was not for confession and pardon, for He was sinless (John 8:46). It has been urged that He intended in this way to honor the ordinance of baptism and set an example to those who might become His disciples, but that does not seem highly probable. One reason is given in another place (John 1:33). It appears that the Holy Spirit had informed John that the Christ would be made known in baptism. The intention was to provide a public mode of announcement, an occasion when, in the presence of many, the fact might be fully established that Messiah had come. But there is another reason which ought to be joined with this, one frequently overlooked. All priests in the Jewish Church were inducted to office by baptism (Ex. 29-9). Hence it was proper, inasmuch as Christ was to be a priest (Heb. 5-6), that He should enter by the one door, thus fulfilling that formal righteousness (verse 15), as He Himself states, required under the old ceremonial. Had not this been done there would have been in the Jewish mind a defect in the title of Jesus."

All of which being interpreted means that the learned Doctor was afraid that the student of the plain gospel text would see in the solemn act of Jesus an example to his followers, and be led to follow him beneath the water of baptism. Dr. Gilbert is secretary of a professedly undenominational society known as the "American Society of Religious Education," and that fact should have held back his pen when tempted to palm off upon his unsuspecting readers that exploded fallacy concerning the Lord's baptism as a ceremonial induction into the Jewish priesthood. To make the matter worse the Doctor's expositions are syndicated and appear in many of the leading secular papers. The sacred writer makes the very point that Jesus was not a priest according to the Levitical law of the priesthood, but was a priest after the order of Melchizedek. Hence, even if the Levitical law had required "baptism" as the ceremonial induction into the priest's office, it would not have applied to Jesus. (Heb. 7:11-28. We find that Jesus never was recognized, either by friend or foe, as a priest literally, nor did he ever claim to be a priest after the law nor do the work of a Jewish priest. Indeed, as the passage from Hebrews declares, he could not have done so without violating the Mosaic law, inasmuch as he was of the tribe of Judah, whereas the priests were all of Levi. Dr. Gilbert's reference to Ex. 29-9 is evidently a misprint. We find the law of priestly consecration in Ex. 29 and Lev. 8. Those entering the priesthood were to be washed with water, but it requires considerable imagination to torture that direction into a command to be baptized as a ceremony, as the latter word is used in the New Testament, though no doubt the Levitical prescription contemplated the bathing of the entire body.

Turning to "Peloubet's Select Notes" on the Sunday-school lessons I find him treating this question more fairly. On Matt. 8:15

he gives "reasons why Jesus was baptized" as follows: "(1) As a teacher of the law he should recognize its authority and obey it. 'If one so deeply devout had stayed away from the ministry and baptism of the new prophet, it would have been setting a very bad example, unless explained.'—Dr. Broadus. (2) 'This was specially needed, since baptism was to be an ordinance of perpetual obligation in the new dispensation; we see in the baptism of Jesus an example to his followers.'—G. W. Clark. (3) As men could consecrate themselves to a holy life and work in baptism, so could he; and so he did, pledging himself to the higher activity of that Messianic life on which he was only then entering. (4) It was a public renunciation of sin and a public profession of religion. It is true that Christ himself knew no sin and needed no repentance (John 8:46; 14:30), but all the more would he renounce all sin publicly, showing where he stood in relation to it. (5) Our Lord was now at the age (the thirtieth year) of the priests at their entrance into office (Num. 4:3).—Jacobus."

The first and second "reasons" are those given by the eminent Baptist authors named, and are the Scriptural reasons for the baptism. No other reasons were necessary. Christ's simple "Thus it becometh us to fulfill all righteousness," satisfied John and it should satisfy us. Our Lord could not take his place in the ranks of the penitents whom John was baptizing, and therefore John shrank from administering the rite to the sinless one. But his scruples were swept away when the Lord assured him that it "was right for all good men to be baptized; and that he, as a man, was under obligation to do whatever was incumbent on other good men—it being proper for each of them fully to perform everything that was righteous."—Dr. Broadus. Such seems to be the obvious and simple meaning of our Lord's expression. Jesus regarded baptism as a part of righteousness. He came from Galilee to Jordan (a distance of sixty miles or more on foot) in order to testify his approval of the ministry and baptism of his forerunner. To him baptism did not appear a trifling matter, to be observed or not, according to one's whim. His example teaches us that the most extraordinary character and circumstances do not make it becoming to neglect this duty. Can it be possible that he would have assented to the common excuses for rejecting the rite? Some have said that they needed not the ceremonial obedience inasmuch as they possessed the higher endowment of the Spirit. They plead their very fullness of spiritual attainment as an excuse for neglecting the rite as Jesus gave it. Strange kind of spirituality! For, as Matthew Henry well remarks, "they who are of greatest attainments in gifts and graces should yet in their place bear their testimony to instituted ordinances by a humble and diligent attendance on them, that they may give a good example to others."

Washington, Ind., Jan. 3, 1898.

**MARRIAGES.**  
At the bride's home, Albany, Ky., Dec. 15th, 1897, the rites of matrimony were solemnized between Mr. Marvin Maupin and Miss Mary Stephenson, by Rev. C. M. Morris.  
At the residence of the bride's parents, Albany, Ky., by her pastor, C. M. Morris, on Dec. 22, 1897, Mr. E. B. McLean and Miss Della Long.

