

# WESTERN RECORDER.

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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BISHOP RYLE, of Liverpool, is one of the few low churchmen which a succession of high church prime ministers have left in England. In a recent speech he said that the most painful symptom which marks the present age is the increasing indifference to all distinctive doctrines in every part of the land.

THE Baptists in New York City have a permanent council, and yet they are not happy. One at least, and perhaps more, of their pastors wear robes, and that does not satisfy their longings. Now in the *Watchman*, Dr. McArthur says there ought to be in New York City a man who "ought to be among Baptist churches what the bishop is in Episcopal churches." And so we go.

AN employe of the Title Guarantee Co. of New York City embezzled the money a woman handed him to pay her taxes, and the investigation which followed showed he had stolen \$12,000. In sentencing him to the penitentiary Judge Cowing said he would have made the sentence lighter if he had not received a big batch of letters from business men requesting him to let the wretch off easily. No wonder crimes increase.

This is bad. In a Sunday-school in Los Angeles, Cal., a prize was offered to any one, teacher or scholar, who could, without preparation, repeat the ten commandments without mistake. There were 250 in the Sunday-school, and every one who tried failed. We are needing a generation of mothers who will see that their children memorize the Scriptures.

THE Congregational church of Newton Center, Mass., has had ten pastors in the 228 years of its existence. Recently Dr. D. L. Furber celebrated the fiftieth anniversary of his pastorate. He preached the same sermon from the text, "After the fire a still small voice," which he preached fifty years ago. There were present twenty-five persons who heard it in 1847, one of whom was converted by means of it.

AN indignant brother writes to the *Commonwealth* that in London he asked several persons the way to the Metropolitan Tabernacle, and they answered that Spurgeon was dead and people did not go to the temple as they used to do. He persisted in going, and says: "I went and found that Spurgeon was not dead. The service was the most spiritual that I found in a visit of seven weeks to the British Empire."

A Methodist Presiding Elder is devoting much of his time to urging his office-bearers to take their church paper, on the ground that "they will become freshly interested in their work, exhibit a new appreciation of their pastors, respond more intelligently and generously to the appeals made in behalf of the great benevolences of the church."

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

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

It would not be difficult to add to the proofs of the connections [of the Waldenses and the Anabaptists] that we have gathered here and in the several writings that have been mentioned.

But for those who will see, such further proofs are not needed, and those who will not see would not be taught even by further arguments and facts, and nothing daunted, they would go on propounding the old hypothesis according to which all the agreements and resemblances that can in no manner be explained away arise simply from the fact that the "Waldenses," as well as the "Anabaptists," were Scriptural (Bible-believing) "sectaries," who as a result of the same reading reached, and could only reach, the same results as regards institutions and doctrines.

However convenient this view may be, it is yet untenable. If it were proved that men who make close conformity to the prescriptions of the Bible a law of their lives were accustomed to come to the same, or anywhere near the same, conclusions regarding its contents, this sort of attempt at explanation might be made with some propriety. Is it not rather capable of proof, that men who study the Bible independently of each other almost always reach results diverging in many and important points? Did not Luther also make conscientious conformity with Scripture the chief criterion, and did he not nevertheless come to other convictions than the "Anabaptists"? And do not all the more recent sects that have grown up during the past century on an evangelical basis maintain (I mention, for an example, the Apostolic Church of the Irvingites) that they also have constructed their polity and doctrine on the ground of the Bible, and on the ground of the Bible alone? And does any one of these sects agree with the others?

But we will grant, for the sake of argument, however contrary to experience it may be, that the agreement between those heretical schools, which up to before 1517 were persecuted under the name "Waldenses," and those whom since 1525 the same lot befell under the name "Anabaptists," rests upon the use of the same sources of faith. But even then there still always remains the fact that between the two religious bodies, supposed to be independent of each other, there is agreement even in such things as the Scriptures are absolutely silent about. It is very convenient to observe a death-like silence in relation to these facts, yet thereby they are still not absolutely done away with. There are some very important and many other very external points that here come into consideration, and are found in so great numbers that they force themselves on the attention of every one who is in some measure willing to see. The peculiar attitude that the "Waldenses" as well as the "Anabaptists" took toward the Old Testament, and especially toward the historical writings thereof ("Staupitz," pp. 101, 162, 166, 642), can by no means be derived from the prescriptions of the Bible itself. The fact that in the Waldensian Bibles, and in these alone, the Epistle of Paul to the Laodiceans appears, and that the Baptist Bibles of the sixteenth century contain the same epistle, can by no means be accidental. The attitude toward capital punishment in the two bodies, toward the question of church-yards, the use in their worship of certain forms of prayer, of observing the Supper, principles in church building, the grey dress of the apostles and itinerant preachers, many similar and very peculiar technical expressions in ecclesiastical things—where are the pas-

sages of the Bible to be found for all these things from which they could be derived? (See particulars on these matters in Ernst Muller's "History of the Bernese Baptists," 1895, p. 60ff, and Keller's "Staupitz," p. 230). The agreement between the "Waldenses" and "Baptists," even in the forms of asking a blessing at the table is remarkable. (See Halbertsma's "The Baptists and their Origin," 1843). (Bossert, in a recent review of Ludemann's polemical work against Keller, referred to in No. 1 of the present series, claims that Muller has been led by Ludemann's book to recede to a considerable extent from the position taken in the work on the Bernese Baptists. Muller insisted in the work referred to that the Anabaptists of Bern were simply a development, with slight changes, of the Waldensian community that had long existed in the canton. He can account for the similarity of views, and the persistence with which they have continued their work in spite of centuries of persecution, only by supposing that the old evangelical party that had already survived centuries of persecution in the canton simply assumed a new phase in the time of the Reformation. Any modification of his view under ecclesiastical pressure, and with no fresh material to justify it, can only be looked upon with suspicion. I find nothing in Ludemann's work that can really be regarded as a serious or effective answer to Keller's claims. He appeals largely to the old-time odium Anabaptism, and he is evidently anxious to give no comfort or countenance either to the ancient Anabaptists who have survived in Switzerland, or to the modern Baptists who are attempting aggressive work there. [Such coincidences as those mentioned above have long been familiar to me, and I attach more importance to these than to the efforts to prove specifically the change of Waldensian congregations into Anabaptists.—A. H. N.]