CATARRH OF THE STOMACH.

A PLEASANT, SIMPLE, BUT SAFE EFFECTUAL CURE FOR IT.

Catarrh of the stomach has long been considered the next thing to incurable.

The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery rising, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headache, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has a time to ferment and irritate the delicate mucous surfaces of the stomach.

To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanston the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids.

These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and, not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of the stomach without cure, but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling.

I have found flush, appetite and sound rest from their use. Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book, mailed free, on stomach troubles, by addressing Stuart Co., Marshall, Mich. The tablets can be found at a drug store.

PROGRAMME.

The following is the programme of Fifth Sunday Session of Mission Board of Greenup Association to be held Jan. 28-30.  
Friday night.—Sermon, L. H. Suddith.  
Saturday, 9 a. m.—Why should Baptists teach their Distinctive Principles? D. Wood.  
11 a. m.—Sermon, D. Wood.  
3 p. m.—Why don't Baptists commune with those who Practice Immersion? L. H. Suddith.  
3 p. m.—Duty of Church to Pastor, S. A. Akers.  
Night.—Sermon, B. F. Caudle.  
Sunday morning.—Sermon, G. J. Justice.  
EUGENE MAY, Sec.  
Naples, Ky.  
THE beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.—George Muller.

**THE BEST ELECTRIC BELT ON EARTH**  
Your First and LAST OPPORTUNITY to get the World-Renowned DR. HORNE'S \$20 Electric Belt for only \$6.66  
THIS OFFER IS GOOD FOR 30 DAYS ONLY  
We make this unprecedented offer to quickly introduce and obtain agents in New Localities.  
Agents are appointed in many new localities as possible for the Electric Belt and Appliances, we have decided to sell the Electric Belt for \$6.66. The Electric Belt is a most valuable and effective remedy for all the ailments mentioned in the following list. It is the only remedy of its kind, and it is the only one that will cure you in a few days. It is the only one that will cure you in a few days. It is the only one that will cure you in a few days.  
Agents Wanted Everywhere

**WITH THE NEW YEAR**  
We place on sale at ...Greatly Reduced Prices...  
all "dropped" passed season's patterns. These goods are the best standard makes, and are at reduced prices only because the mills have dropped them for newer designs.  
Every buyer of Carpets, Rugs, Mattings, Linoleums, Lace Curtains, Portieres, Shades, Yard Draperies, Etc., Etc., should see our offerings  
**W. H. McKnight Sons & Co.,**  
WHOLESALE AND RETAIL  
225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY.  
SPECIAL—We are sole agents for the Interior Hardwood Co., of Indianapolis. Come to us for estimates on floors and interior finishing.

**CALIFORNIA**  
Every Thursday night a personally conducted Pullman Tourist Sleeping Car leaves Union Depot, Louisville, on the Memphis and New Orleans Limited train of the ILLINOIS CENTRAL and runs through to SAN FRANCISCO.  
Arrives Houston Saturday, 8:30 A. M.  
Arrives San Antonio Saturday, 4:25 P. M.  
Arrives El Paso Sunday, 3:45 P. M.  
Arrives Los Angeles Monday, 9:20 P. M.  
Arrives San Francisco Tuesday, 6:45 P. M.  
The rate for a double berth Louisville to Los Angeles or San Francisco is only \$6.50. Two persons are privileged to occupy a double berth when they so desire, the berths being ample in size for the purpose, making the sleeping car accommodations for a single person only one-half the above amount.  
This is the only through sleeping car from any Kentucky point to the Pacific Slope.  
Make timely application for space and for information to W. J. McBRIDE, City Passenger and Ticket Agent, LOUISVILLE, KY.



The lamp-chimney Index is worth some dollars a year to you — free.

Write Macbeth Pittsburgh Pa

This is an advertisement, but it is worth reading.

If you ever suffer from a corn or bunion

25 Cents

Invested in a package of

Victory Corn Plasters

will bring relief. For fifteen

years they have been relieving people all over the United States. Believe the pain in 15 minutes—remove corn in 5 days. If your druggist hasn't got them, send 25 cents to the

Specific Remedy Company, LYNNBURG, VA.

"Bowlegged."

This was the remark of one of the purchasers of the

Sears Gas Generators

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

Kerosene is the coming fuel.

After many years of experimenting we have perfected a generator that burns a pure white hydro-carbon gas generated from Kerosene Oil. No smoke, no odor, cheaper than gas, coal or gasolene. Always ready, clean and safe, the same effect secured as from coal in every capacity. Quicker, cheaper and better service is secured because you get a heat of superior intensity in quicker time and less expense. The drudge of carrying in wood and coal and building of fires and carrying out ashes and its necessary dirt is done away with. Send for descriptive circular. Price \$5, we prepay the express charges.

Agents Wanted, good commission.

Sears Oil Generator Company 22 Dearborn St. CHICAGO.

ASHLAND HOUSE, Cor. 24th and Fourth Ave. NEW YORK.

OLD-FASHIONED KENTUCKY HOME. European Plan, \$1.00 per day. American Plan, \$2.50 to \$3 per day. 175 Rooms. H. H. BROCKWAY, Prop.

HERE IS LUCK FOR YOU.

To introduce our Bargain Catalogue, we will mail on receipt of five cents, this beautiful 4-leaf Clover Luck-Plan, and our catalogue of bargains. The unequalled productions of any mail order house in this country. Eaton-Reed Co., Dept. 17, 75 Broadway, New York

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY. Half-Session begins Jan. 12, 1898.

All expenses without music. \$100 WITH MUSIC \$125

Select Home School for Young Ladies. Eight Academic Schools, Music, Art, Elocution, Physical Culture, Thorough training. Best Culture. Ten Instructors. Graduates of University of Virginia, Richmond College, Va., New England Conservatory, Emerson School of Oratory, etc. Now furniture, electric lights, hot and cold baths, good fare, healthful, restful. Address for catalogues.

EDMUND HARRISON, PRESIDENT.

Our Premium Offer.

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

W. P. HARVEY.

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

Commencing October 20, 1897, the Washoe Railroad, in connection with the "Santa Fe" Railway, will resume the line of "Favorite Sleeping Cars" between St. Louis and Los Angeles, Cal. These sleepers will leave St. Louis Wednesday and Saturdays at 8:30 P. M., arriving at Los Angeles Mondays and Tuesdays at 8:30 P. M. This is the best train on earth, boasting all accommodations through service by over twelve hours. For reservations of berths, rates and descriptive literature, address, W. P. HARVEY, D. P. F., Louisville, Ky.

Items of Interest.

A large crowd was gathered in the City Hall of London, Ontario, when the beam through the center of the hall gave way and the floor fell in. A heavy safe and a steam coil fell on the people, twenty of whom were killed, one right and many seriously injured. The building had been enlarged and not sufficiently supported.

A large delegation called on President McKinley and urged him to insist upon the Turkish government paying for the mission buildings destroyed during the Armenian massacre. But the trouble is that the Sublime Porte takes exactly the same ground which the United States did in the Chinese trouble in Wyoming, and no way to eat their own words has yet been discovered.

England has been supposed to have the design of occupying an unbroken territory in Africa from Egypt to Cape Colony. France apparently is resolved to have an unbroken territory across the center of Africa from east to west. The present outlook is that France has carried her point. Marchand is said to have reached and anchored to France Fashoda on the White Nile. They are building a railroad from Olook in French Somaliland to Addis-Abeba, one of the Abyssinian capitals.

President Ripley of the Atchison, Topeka and Santa Fe Railroad Company, has offered the Populist leaders in Kansas to lease them for one year a train at a merely nominal sum in order that they may try the experiment and see for themselves when a first-class passenger traffic would pay at the prices they wish the railroads to adopt.

President Kruger of the Transvaal offered to leave to arbitration the differences between his country and England. But it is said Joseph Chamberlain curtly refuses the suggestion. As there is no doubt President Kruger is right, this refusal is not surprising.

The Earl of Carlisle has closed all the public houses on his extended estates in England. In one village he had the vote of the inhabitants in the county and he voted for one to stop the sale of intoxicants. This is a noble example. If it were followed by all the great landowners in England, the sale of liquor would be very much circumscribed.

The latest exhibition of cool impudence which the Catholics have given in England, was the going of a Catholic nobleman to the governor-general with the request that Cardinal Vaughan be given a seat in the House of Lords. They proposed the various denunciations served notice, if that demand was complied with, they would demand that their representatives should also have seats there.

The plague in India continues to disappoint the hope that it has been stamped out. There has been a fresh outbreak in the Masvie District, and the people are seeking safety in flight. In Bombay there have been 14,377 cases and 1,322 deaths, according to the figures in the Journal and Messenger, which is generally correct. This shows a most appalling mortality.

Verily the Philistines be upon us when the Congregationalist heads an editorial, "Civilization imperiled in New England," and says: "It may be humiliating to our pride to acknowledge that many of our villages and towns no longer have a sufficient number of law-abiding citizens to make the choice of retaining or abolishing a certain and constant possibility, but such is the sad fact, and it might as well be faced now as later."

Men have grown resigned to the claim that "Woman" owns the present age, and has a mortgage on the future. But they must now learn also that man's claims in the past are no more secure. A book has been published in London claiming that a young woman and not the man Homer wrote the Odyssey and published it 1000 years before Christ.

A newspaper correspondent had an interview with Li Hung Chang. In regard to Germany's action, he said: "It is just to oppose us while we are struggling to emerge from the restraints of our ancient civilization, which improvement and progress steadily continue. Should China be distressed by having her shores invaded and her territory occupied because of an occurrence which Western countries would deal with by law and not by war? An unexpected incident deployed by my Government and followed by full redress?"

Some benevolent persons from this country, seized with the land-grabbing mania, "in possession" of Clipperton Island and hoisted the United States flag. President Diaz let them know that island belonged to Mexico, and they had to haul down their flag. Better to burn your flag, than to have your name in this world.

A suit is being made in Boston and Philadelphia against the free medical dispensaries. It is said that 50 per cent. of the patients are able to pay, and they occupy the seats of the physicians and prevent the poor from being attended to. The wise suggestion is made that heretofore no treatment be given free unless the patient brings from some charitable association a certificate of his need of free treatment.

The gold mines of Siberia are a large and increasing factor in the commerce of the world. There are already 40,000 miners at work in them, and when the railroad is established the number will be greatly increased. The grains of this gold are said to be larger on an average than those from other gold fields.

DEATHS.

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

SMITH.