However, be this as it may [referring to the extra-Scriptural coincidences between the Waldenses and the Anabaptists mentioned above], a "new sect" must and shall be found just here. The disputing of this "long recognized fact" arises, it is alleged, from an "uncritical method," and argues a partisan attitude in favor of the "sects." That it is inadvisable to cast aside views, the disputing of which awakens the suspicion of defective orthodoxy, G. C. Rieger, in his "Saltzband" (1732), long ago expressed in a very naive way: "I frankly confess my weakness in that I have not been able to induce myself to leave out of consideration the traces of antiquity in a church that has maintained in its purity the apostolic truth, and to conceal them, as it were, from fear of the chicanery of the opposition."

Although such distinguished authorities on the heretical history of the Middle Ages and the history of Anabaptism as J. C. Fuesslin and J. L. Mosheim, whom no one would suspect of being defective in method and in critical education, not only maintained the correctness of the view represented by us, but proved it with documentary materials; yet even at the present day the shattering of faith in the inventions of the polemical theology of the sixteenth and seventeenth centuries has not been accomplished in the circles of those theologians and historians who count themselves professional scholars in the narrower sense. (J. L. Mosheim writes in his "Institutes of Ecclesiastical History," Book IV.: "I do not think, indeed, that the Mennonites lie, who glory in their descent from those who are commonly called the witnesses of the truth before Luther, namely, the Waldenses, the Petrobrusians and others. Before the age of Luther very many were living in hiding throughout almost the whole of Europe, especially among the Bohemians, Swiss and Germans, in whose minds that form of teaching was profoundly fixed

which the Waldenses, Wiclifites and Hussites, some more obscurely, some more clearly, had defended," etc. Quite recently in two places, namely, in vol. I. of the third edition of the "Realency-Klopädie f. Prot. Theologie u. Kirche," 1896, p. 483, by Uhlhorn, and in the "Gottinger Gel. Anzeigen," 1896, p. 549, by Loserth, it has been expressly maintained that "the Baptists are not the successors of the old Waldenses." Proofs are furnished, to be sure, neither in the one place nor in the other. In like manner Bossert expresses himself in "Theol. Litteratur Zeitung," 1896, col. 105ff. [Bossert expresses the hope that Keller, like Muller, will reconsider the questions involved, and will recede from the offensive position he has taken. In a recent answer to his critics Keller assures Bossert that his hopes are wholly ungrounded, and that he has "nothing to take back."—A. H. N.]

What has become so deeply rooted and so closely connected with theological points of view cannot indeed be quickly set aside. However, it is yet a matter for rejoicing that the number of investigators who are placing themselves on our side in this matter is satisfactorily increasing, and what has recently been maintained is quite correct: the views here represented are gathering supporters about themselves and are beginning to form a school. (Among the recent writers who hold views similar to the author's are A. Nicoladoni, "Joh. Bunderlin of Linz and the Upper Austrian Baptist Congregations in the Years 1525-1531," Berlin, 1893, and E. Muller, "History of the Bernese Baptists," 1895).

[Readers who understand German and are interested in Keller's researches, should procure his books, which are not expensive, and should become members of the "Comenius-Gesellschaft," which will entitle them to receive regularly the publications of the Society which Keller edits and in which for some years the results of his studies have been published. The annual fee is only 10 marks (\$2 50). I shall be happy to forward fees and arrange for the membership of any who may desire it. I have been for years an honorary member of the Society.—A. H. N.]

We need to rid ourselves of the modern notion that great meetings led by an imported evangelist are necessary to move the community. Mr. Moody himself frankly admits that in recent years monster religious meetings have not secured the best spiritual results. Indeed, the statistics appear to show that in Eastern Massachusetts, for example, the additions to the evangelical churches for five-year periods after the great Tabernacle meetings in Boston, were not so large as for five-year periods before. And most pastors have observed that the quality of the material brought into the churches under these influences is not so high as that gained by the devoted work of the local church by its own methods among its own clientele. It is not in the least necessary to secure a well-known evangelist to meet the conditions for a revival of religion. The expansion of the church's own forces to meet the necessities of the local field is all that is needed in this way. The pastor can probably preach as effective an evangelistic sermon as nine out of ten evangelists; and there are, in almost every congregation, large, untutilized forces for direct Christian service.—Watchman.

It is sure we all have faults; it is certain we are liable to be deceived with reference to ourselves, and more certain that we may be mistaken about others. Do not foster a censorious and hypercritical spirit. The question ought to be, "How many faults have I, and how can I remedy them?" and not, "How many faults has my neighbor?"—Exchange.

"MOURNERS' BENCHES."

I am disposed to think that my learned friend Dr. Vedder does not go far enough back in his search for the origin of this institution, if so it may be called. Burkitt and Bead ("History of the Kabukee Baptist Association," 1803), referring to the great awakening of 1800-1801, thus describe the method employed by some of the preachers to bring the unconverted to a decision:

"The ministers usually, at the close of preaching, would tell the congregation, that if there were any persons who felt themselves lost and condemned, under the guilt and burden of their sins, that if they would come near the stage, and kneel down, they would pray for them.—Shame at first kept many back, but as the work increased, numbers apparently under strong conviction would come and fall down before the Lord at the feet of the ministers, and crave an interest in their prayers. Sometimes twenty or thirty at a time. And at some Union Meetings, two or three hundred would come, and try to come as near as they could. This very much engaged the ministers; and many confessed that the Lord heard the prayers of his ministers, and they had reason to hope their souls were relieved from the burden of their sins, through the blood of Christ. It had a powerful effect on the spectators to see their wives, their husbands, children, neighbors, &c. so solicitous for the salvation of their souls; and was sometimes a means of their conviction. Many ladies of quality, at times were so powerfully wrought on, as to come and kneel down in the dust in their silks to be prayed for. The act of coming to be prayed for in this manner had a good effect on the persons who came, in that they knew the eyes of the congregation were on them, and if they did fall off afterwards it would be a disgrace to them, and cause others to deride them; this therefore was a spur to push them forward."

ALBERT HENRY NEWMAN.

HOW TO STUDY THE BIBLE.