Died January 1st, just as the new year began, Nathan C. Smith, aged 25. He was the son of Mr. and Mrs. Thomas W. Smith, of Berry, Ky., and brother-in-law of Rev. S. H. Burgess. Bro. Smith joined the church at Berry when a boy less than ten years old. Afterwards, when he came to Covington, he united with the First church, of which he was a faithful and constant member till death. While he loved his church, he was most active in the Sunday-school, of which he was secretary for many years. He was in his place promptly, and it was a joy to him to do his part of the work. His genial manners made friends of all who met him so that in the work he became a general favorite. For several years he suffered with an affliction which necessitated a very serious operation. All his preparations were carefully made, for he realized that he might die under the knife. Just a few days before his death, he took a sick friend to his buggy for a ride, saying: "This may be my last opportunity to do anything for you." When the worst fears were about to be realized, and his doctor told him he had only a few more hours to live, he replied: "Everything is all right; I am ready to go, and hope the messenger will come quickly and take me away for us when the news came from the hospital that May Smith was dead. He requested that the funeral services should be held in the Sunday-school which he loved so well; so on Sunday morning teachers and scholars, with the members of the church and a large number of other friends met to show their love for him.

The services were conducted by the pastor, assisted by the superintendent and assistant superintendent. He remains lay in state in the Sunday-school room till Monday morning when they were taken to his old home at Berry for interment. God's ways are past our fathoming out. Many of us had marked him for one of our most useful men in the coming years, but God called him and he has gone. It is pleasant to remember he was so beloved. We shall see him again, for over the hills of promise will dawn God's resurrection morn.

C. O. JONES.

Covington, Ky., Jan. 8, 1898.

MILLER.

Thomas Jefferson Miller was born Dec. 6, 1827, in Nelson county, Ky.; died at his home in New Hope, Nelson county, Dec. 7, 1897. Bro. Miller was converted at the age of thirteen, joined the Rolling Fork Baptist church under the ministry of his uncle, John Miller, and remained a devoted member till his death. He was very resolute, strong willed and exceedingly industrious, and as a result amassed a good fortune. He was a kind, loving father and husband. He leaves a wife and nine children to mourn his death. May God graciously comfort the bereaved home. The funeral was preached by the writer to a large and sorrow-stricken congregation.

H. A. HUNT.

HOLLINGSWORTH. Mrs. Susan George, wife of Bro. J. W. Hollingsworth, of Princeton, Ky., was born in 1831; was married to Bro. Hollingsworth in April, 1860; professed in Christ and was baptized by Rev. S. Y. Trimble into the fellowship of Eddy Creek Baptist church in 1851; Some time afterward, she moved her membership to the Baptist church of Princeton, Ky. No church or pastor ever had a more consistent member or sympathetic friend, than was this dear wife and mother. She had five sons and four daughters. She regretted leaving her dear ones, but often rejoiced at the prospect of soon being in heaven. Her prayers that her children might meet her in glory were very affecting.

I. M. WISE.

Nowak, N. J., May 24, 1898.

THE PICO COMPANY, Warren, Pa.

Gentlemen: For more than thirty years my mother had a most troubling cough whenever she had taken the tea, and we medicine had ever been able to touch it. A friend recommended Pico's Cure for Consumption. She took it for two days and her cough stopped entirely—she has not been had checking since, and she has not been in bed in years. We shall never be without Pico's Cure in the house.

Yours truly, MRS. N. F. SPEDLING, 28 SUMNER AVE.

SEND US \$2.00, HAVE THE WESTERN RECORDER sent to your friends for 1898. Couldn't send them anything they would appreciate more.

RHEUMATISM 42 YEARS!

FOR 30 DAYS YOU CAN TRY IT FOR 25 CENTS. CURED BY 5 DROPS

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

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

GRINNELL, IOWA, Nov. 17, 1897. I had the Rheumatism over 42 years. I spent over \$500.00 trying to get well, but all in vain, until my brother-in-law gave me one bottle of "5 DROPS" on trial last June. I used it for two months and I am now a well man. I certainly believe it is all you claim for it, and fully worth the money to anyone. I hope the public will benefit by my statement of my own case, and anyone wishing to try it will receive an answer. W. WITAMOUTH.

SWANSON RHEUMATIC CURE CO., 167 Dearborn St., Chicago, Ill. I have been suffering two years with Rheumatism. She could not get about at all. She has used about one bottle of "5 DROPS" and can now walk without crutches. I never have found anything that did her so much good, and I hope to be able to continue the treatment until she is entirely well. J. A. WILLIAMS.

As a positive cure for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuritic Headaches, Heart Weakness, Toothache, Earache, Croup, Swelling, La Grippe, Malaria, Creeping Eruptions, etc., etc. "5 DROPS" has never been equaled. "5 DROPS" takes but once a day in a dose of this great remedy, and to enable all suffering from the wonderful curative properties, we will send out during the next thirty days 10,000 sample bottles, 25 each, prepaid by mail. Even a sample bottle will convince you of its merits. Best and cheapest medicine on earth. Large bottle (100 doses) \$1.00, 30 days, 3 bottles for \$2.50. Not sold by druggists, only by us and our agents. Agents wanted in new territory. Write us today. SWANSON RHEUMATIC CURE CO., 167-169 Dearborn St., CHICAGO, ILL.

A PASTOR WANTED AT EASYTOWN.

DEAR EDITOR:—I know that you are not unmindful of our interest at Easytown, for you have always shown that you were interested in our church. But judging by the men that you have sent us as samples since our pastor resigned, I fear that you do not know the real needs of our church. We will want a pastor, perhaps, some time in the near future, but for the present the man should only expect to be samples, that we may choose from the lot the happy man who shall be our pastor. Now, Bro. Editor, I will just tell you what we want in a pastor. First, I will say we want a pastor who can deliver an eloquent and able discourse at all times and under all circumstances. Now don't think that we are particular, but we want a man who can charm us by his oratory and with soft words in sweet and pleasant tones help us to love ourselves more and more. We don't need much of the old-fashioned Gospel—in fact, we like it in broken doses, not over twenty-five minutes at one time. It takes only a mighty little preaching to do some of us anyway. But we want a man who can do our work for us, as far as in him lies, to relieve us of our burdens that we have to bear. We can't afford to do without a prayer-meeting. But it is a great burden to us to attend, and therefore we want a pastor who will always be at the prayer-meeting and do all the praying, for most of us feel that praying is not our calling. Then you know we must have a pastor who can visit all his time, for many of us require that he should visit us often. He must therefore be very sociable and must always wear a bright, sunny face, and have a pleasant word for everybody—in fact, in everything we shall expect him to be a leader. Our pastor ought to set us an example in giving, and therefore he ought to give all his time to us.

Next I will tell you what we don't want. We don't want our pastor to be very earnest about preaching the Gospel to us. We don't want him to alarm us by telling us about our sins. It is not his business how we live. We have some personal privileges that are ours, and our pastor must never care to deprive us of our sins. Our pastor must not spend too much time in visiting the poor. People that have to be invited to come to church are not much account to the church now. And, besides, we who do the paying have a right to his time ourselves. I say, Bro. Editor, we are not at all particular, but our pastor must not look seedy, nor like a country pastor. His coat and trousers must be new and of the very latest cut. His hat must not be worn even slightly. His overcoat, especially, should have no holes in it, nor show any signs of honorable old age. His shoes must not be common-sense, but must be of the latest point and always shining. In truth, no matter how wise, faithful, prudent or good he may be, no man can be our pastor unless he is stylish, for we can not bear to listen to a preacher who is not stylish in the strictest sense of the term. And, likewise, his wife must be a model of style and art—a real society lady who can charm all the men in the town.

Of course you will want to know what we intend to do for our pastor. As the Lord promises to supply all his wants, of course we won't have to do much for him. We expect to attend church on Sundays if the weather is not too hot or too cold, except on big days at other places, or when we have business engagements. We will promise to pay him as much as six hundred dollars salary, but when we are in debt and times are hard, our pastor ought not to expect us to pay all we promise, for to pay that very promptly, for charity begins at home, and, besides all that, the Gospel is free anyhow, and the Lord will give him souls for his hire. We are always willing to help him in every time of need with our advice in all his work. And now, my dear Bro. Editor, if you can find us a man who will suit us as pastor, we will be very grateful to you and will take pleasure in helping you in your business by our advice, and will gladly let you publish other notices about our church.

DEACON G. O. EASTY, Easytown, Dy., Jan. 5.

Think of the power of one life to raise a world. Jesus Christ is nothing to me if He is not the Savior of the world.—Joseph Parker.

THE-ROYAL Insurance Co LIVERPOOL.

Barbee & Castleman, Managers Southern Dept. COLUMBIA BLDG. Louisville, - - - Ky.

Agents in all towns in the South.

**ROYAL BAKING POWDER**  
Absolutely Pure

Items of Interest.

The Alumni Club of the High School in this city has secured Prof. Charles Zuehlke for a series of twelve lectures extending from Jan. 31 to April 1. These on the evening are upon "Social Reform in Fiction," and those at night upon "Municipal Life." The night lectures will be illustrated with slides. The price for the entire course is \$1.50; single tickets 25 cts.

Logan Carlisle, son of Hon. John G. Carlisle, died at his father's house in New York City on the 16th, after a two weeks' illness. The funeral was held in the Methodist church, of which he was a member, and the body brought to Covington for burial. Mrs. Lena, daughter of Hon. J. C. Blackburn, on Sunday morning, was looking for something in a drawer when a pistol became entangled in some lace and went off, wounding her dangerously. The sympathy of the state goes out to the distinguished parents.

About 11 P. M., Jan. 11th, a tornado struck Fort Smith, Ark., wrecking a large part of the town and killing of persons. Fire broke out in several places in the ruins, and the firemen had hard work to save the standing part of the city. After leaving Fort Smith, the storm travelled to the southeast, blowing down houses in Alma, nine miles away.

After quite an exciting time in the Legislature, in which in some way the wires of some of the legislators took a hand, Mr. Hanna was elected to the Senate. He was appointed by Gov. Bushnell to fill out Senator Sherman's unexpired term till the legislature met. It can scarcely be called progress, one would think, when the Republicans of Ohio drop Sherman to Hanna, and the Democrats from Thurman to Bruce.

An official despatch from Havana announces that Amboyna, the capital of one of the Molucca Islands, has been completely destroyed by an earthquake. Fifty persons were killed and two hundred injured.