An American visitor to Baghdad was taken by his Hebrew guide to visit the principal Jewish schools and synagogues in that ancient city of the Captivity where a third of the population is now of the Hebrew race. He was shown to the room where convened the highest court of the community. On the floor of a dais sat, in Oriental fashion, five old men expounding the law to any who had questions of duty to propound. The guide called attention to the white-bearded man in the center and said, "That is the most learned scholar of the Talmud in the world." The venerable rabbi looked as if he were the depository of all the traditions and decisions embodied in his predecessors of centuries ago in the Babylonian Talmud. "But," said the visitor; "we think we have some very learned rabbis in Europe and America." "So you have," replied the guide; "but they study the Talmud as a science, while we study it as a religion." The distinction was not wholly correct, for the study of the Talmud as a religion has not ceased in New York or Wilna; but it embodied a thought worth considering by Christians as well as Jew.

The Bible may be studied in two ways, either as a science or as a religion; and both ways are good. We may study the Bible to learn its history, its geography, its archeology, its writers, its dates and its composition; and this is good. We may study it to learn from it our duty to God and to man, and to gain inspiration in performing that duty; that is better.

The study of the Bible in the theological seminary is sometimes said not to be conducive to a religious life. When this is so it is because the Bible is there studied, and must be studied, chiefly as a science. It is read in Greek and Hebrew, with grammar and lection. There is no more piety cultivated by the investigation of the Alexandrian Greek idioms used in Matthew's Gospel or the Epistle to the Hebrews, than in the study of the Ionic dialect of Homer. Sacred geography or sacred history is no more edifying than is Pagan. Some seem to imagine that the history of Palestine is sacred, that of Egypt and Syria and Babylon is semi-sacred, while that of Greece and

Rome is all profane except Mars Hill and the Three Taverns. But so far as the religious life is concerned one is just as good as the other. In Germany they call that man a theologian who devotes himself to the literary analysis of the Pentateuch; but he is doing nothing else than was done by Wolf on the Iliad. He may be a very pious man; but he may equally be a very irreligious man. He is devoted to science, not religion.

So it is in the Sunday-school. The main part of the study of the Bible there must be, in a primary way, scientific, not religious. One of the most distinguished Hebrews in the city of New York learned to read in a Baptist Sunday-school in Georgia. Learning to read from the Bible in a Sunday-school is precisely the same as learning to read from the First Reader. One may study the route of Paul's various journeys, and may know as well as Professor Ramsay every locality where he preached the Gospel, and be no better Christian for it.

The danger in the study of the Bible, whether in seminary, Sunday-school or at home, is that it will be studied wholly as a science and not as a religion. We talk of the relations of science to religion; we need to remember that half, often much more than half, of what we call our religion—its history, its geography, its theology even—is science. The teacher fails who instructs in these things only, no matter how well, and fails to reach down below the intellect into the heart. The committing to memory of all Biblical facts gives no religion. Religion has to do with the purpose of love to God and love to man. That child has religion who has been taught not only that God is omniscient and that God sees him and that God has given the Bible and given his Son, but who also has learned to live as in the presence of God, to pray to him, and to be grateful to the Savior who has died for him, and to obey his will. The teacher's duty is not done when he has made his scholars learn the lesson, but only when he has persuaded their hearts to accept the Christian life. We want scholars intelligent in the Bible, instructed in knowledge about it; but we want first and chiefly the conversion of our children to the love and service of God. The teacher who fails of bringing his scholars into the life and work of the church fails utterly.—Independent.

HOW TO PRAY.

When Jesus had been praying in a certain place, His disciples said, "Lord, teach us to pray." They had seen the wonderful power of prayer in His life; what it had done, again and again, during His life of exposure and sacrifice. They could not fail to see that prayer had brought strength to endure, calmness amid noisy tumult, and secret joy in doing the will of the Father. They desired to follow in his footsteps, and know, as he knew, the secret springs of communion with God. In response to their request, the Master gave that comprehensive form of petition which is suited alike to childhood and age. And then, to teach them that prayer is not merely a spiritual exercise, but is also a means to obtain desired ends, He gave the illustration of a friend coming at midnight to borrow bread, and a son asking food of a father.

We have need to ask of our Lord how to pray. It is easy to lose the true spirit, while we retain the outward form, to mistake the acceptable way of approach while absorbed in a mere emotional exercise; to lose sight of the all-sufficient Mediator in our repetitions of chosen sentences. The difference between those who have been taught to pray, and those who have not been divinely instructed, is very apparent. True supplication implies calmness of spirit, strength, and steadiness, even as one talks in intimate fellowship with a chosen friend.

The difference is often qualified in a marked manner in public intercessions. One is finest in speech, yet does not lead our souls within the chosen circle of which Christ is the center. Another, with far less natural gifts of utterance, lifts us up to the throne of God. How blessed is such a prayer! The pastor who has learned to talk with God in this way, through the conscious needs of his own heart, is God's chosen instrument.—Selected.

PRAYER AND ITS RELATION TO THE SOUL-SAVING WORK OF THE MINISTER.

BY REV. BENJAMIN M. ADAMS.

The true church of Jesus Christ, represented largely by the average minister and the rank and file, is longing for revivals that revive, stay, breed revivals and re-juvenate. Revivals that purge, and do not amaciate, the church. Revivals that flood the dry grounds, and are not followed by a cold snap that sheets the fields with ice. Revivals that do not clutter the church records with dancers, card-players, theater-goers, race-track frequenters, or any other sort of moral ciphers.

The true church is getting fatigued with revivals that leave out righteousness and the witness of God's Spirit. She is looking askance at the multitudinous societies, conferences, syndicates of piety, aggregations of instrumentalities and plans that make one think of the perpetual motion machines in the Patent Office, all claiming to solve the problem. She is troubled with experiments, theories, and inventions, all intended for her good, to be sure, but few or none of them usable in the straits she is now in.

She wants her borders enlarged and converts multiplied, but is wary of these new-fangled incubators that hatch out hundreds at a brood, and all too weak to cackle, crow, or roost out of doors.

She seems to say with John Newton:

"From men great skill professing  
I sought a cure to gain,  
But this proved more distressing,  
And added to my pain.  
Some said that nothing ailed me,  
Some gave me up for lost;  
Thus every refuge failed me,  
And all my hopes were crossed."

That's about where some of her sons stand and long for the "old paths." "Where is the good way?" A revival on Bible lines that will save the church, create an order of men and women who shall have power of self-denial and cross-bearing—a race of pentecostal converts on whom "the opening heavens have shined with beams of sacred bliss."

The minister is the power generator. Once in a while one or more men or women in a church will keep it alive even with a formal, lifeless ministry; but it is rare; as a rule, he is the dynamo by whose action the lights are kindled.

If he is not going, his church is dead, or enduring.

If the power of the Holy Ghost is not in and on the minister, you will generally look in vain for it among his people.

At the last analysis it will be found that the present flabbiness of spiritual life in the church is mainly caused by a forceless ministry and weak pulpits; behind these, an unvictorious closet. It would seem that a Spirit-called minister would naturally gravitate to the full power of the Spirit through prayer. It is no wonder, when a man has taken up the ministry as a choice among employments, and he runs his ministry on mechanical lines, he is forceless; but it seems strange any truly called man should ever forget the princely service of "the prayer of faith," for the Spirit and helped by the Spirit, that leads to the greatest achievements of holy service, and in the following respects the highest order of earthly being is reached in prayer.

The great but helpless boat on yonder canal, with food for distant cities, reaches the summit level by waters from still higher sources; so the messengers of God, with their freight of heavenly bread, come to their highest and best lifted by waters from beneath the throne.

To be is more than to do. All real, beneficent doing is fruit of character. When the disciples came back from their missionary journey, and reported to Jesus that even devils were subject to them, He said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Character is more than any external thing, and communion with God makes holy character.

The friction of the world sharpens men, but grinds away their steel; the communion of the Holy Ghost makes a man a sword of God without a drawback.

Every quality in God is in man, who is made in His image, though in finite measure. "There is a spirit in man, and the inspira-

tion of the Almighty giveth him understanding;" and when this great incoming of the Spirit is upon him, in answer to prayer, every point of his God-kindred resumes its original regality, his very infirmities becoming loops into which the hand of God comes and holds him up, to the extent that when he is weak he is strong, and glories in infirmities.

The wonderful kindred of the true minister with Jesus in this matter of prayer deserves consideration. Why should Jesus pray all night after some of His great days' works? Did He find the tone and temper of His great nature drained, relaxed, wasted, and long communion with His Father His only way of recuperation and restoration of quality?

What preacher who has gone from his closet to visit his people as a house-to-house pastor, to talk, pray, and pour out his soul in love, sympathy, and faith on such as are to a great extent unresponsive to his message, has not come back feeling that "virtue has gone out of him;" not nervous exhaustion only, but wasted and empty? He knows something of why Jesus prayed.

He that knows what it is to really preach—not teach merely, orate; or work off complications and well-put sentences, all of which may have their place, but preach—when he has "grasped the pillars of eternity," when the great Gospel has handled him and flung him as a cannon does a ball, and victory has come to his own and other souls; and has gone from his pulpit hot, silent, spent, feeling he knows "the wreck of matter," like a rocket that has streamed into the heavens and gone out—he knows something of why Jesus prayed. He recovered tone, virtue, and temper in His communion with His Father. There is tone in men, as in bells and harps, and they can only be kept up to the pitch of heaven by Him who made them. There is no other way of obtaining control of the great forces God has seen fit to put at our disposal, save by "the prayer of faith;" and when the God-called preacher so prays, and lives to pray, he is at his best, for he lives, moves, and has his being in the Spirit of God.—New York Advocate.

THE PRAYER OF FAITH.

Are you praying for a friend? Pray on. God loves an unselfish prayer. God can reach out anywhere to save a soul. How easy it is for Him! If one of my dear ones was over yonder, struggling in the water for life, and you were near and could reach out a hand, and I should call to you, "O, save him!" would you hesitate?

His promise is given to us: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." There is not an "if" there; not a "perhaps;" not, "It may be so." "It shall be opened to you." And as if He thought some of us might question His sincerity in making so vast a promise, He immediately repeats it, on this wise: "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The prayer of faith rests upon God's wisdom. He knows precisely what I need, and for that reason I am emboldened to ask. I would not dare to ask if God were no wiser than myself. I would not dare to kneel down and ask Him for a temporal gift that might be to my moral and eternal ruin, for all I know. But I can trust Him. My Father knows; knows what is best for me. There is supply under God's bounty forever, if we will. What limits the supply? Faith. God's resources are infinite. The oil flows on forever, but the vessels give out. O for faith—a faith that rests on His unbounded power, goodness, and wisdom—a faith that believes His word: "If ye abide in Me, and My word abides in you, ye shall ask what ye will, and it shall be done unto you."—D. J. Burrell, D.D.

Some people seem to have religion enough for all purposes except common ones. They are beautiful in bearing sorrow, they can endure great reverses in real calamity, they can say "Thy will be done," in presence of any great disappointment. But they can not be patient with human weakness, they can not keep their temper when a child is fretful, they can not be courteous to a dry goods clerk who bungles an order. They love God, but they do not seem to take kindly to their fellow-men.—Park College Record.

OUR PRESENT DAY PREACHING AND SOME OF ITS NEEDS.

BY WM. D. NOWLIN.

Surely every one who feels an interest in the propagation and development of the principles of Christianity, feels a deep interest in our preaching and its needs, as preaching is the divinely appointed means by which these doctrines are to be spread and maintained; and as it is also a recognized fact that when the preachers quit preaching a doctrine the people quit believing it. Preaching is characteristic of Christianity, and is a mighty power for good and for evil; so we as Christians should use the utmost diligence in every possible way to make it a mighty power for the spreading of Gospel truth.

Let us consider our present day preaching. One of the strangest phenomena in the history of the world is man's proneness to depart from God's ways and devise plans of his own, and of this, preaching has suffered her part. There is something radically wrong in our preaching when the larger part of it is along the line of man's duty, and when God left out, and when a leading member in one of our prominent churches—which has had for some years a preacher of recognized ability—can say, "I am sure if I were not a Baptist I could give no reason, from the preaching I have heard in the last ten years, why I should be one."

Not long since I was in conversation with a very intelligent lady, and a widow of one of our prominent Kentucky preachers of a few years ago, who said to me: "I have heard many a sermon of late without a single passage of Scripture in it, no doctrine, no facts, no argument, just a good deal of moral talk, with fine rhetoric." Only a few weeks ago I heard Dr. Blackwell make a speech in which he said: "The young people's movement is made necessary by a failure on the part of our preachers to preach our distinctive Baptist principles, and but for this, or some movement of the kind, the rights of the young people would have been theirs, or should be." "And," said he, "our fathers learned our distinctive doctrines during the pulpits wars of this country, but these wars are over, and we are now living in a time of pulpits peace."