There was a riot in Havana which caused quite an excitement for awhile, as it was reported that Consul-General Lee had telegraphed for two ships to protect the United States consulate. The riot was soon put down, and the telegram was of the grape-vine order with which all were so familiar during the war. Gen. Lee assures the government he has had no trouble and anticipates none.

Prof. Nordenfalk, the Arctic explorer, says the Swedish Foreign Office has received intelligence from several persons worthy of credence that they saw Andrew's balloon early in August in British Columbia, seven miles north of Queneville Lake. This lake is in about latitude 53 north and longitude 122 west. The professor thinks the news of sufficient importance to be investigated.

Mr. J. W. Loviter, M. P., Chairman of the Committee of the House, ridicules the idea that because Germany and Russia rob China, therefore England should rob her too. He added: "We must not be surprised if Germany, France and Russia are as anxious to keep these firms in New England if they can do better in the South, and some have already gone."

The legislature of Massachusetts has hampered manufacturers greatly by laws passed ostensibly in the interests of "labor." Thus hampered, the cotton firms cannot compete with the English ones. But, as has been pointed out, there is no law which keeps these firms in New England if they can do better in the South, and some have already gone.

Mr. Edward Atkinson declares that the great iron belt in Tennessee and Alabama, which from belt and dimensions are found together, has put the finest steel products on the markets of the world at prices no other region can rival.

Congress has spent much time in debating the civil service law. Secretary Gage wishes some places in the internal revenue taken out from the order of Mar. 4, 1897 for which the collectors are responsible. When a man is personally responsible for the conduct of his subordinates, and financially bound for their delinquencies, Secretary Gage thinks he ought to be allowed to appoint "men concerning whose personal character and integrity he has knowledge."

In 1870 the Italian government took possession of great tracts of land and houses which had come into possession of the Catholic church, through gifts, legacies, etc., in a long course of years. In return it agreed to pay a certain specified sum to the Catholic priests. But the property has deteriorated in value and times are hard, and the Government notifies the Pope that its payments must be greatly lessened.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting to be held Saturday and Sunday, January 29th and 30th at the Second Baptist church, Bowling Green, Ky.

- SATURDAY.**  
10 a. m.—Devotional Exercises, conducted by the pastor, Rev. E. H. Brookshier.  
11 a. m.—Scripture Authority for Church Discipline and its Importance, L. H. Voyles, W. M. Gaddiah.  
2 p. m.—What is the Most Important Mission Station in the Bounds of Warren Association—if any, and to what extent ought help to be rendered.—W. A. Cooke, F. N. Downer.  
3 p. m.—Christian Obligation.—Gen. W. F. Parry, T. W. Dobson, T. J. Oliver.  
7 p. m.—Do the Scriptures Teach Proportional Giving, and if so, what proportion.—E. V. Baldy, T. Ham, Chas. W. Potter.

- SUNDAY.**  
10 a. m.—Best Method for Building up a Sunday-school.—B. P. Eubanks, Walter Gaines, Dr. Payne.  
11 a. m.—The Church Prayer Meeting; Its importance and Improvement.—Frank Roberts, L. H. Voyles.  
2 p. m.—Scripture Authority for Missions.—J. Whit Potter, W. H. Mitchell, Geo. Cole.  
3 p. m.—The Model Preacher.—C. W. Freeman, E. V. Baldy, J. J. Gill.  
7 p. m.—Preaching, by C. W. Freeman.

It is important to the success of our meeting that each brother on the programme should post themselves thoroughly on the subject assigned them, and be prepared to respond by a written, or an oral statement of their views. There will be a committee on assignment and ample provision will be made for all who desire homes during the meeting. Everybody invited. Come and let us make it a meeting of profit to all. God being willing.

"Behold how good and pleasant it is for brethren to dwell together in unity." — PASTOR.

The Sunday-school lessons for the next six months are bearing upon the life and work of the Lord Jesus and His life; and in this line the well written and clearly put book of Dr. D. Y. Bagby, "Jesus the Messiah of Prophecy" will fit in, exactly, in your study and preparation of the lessons.

The *Word and Way*, of Kansas City, Mo., says of this book. "This is a well written and well printed book. When we began reading it, the question came into our mind: 'Why hasn't some one written this book before?' The subject is one of vast importance and its treatment thorough and convincing. The unmistakable and complete conformity of the sayings and doings of, and concerning Christ in the New Testament to the prophecies of the Old Testament is indeed gratifying. It is a valuable work and will bring light and strength to its readers."

If the young are taught and clearly shows that must be the Christ of prophecy, a much firmer hold will be secured upon their minds to hold them to Christ, and the pastor will have an easier task to win them to the Savior. The book exalts Christ, and should be in the hands of old and young. Sent, post paid, for \$1, by the Baptist Book Concern, 307 W. Jeff. St. Louisville, Ky.

"Baptist Church Government"

The above caption is the title of a small book recently written by Elder Ben M. Bogard, of the B. U. of Louisville, Ky., says of it: "It is a gem—it is clear, brief, sound and cheap. Send me two dozen for use among my people." The *Baptist Recorder* says: "It is the most concise, plain, convincing treatise which has ever been written on the subject. It utterly explodes the Catholic, Episcopal and Methodist conception of church government." The *Western Recorder* says: "A clear, ringing statement on a subject, with scripture proofs and quotations from scholars of other faiths. It is a good campaign document." Numerous other flattering testimonials can be given. Price 1 cent per copy; 5 for 10 cents; 10 for 25 cents; 50 for \$1. Order of BEN. M. BOGARD, Charleston, Mo.