Should we ever be over, or should the time ever come when we do not make prominent our distinctive principles? Not only are our distinctive denominational principles neglected, but many of the great Bible doctrines held in common with other denominations, are rarely ever preached upon, e. g., sin, redemption, sinlessness, repentance, faith, regeneration, reconciliation, providence, hell, heaven, etc.; and when they are preached upon often there is an apology made for it. Many of us can testify that much of our present day preaching is little calculated to stir the lost soul or comfort the saved.

Here is what an able writer a few years ago said on the subject: "The average sermon is not made up of thought quarried out of the rich mines of Scripture; it is a thin solution of traditional religious conceptions which the minister has heard from other preachers, or gotten from the hymn book; and, as the medieval priest preached not from the word of God, but from the dogma of the church, so the average preacher of to-day makes up his discourses, not from his own study of the Bible, but from such religious ideas as happen to be 'in the air.'"

God has said, "O, Son of Man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. \* \* If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Then if our sermons have not enough Gospel in them to prevent sinners from slipping unconsciously over the edge of the eternal hell, shall we not suffer loss? "Take heed to thyself and the doctrine."

II. We will now notice some of the needs of our present day preaching. First of all, we need men—men consecrated and called of God. We don't need soft, feminine characters, but men of masculine men, whose moral forces are well developed, who combine innocence with strength, love with earnestness, humility with dignity, wisdom with courage, reverence for God with interest in man.

We need men whose souls are on fire with the truth which has saved them, and which they believe is to be the means of saving others; men who think and feel deeply and intensely. Men of this character speaking face to face, and eye to eye, with their hearers, with electric flashes of sympathy between them, will fire them into intense thought and prompt them to immediate action.

We need aggressive men, like many of our fathers, who, with but little education—and who broke rhetoric all to pieces—went forth preaching the doctrines of the Bible in their simplicity and purity, with earnestness and power, breaking man's hearts (as well as rhetoric) and establishing the salutaris imperium.

We need men "apt to teach," not ostentatious; men who deal with the consciences of men rather than their passions, cause them to think rather than feel, and not rather than speculate, for people are only benefited by that kind of preaching which prompts them to make some moral or spiritual improvement.

We need men who care more for the truths conveyed than the garb in which they are conveyed; men who strive to please God rather than man; men who love the right than to be great; Oh! for such men.

Secondly, we need the thorough, faithful preaching of Bible doctrines. The only thing the Baptist churches have to attract and hold people is the Gospel. Others can offer inducements of ritualism—forms and ceremonies; society—dancing and card-playing; indulgences—drinking and carousing, etc., but Baptists cannot. So whenever we fail to make prominent our distinctive principles we lose our ground, for many of our young people not knowing the principles which

distinguish us from these other denominations, and thinking "one church is as good as another," if not a little better, leave us and go to them for the things which they offer.

The great and lamented Phillips Brooks never said a truer thing than when he said: "The preachers who have moved and held men have always preached doctrine. No exhortation to a good life which does not put behind it some truth as deep as electricity can cause and hold the conductor. But somebody is ready to say, 'You can't convince men by argument or doctrinal preaching.'" Paul said in writing to Titus, there are "vain talkers and deceivers whose mouths must be stopped," and he told Titus to be able by sound doctrine to convince the gainsayers. \* \* Paul believed men could be convinced by sound doctrine. And again it is replied, "Convince a fool against his will, and he'll be of the same opinion still." That may be true of fools, but it is not true of men. You convince a man against his will, and he'll not be of the same opinion still. If a man is convinced, he is convinced whether it be against his will or not; and preachers are not supposed to go out to preach to fools anyway.

Dr. Broadus says: "In our restless nation and agitated times, in these days of some what bustling religious activity, there has come to be too little of the real doctrinal preaching." And again he says, "Truth is the real lifeblood of piety, without which we cannot maintain its vitality or support its activity." Then should we be surprised to find piety at a low ebb when real Gospel truth is at a discount? Can we lay the lack of solidity of piety found among many of our people at the door of the ministry and say, "You have not preached the real Gospel truths—the lifeblood of piety."

It is objected that "many of these strong doctrines of the Bible are offensive to the latest culture and the broadest scholarship, and that many of the sensitive and refined natures revolt against them." In reply I would say, none of the doctrines of the Bible are offensive to one who really wants to know and do his duty; and for one who does not want to know and do his duty, these doctrines are just what he needs, that is what they are intended to do, "make them willing in the day of his power," so there is absolutely nothing to be lost and much to be gained by the preaching of these doctrines. If we had more real Gospel preaching, and less of political, social and religious reforms, we would have better results, and we wouldn't need so much preaching along the line of reforms—they would take care of themselves.

The Gospel comes from the Bible, and the only way in this world to give men the Gospel is to give them the Bible. Then how can one who has preached a sermon without a single passage of Scripture in it, say he has preached the Gospel? Or, if he has preached the Gospel, these doctrines are old, but are they commonplace or time-worn? The sunshine is as old as creation, but it comes to us to-day with the same freshness it did to our first parents in the garden of Eden. Mother, home, heaven, are old words, yet, familiar words, but an old word, when used to give the lost any of their sweetness by use? Nay, verily.

The old, old Gospel is the freshest thing in this world, and to many people the newest, and the preacher who preaches it in its simplicity, its fullness and its power, with earnestness, clearness and vigor, will not have to plead empty benches nor be filled with refrigerators, but will have people to hear him, will move their feelings, stir their imaginations, convince their judgments, give a new impulse to their wills and change their future destinies.

Louisville, Ky., Dec. 30, 1897.

"DON'T UNLESS YOU MUST" AGAIN.

The paragraph under this heading in my article published August 25 has brought me a very interesting letter from a useful minister. He said: "I tried hard to turn to some other calling. Two or three times, under the discouragement of broken health, I went back to farming, and considered the matter settled. The Lord followed me up until I was compelled to yield. When finally I gave up all thought of farming, but the ministry, I found rest and peace and joy."

He then goes on to give me, in detail, the history of his forty years in the ministry. He has never been a candidate, and never without a call when he wished to change his field of labor. He has simply committed himself to the Lord, willing to stay or go as he might direct, and he regards all the way in which the Lord has led him with wonder and gratitude and joy. He adds: "I know that many ministers who are able than I have been often without charge. But I think one of the reasons is that, when the Lord opens a door they peep through at the field, and when he is beyond and say, 'That is not the door I am looking for.'"

The young man who enters the ministry as a profession merely is liable to find that he has made a mistake. But if he enters it because he is sure that God calls him, and because he is willing to "sunder himself as a good soldier of Jesus Christ, he may have many trials and discouragements. But in them all, like my correspondent, he will have "rest and peace and joy." A great need of the church to-day is a consecrated ministry.—Sener Smith, in Journal and Messenger.

God within us! Not only ever with us unseen, not only watching us in our secret moments and reading the very thoughts of our hearts, not only covering us with the shadow of his wings and lighting us with the light of his countenance, but within us—our bodies his temples, our hearts his home. O, if we could but grasp the thought we should live lives nobler and more beautiful.—F. W. Farrar.

THE RELIGION OF THE SCOTTISH HIGHLANDS.

BY REV. D. SUTHERLAND.

The religion of the Scottish Highlands has been strangely misrepresented and distorted in the accounts of it which from time to time find their way into current literature. For these accounts visitors are responsible who speak either from defective observation, hasty impressions, or the prejudice created by repulsion from the mood and manners of Highland piety. Fuller investigation would, in almost every case, have produced a widely different appreciation, for the man must be dull of brain and slow of heart who can spend some months among the Highlanders without being convinced of the reality and depth in the school-house, and attend church regularly, and not always sympathize with the words and ways in which it finds expression.

The typical Highlander is nothing if he is not religious in the sense of rigid observance of religious exercises. He conducts family worship morning and evening, attends church regularly, and knows his Bible, in the letter at least, from cover to cover. From childhood he is thoroughly drilled in the way he should go, occasionally the system of education through which he passes fosters hypocrisy in him, and leads to the unctuous and self-sufficing elaborations on which travelers with a literary turn pour the vials of their indignation; but in many cases it develops that many type of character which has made the Scottish peasant honored and respected by all who come in contact with him.

The religion of the Scottish Highlands manifests itself in two distinctive forms: what is called diets of catechising, and the sacramental seasons of prolonged preaching and praying. It is said that a Londoner who had spent some years in the Highlands defined a Highlander as "a mixture of oatmeal and the Shorter Catechism." The definition is not far astray, for the dieting of oatmeal builds up the body, and the dieting of the Shorter Catechism, an admirable compendium of theology, builds up the mental, if not the spiritual, strength of the Highlander. A diet of catechising means the gathering of all the people, young and old, in a defined part of his parish, by the minister, for catechetical purposes. It is always preceded by diligent study of the Bible and the Catechism, for he who displays dense ignorance incurs an odium from which all shrink. On the day or the evening appointed all the parishioners assemble in the school-house, and after the opening exercises are summoned one by one to stand up and answer the questions put by the minister, who deals faithfully and closely with the understanding and conscience of his people. The exercise is beyond no means wholly intellectual. Often it cuts down beyond the intellect and practice. We have heard of one Highland minister whose pregnant and pointed sayings on catechetical occasions are still remembered. Having asked a person a question and urged an answer in vain, he made the stinging comment: "Never saw one who had a good tongue for the things of this world, but a bad one for religion." On another occasion he remarked: "When Jacob was a worm, he thrashed the mountains, but when he became a mountain, the worm thrashed him." He closed at another time an impressive diet of catechising by saying: "There will be many an enlightened heathen at the left hand on the Day of Judgment, but not one broken heart."

The value of this exercise must be apparent to every reader. It gives a thorough drilling in doctrinal teaching, to begin with, and it sharpens the intellect to a keenness unknown to any similar class of people throughout the length and breadth of the continent of Europe. The typical Highland peasant knows far more about the Bible than any other peasant on the face of the globe to-day, and for that proud pre-eminence he is largely indebted to the catechetical system employed by his minister. In addition to the intellectual gains of the system must be noted the up-to-date character of the instruction it offers. It may be said to be a kind of Methodist class-meeting in some of its aspects, for often the questions asked elicit phases of doubt and difficulty which otherwise would be locked up in the sufferer's breast, and bring near the help of ministers and elders versed in knowledge of God and the workings of the human heart.

The distinctive qualities of Highland religion reveal themselves most fully at the sacramental season, which lasts a week, and is emphatically the work of the year. The people give themselves wholly to worship, meditation, and communion about things high and holy. The Sabbath open-air communion recalls most vividly the heroic days of the Covenanters, who for the sake of Christ's crown and covenant forsook the churches of their fathers and their own early love, and went out to the heathery hills to worship God as conscience dictated. The times are more peaceful and free now, but the old spirit lingers in the Highlands, and the people, on the Sabbath, the great day of the sacramental feast, you may see men and women flocking in scores to a green sward, where round a long table covered with white linen, hundreds, occasionally thousands, are gathered. The writer has worshipped in many churches of many denominations, but never has he experienced a deeper sense of the presence or witnessed such devotional reverence as in the Highland conventicles gathered in Nature's great cathedral, where bread and wine, through the leaves of wheat and waves breaking on the shore, joined in harmony with songs of praise, and where the uplifted eye caught in the blue sky the gleam of clouds in the sky which might be the shadows of the eternal hills from whence cometh our aid.—Interior.

CANDOR is the seal of a noble mind, the ornament of man, the sweetest charm of woman, the scorn of rascals, and the rarest virtue of sociability.—Bentley Stewart.

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.]

LANDMARKS OF CHURCH HISTORY. Henry Cowan, D.D. Chicago and New York: Fleming H. Revell Co. 40 cents net.

A most convenient hand-book from a master hand. It is also a convenient guide to the reading of church history. One cannot remember events unless he has some knowledge of where they belong and how they are related. This manual of Dr. Cowan gives a general view from the mountain peaks, and thus enables the reader to read larger works more intelligently. The analysis is scientific and the style charming. Received through Mr. C. T. Dearing.

THE POINT OF CONTACT IN TEACHING. Patterson DuBois. Philadelphia: John D. Wattles. 60 cents.

The aim is to point out the right way of approach to a child's mind, so as to impart teaching to the best advantage. There are too few really good teachers. This little book will serve to increase the number. The work is very well done, and we commend the book to all teachers, including parents.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE. Mrs. Hannah Whitall Smith, New and Enlarged Edition. Chicago and New York: Fleming H. Revell Co. 30 cents net.

This book is too well known to require notice. The many who have with delight former editions, will be glad to get this new and enlarged edition. We do not see how so handsome a book can be sold at so low a price.