SEND US \$2.00 and have the *WESTERN RECORDER* sent to your friends for 1898. Couldn't send them anything they would appreciate more.

THE MARKETS.

Report for the Week Ending Saturday, January 15, 1898.

**Cattle**—There were 2,431 head on sale Monday. The market opened up fairly active on all desirable grades of butcher cattle. Prices were equally as good as last week and steady to strong on all common and medium grades. A fair clearance was made each day.

**Calves**—The receipts throughout the week have been liberal; good many common calves on sale. Extra good veals steady at \$5.25 to inferior grades sale at former prices.

**Hogs**—The receipts Monday were the heaviest of the season, there being 10,331 head on sale; quality of the offerings fair. Light weights were dull. The market ruled unsteady throughout the week.

**Sheep and Lambs**—The receipts throughout the week have been liberal; quality of the offerings common. The market ruled fairly active at quotations. A fair clearance was made each day.

**CATTLE**

Extra shipping cattle, 1,200 to 1,500 lbs.	\$5 50 to 5 75
Light shipping, 1,200 to 1,400 lbs.	4 00 to 4 25
Best butchers	4 00 to 4 25
Fair to good butchers	3 50 to 3 75
Common to medium butchers	3 25 to 3 50
Thin, rough steers, poor cows and calves	1 00 to 1 25
Good to extra heavy, 1,200 to 1,700 lbs.	2 00 to 2 25
Common to medium oxen	2 00 to 2 25
Feeders, 500 to 1,200 lbs.	2 75 to 3 00
Stockers	2 50 to 2 75
Bulls	2 00 to 2 25
Veal calves	5 00 to 5 25
Choice milk cows	8 00 to 8 25
Fair to good milk cows	15 00 to 15 25

**HOGS**

Choice packing and butchers, 225 to 300 lbs, strictly sorted.	5 25
Good to extra heavy, 175 to 225 lbs.	4 75 to 5 00
Fat shoals, 120 to 150 lbs.	4 25 to 4 50
Fat shoals, 100 to 120 lbs.	3 75 to 4 00
Pigs, 60 to 100 lbs.	2 75 to 3 00
Rough, 100 to 400 lbs.	2 00 to 2 25

**SHEEP AND LAMBS**

Good to extra shipping sheep	3 25 to 3 50
Fair to good	3 00 to 3 25
Common to medium sheep	2 75 to 3 00
Bucks	2 75 to 3 00
Extra spring lambs	4 75 to 5 00
Best butcher lambs	4 25 to 4 50
Fair to good butcher lambs	3 75 to 4 00
Full-ends	2 25 to 2 50

LEAF TOBACCO MARKET.

Report for the week ending Saturday, January 15, 1898.

**SALES, WITH COMPARISONS.**

Following were the sales for the week and year to January 15, with comparisons:			
Year	1897	1896	1895
Year 1897	2,670	4,100	4,100
Year 1896	2,670	4,100	4,100
Year 1895	2,670	4,100	4,100
Total year to date	11,000	11,000	11,000
Total year to date in 1897	11,000	11,000	11,000
Total year to date in 1896	11,000	11,000	11,000
Total year to date in 1895	11,000	11,000	11,000
New crop sold to date, or in prospect	18,900	18,900	18,900
Total year to date in 1897	18,900	18,900	18,900
Total year to date in 1896	18,900	18,900	18,900
Total year to date in 1895	18,900	18,900	18,900

**REJECTIONS**

Rejections this week	800
Rejections same time in 1897	811
Rejections same time in 1896	1,000
Percentage of rejections to own's sales, '97	7.5
Percentage of rejections to own's sales, '96	7.5
Percentage of rejections to own's sales, '95	7.5
Rejections since Jan. 1 to date	373
Rejections same date in 1897	1,319
Rejections same date in 1896	2,319

**RECEIPTS**

Receipts for this week	1,100
Receipts same week in 1897	1,100
Receipts same time in 1896	1,100
Receipts since Jan. 1 to date	5,207
Receipts same time in 1897	2,700
Receipts same time in 1896	5,070

**BULLET—1898 COP.**

Trunk, green mixed	4 50 to 5 00	5 00 to 5 50
Trunk, sound	4 00 to 4 50	4 50 to 5 00
Common lugs	3 00 to 3 50	3 50 to 4 00
Medium lugs	2 00 to 2 50	2 50 to 3 00

**POST-INVENTORY SLAUGHTER.**

Too many goods! And they must now move, to make room for Spring stocks. Can't YOU use things like these, at prices like these!

Men's \$20, \$22, \$25 and \$28 suits, Overcoats and Ulsters—Choice of the house—at \$14.98.

Men's \$15 and \$18 Overcoats.....\$9.08  
Men's \$15 and \$16 suits..... 7.98  
\$12 and \$15 suits and Overcoats..... 6.98  
Men's \$12 Ulsters..... 6.48  
Boys' \$5 one-piece suits..... 4.48  
Boys' \$3 one-piece suits..... 1.84  
Men's \$3.50 calf shoes..... 2.54  
Ladies' \$3 kid shoes..... 1.25

And bargains like these all over the house, in Clothing, Shoes, Hats and Furnishing Goods.