THE TRUTH THAT SAVES and How to Present It. J. A. R. Dickson, B.D., Ph.D. New York: American Tract Society. 50 cents.

The truth that saves is separated from the many other kinds of truth. The saving truth has three elements—Christ's death, burial and resurrection. Of course, a knowledge of sin is presupposed. How to present saving truth so as to make it effectual is interesting and helpfully discussed.

SAVED AND KEPT. F. B. Meyer. Chicago and New York: Fleming H. Revell Co. 50 cents.

A manual of helpful counsels to young Christians. This book was written on the author's fifty birthday, and is a call for consecration to God's service. The first chapter is a Form of Dedication. This is followed by helpful suggestions for right living. It is a heart book, rich and juicy. It is one of Dr. Myer's best, and that is saying a good deal.

SALVATION PAPERS. By the Rev. S. A. Keen. Cincinnati: F. W. Knapp.

The author died soon after writing this book, and the funeral address, by the Rev. J. A. Smith, is given as an introduction. The "Papers" set forth the author's views in regard to the "second blessing," or "perfect salvation." The author is a modern sanctificationist.

THE TOOL BASKET FOR Preachers and Teachers. Wilbur B. Ketcham, New York. 50 cents.

We have brief outlines of 300 sermons, along with outlines of children's and temperance addresses, and an index of texts. Of course they vary in value. Many of them are very fine. The danger is that preachers will be encouraged to be indolent by having such "helps" furnished them.

MARMADUKE MULTIPLE STORIES. By Caroline Starr Morgan. 12mo, 80 pp. Philadelphia: American Baptist Publication Society.

There are two volumes of these stories, but the stories are complete, and the connection between them is the old Marmaduke Multiple lines every one of us learned in childhood:

- "One, two, Buckle my shoe;
- Three, four, Shut the door;
- Five, six, Pick up sticks;
- Seven, eight, Lay them straight;
- Nine, ten, A good fat hen;
- Eleven, twelve, The old axe heave!"

Now does not reading that old rhyme make you feel young again? On each couplet a fairy story is founded. In the first the fairy, as a decrepit old woman, asks two boys to buckle her shoe. One complies with ready kindness, the other angrily refuses. Afterwards the fairy has them carried away to fairy land, where one is rewarded and the other punished as they deserved.

Magazines.

The leading article in Carter's Monthly for January is an illustrated one by H. S. Canfield upon the Chicago Fair. The magazine has a large number of complete stories, and a lady friend who read them says they are good ones. Published by John Carter, 161 LaSalle Street, Chicago. Price 1.00 per year.

**SUNDAY-SCHOOL.**

INTERNATIONAL  
Bible Lessons, 1898.  
FIRST QUARTER.

SUNDAY, FEB. 6.

**OUR FATHER'S CARE.**

Matthew 6:24-34.

**MOTTO TEXT.**—"He careth for you."—1 Peter 5:7.

"No man can serve two masters."—A truism one would think, and yet a feat men are continually trying to accomplish. We are all serving some master, freedom from such service is not for our race. But we do have the freedom of choice between masters. "For either he will hate the one and love the other."—Because they are so much opposed. Ye that love the Lord hate evil. There is no such thing as indifference in this matter of good and evil. "Or else he will hold to the one and despise the other."—A slave despises a master when he refuses him obedience, no matter how much devotion he may express with his lips.

"Ye cannot serve God and Mammon."—Mammon means riches, and is here personified. It is not necessary to be rich in order to serve Mammon. He whose thoughts and desires are fastened on money-getting is serving this idol whether he succeeds in getting the money or not. The usual modern name for Mammon is "Getting-on in the world." God will not enter into partnership. He will take the first place, as has been often said, in a very imperfect heart. He will not take the second place anywhere. "To offer Him the second place is to offer Him no place."—Ruskin. There has been a great deal of explaining away our Lord's words here in this generation so devoted to money-getting. But his words on their face mean that the man who loves God will hate riches, will despise them.

"Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink."—It is because they are fearful lest they themselves or their dear ones come to suffer that men unconsciously often come to make getting on in the world their chief object. The word translated thought means anxiety. We must not be troubled for fear of the future and thus be led to worship Mammon. Love God supremely, and do with your might the duty he gives you to do, and He will care for your necessities.

"Is not the life more than meat, and the body than raiment?"—The thought is that since God has given us the great gifts we can trust Him to give us the smaller ones. We are soldiers in his army, it is our business to fight. A soldier in line of battle thinks of the enemy and his fighting—he does not worry for fear the quartermaster will not furnish him a uniform when his is worn out, nor forget his fighting while he wonders if the commissary has supplies enough to feed him next week.

"Behold the fowls of the air."—Birds of all kinds. "For they sow not, neither do they reap, nor gather into barns."—That not being their duty. It shows that they do not lay up supplies for the future. "Yet your heavenly Father feedeth them."—Your heavenly Father. He is only their Creator. If he cares thus for his creatures, why should his children fear lest he should fail to supply their necessities? This is the Lord's second argument to show they should not be anxious for the future.

"Are ye not much better than they?"—Of more value.

His third argument is that anxiety is utterly useless, so why worry? "Which of you by taking thought can add one cubit unto his stature?"—Stature may mean height or it may mean age. So far as anxiety for the future is concerned, it is as useless as worrying to increase one's height. As worry is useless to accomplish its object, makes us unhappy and hinders our usefulness, why will God's children indulge in it?

"And why take ye thought for raiment?"—Another of the necessities of life, to secure which was a pretext and a temptation to serving Mammon. Alas! how many have wrecked their means, and even their souls, in their desire for fine raiment! "Consider the lilies of the field how they grow."—Lilies here is taken for "the flowers of the field," many of which were most beautiful. The wild flowers grew plentifully in the grass of Palestine. They were in the sight of his hearers in all their beautiful colors.

"They toil not, neither do they spin."—They do not work in man's way for their gorgeous array. They simply live in the way God intended and fulfill their mission.—Peloubet. "And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these."—Solomon was the ideal for regal magnificence. But neither the color nor the texture of his robes equalled those of the wild flowers in the fields. Suppose they could acquire the wealth of Solomon by their service to Mammon, they could not be clothed then as God clothed even the lilies.