Send a MAIL ORDER.

Simonson, Whitson & Co.

**WE PRESENT** A CREAM PITCHER, A SUGAR BOWL, A SPOON HOLDER, **FREE!**

To Every Woman Reader of the *WESTERN RECORDER*.

AND A HANDSOMELY DECORATED **TEA OR DINNER SET FREE** TO THE LADY WHO LIVES THEM.

DETERMINED MORE THAN EVER to make our BELLE Baking Powder the Most Popular of all Baking Powders, we go to still further expense to introduce it, and for this purpose we have arranged with one of the Largest Glass Works in the United States to handle their entire output. The cut illustrated is full size Tableware, very brilliant Glass, genuine Cut Glass pattern.



READ THIS.

If the Baking Powder and... Glassware..... are not what we claim for them,..... DON'T PAY for them,..... but send back.

We are the owners of the famous BELLE BAKING POWDER, guaranteed to be Absolutely Pure, to give perfect satisfaction, and do all we claim. It is superior to others, and where once introduced will supersede all others. We know this, and are prepared to go to an unlimited expense to get it into our million families, here and there.

**FOUR UNPARALLELED OFFERS:**

**OFFER No. 1** We will give to any woman who sells 10 lbs. of Belle Baking Powder at 60c per lb. (total, \$6.00), a 24-piece decorated TEA SET, or a handsome 20-piece DINNER SET, and the set of Three Glass Dishes Free to each purchaser.

**OFFER No. 2** We will give to any woman who sells 20 lbs. of Belle Baking Powder at 60c per lb. (total, \$12.00), a 24-piece decorated TEA SET, or a handsome 20-piece DINNER SET, and the set of Three Glass Dishes Free to each purchaser.

**OFFER No. 3** We will give to any woman who sells 30 lbs. of Belle Baking Powder at 60c per lb. (total, \$18.00), a 24-piece decorated TEA SET, or a handsome 20-piece DINNER SET, and the set of Three Glass Dishes Free to each purchaser.

**OFFER No. 4** We will give to any woman who sells 40 lbs. of Belle Baking Powder at 60c per lb. (total, \$24.00), a 24-piece decorated TEA SET, or a handsome 20-piece DINNER SET, and the set of Three Glass Dishes Free to each purchaser.

REMEMBER, we deliver you the Baking Powder, Glass Sets, and Tea or Dinner Set, all freight charges prepaid, right to your town. We give you 10 days' time after getting goods to deliver them, collect and remit to us, and thus prove that we have complete confidence in the honesty and integrity of the readers of the Louisville *Western Recorder*, and a positive knowledge that everything we send will give perfect satisfaction.

Our standing and reliability can not be questioned, for we are indorsed by the banks, commercial agencies, business men, and prominent city officials. Besides, our Foods are of known PURITY.



IF YOU are already supplied with Premiums we offer and advise you to send us your name and address stating which offer you accept, and with you are waiting for full instructions, go around and sell Belle Baking Powder to every one you can get to. You will soon earn money to pay for your Premium! (Come do it in less than a day.)

**NOTICE!** If you wish to avoid delay of writing and receiving our complete detailed instructions and lists, you may take orders at once for 24, 36, 48, or 60 lbs. Baking Powder. Write the name of each purchaser with you and ink, and mention that you are a reader of the Louisville *Western Recorder*; also have your pastor, postmaster, or some reliable business man state that your integrity may be relied upon in these transactions, and on receipt of this, we will promptly ship the Tea or Dinner Set, Glass Dishes, Cream Pitcher, Spoon Holder, and Baking Powder. (Come do it in less than a day.)

**THE PURE FOOD CO., 222 Main Street, CINCINNATI, O.**

Good lugs	5 00 to 5 50	5 50 to 6 00	6 00 to 6 50
Common leaf, short	4 00 to 4 50	4 50 to 5 00	5 00 to 5 50
Common leaf, long	3 00 to 3 50	3 50 to 4 00	4 00 to 4 50
Medium leaf	2 00 to 2 50	2 50 to 3 00	3 00 to 3 50
Trunk, green mixed	4 50 to 5 00	5 00 to 5 50	5 50 to 6 00
Trunk, sound	4 00 to 4 50	4 50 to 5 00	5 00 to 5 50
Common lugs	3 00 to 3 50	3 50 to 4 00	4 00 to 4 50
Medium lugs	2 00 to 2 50	2 50 to 3 00	3 00 to 3 50
Good lugs	5 00 to 5 50	5 50 to 6 00	6 00 to 6 50
Common leaf, short	4 00 to 4 50	4 50 to 5 00	5 00 to 5 50
Common leaf, long	3 00 to 3 50	3 50 to 4 00	4 00 to 4 50
Medium leaf	2 00 to 2 50	2 50 to 3 00	3 00 to 3 50
Trunk, green mixed	4 50 to 5 00	5 00 to 5 50	5 50 to 6 00
Trunk, sound	4 00 to 4 50	4 50 to 5 00	5 00 to 5 50
Common lugs	3 00 to 3 50	3 50 to 4 00	4 00 to 4 50
Medium lugs	2 00 to 2 50	2 50 to 3 00	3 00 to 3 50