"Wherefore if God so clothed the grass of the field, which to-day is and to-morrow is cast into the oven?"—The people used to put dried grass and the flower stalks among it into their ovens to heat them for the baking of bread. "Shall he not much more clothe you, O ye of little faith?"—They must indeed have very little faith in God to fear that either the power or the will would be lacking to him to clothe his own children when he had so clothed the lilies.

"Therefore take no thought saying, What shall we eat, or What shall we drink, or wherewithal shall we be clothed?"—These must not be the objects of our anxiety, just as soldiers in the fight must not be giving their thoughts to the same things. "For after all these things do the Gentiles seek."—These are the objects of their thoughts and their desires. They did not have an all-powerful Heavenly Father whom they trusted.

"For your Heavenly Father knoweth that ye have need of all these things."—Attend to your fighting, soldiers of the cross; the commissary department is under the charge of your commander who is also your father.

"But seek ye first the kingdom of God and his righteousness."—First in time, first in importance. It does not mean that the other things were to be secondary objects of pursuit—they were to be left to God. "And his righteousness."—"The moral righteousness which God imparts to the believer."—Meyer. The imputed righteousness of Christ, without which no man can enter into the kingdom of God.

We are to give all our heart and thought and mind and strength to the things which God has made small things. Alas! how great the loss of power, of comfort, of peace and joy unbeliever causes even the saints of the Lord!

The little that is done seems nothing when we look forward and see how much we have yet to do.—Goethe.

**MEMPHIS, TENN.**

Perhaps, the most widely known Baptist in our city, among laity at least, is Deacon E. G. Craig, who for many years was the popular and aggressive superintendent of the Sunday-school in the First church. During last year in connection with his book business, Bro. Craig kept several men working as colporters, paying out of his own pocket more than \$300 in the work. He also managed quite a number of workers' conventions. He and his good wife visited churches frequently in the interest of church music and Sunday-schools. Now as I inform you that business has led this brother and his family to locate in Little Rock, Ark., you will sympathize with us here. Bro. Craig is a man of so much energy that he will soon lead out in the work where he has gone. State lines and strangers will not cool his ardor. Our wish is that he may be even more useful in his new field and in the afternoon of his life than he has been among us in the prime of his manhood.

Yesterday we lost, by death, one of the most zealous young Baptist women of our city, Mrs. Lizzie Townsend, wife of Deacon Joseph Townsend. She was a fine Sunday-school worker—had her class to visit her happy home so often. May the Lord comfort the sorrowing husband and the precious little children.

The First church has closed the trade for a pastor's home at something over \$6,000, property that would in prosperous times bring \$10,000. Pastor E. S. Taylor and his deacons are noted for their good business management. This church claims the best Woman's Missionary Society in the state. Bro. Hugh R. McVeigh, the superintendent of the Sunday-school said that his school gave \$160 to missions last year. I wonder if that is not the banner Sunday-school of the state in mission work.

Rev. R. P. Lucado at the Rowan church is gaining greatly in popularity, if his large and appreciative congregations is a test. I hear fine reports from Rev. T. S. Potts at the Central church. His deacons presented him with a fine clock for a New Year's gift, you may be sure he will be on time. Rev. W. A. Hamlett at Trinity, Rev. W. T. Hudson at Johnson Ave., and Rev. J. M. Thracker as missionary, are succeeding nicely. Our city now has more Baptist pastors than at any other time in her history.

Rev. C. L. Owen is taking strong hold on some churches in the country he is serving.

Whenever the Recorder comes, I hear highest expressions of appreciation. Fraternally,  
J. D. ANDERSON.

**QUESTIONS ABOUT JOHN 3:8**

"The Spirit breathes where he will, and thou hearest His voice, but knowest not whence He comes and whither He goes, so is every one who is born of the Spirit" Is the above correct? If not, why not?

We argue that the Savior was not giving Nicodemus an illustration of the secret, invisible work of the Holy Spirit in the new birth, but was stating, without explanation, a mysterious fact, incomprehensible to the Jews—namely, one of the hidden things belonging to God.

1. The translation in the Common Version does not illustrate the work of the Holy Spirit, but rather the impossibility of comprehending the mysterious fact of his work in the new birth.

2. The Latin translation of the

verse bears out clearly the above translation. It is: "*Spiritus ubi vult spirat, et vocem eius audis, sed non nosti, unde veniat, et quovadat, sic est omnis] natus ex Spiritu.*"

3. The Greek word *πνευμα* (Pneuma) occurs about 385 times in the New Testament, 154 times it is translated Spirit, referring to the Lord, 91 times it is translated Holy Ghost, which we accept as equivalent to Holy Spirit, 93 times it has reference to the spirit of man, 42 times (the reference is to evil spirits, twice it is translated ghost referring to the spirit of man, twice it has reference to angels, once it is translated life, in Rev. 13:15. "He had power to give life unto the image of the beast." In the R. V. it is here translated breath. Then in the verse under consideration only it is translated wind. Remember it occurs nearly 400 times in the New Testament and is never translated wind except in this place. And it occurs (the very same word) in this verse, the last word of the verse, and is here translated Spirit.

By what law of translation or reasoning can it be turned from its usual meaning and be translated wind in this one solitary instance? Notice that in all the 385 passages it is translated spirit, or its accepted equivalent, ghost, except this and one other, there, (Rev. 13:15) the Common Version gives it life, and the R. V. breath. It would certainly be no straining of the sense of the passage to translate the word here by the usual word spirit. Because that is the meaning of the word, and there can be no life in anything human, divine or diabolical without spirit. I ask then, why make this, not only an isolated exception, but a violation of the principle of translation.

4. The word *φωνα* (Phona) means voice, not necessarily an articulate voice but, really the voice of living being. This word occurs 140 times in the New Testament, and 131 times in the Common Version it is translated voice. Seven times, (including this verse,) it is translated sound; twice it is translated noise or noised. In the R. V. these nine passages are all translated voice except four. In Rev. 1:15 the word occurs twice, and in the Common Version is once translated voice, and once sound. The R. V. very properly translates both times voice.

Will some one who is competent give us more light on this question? If the common rendering is correct, then give us reason for so rendering it. If the above is correct the world ought to be informed of it.

Yours for the truth,  
J. G. Bow.  
Pembroke, Ky., Jan. 3 1898.

**AN INTERESTING OCCASION.**

On the evening of January 10th, a large number of specially invited guests assembled in the parlors of Rucker Hall, at Georgetown, to witness the unveiling of the bronze bust of Professor J. J. Rucker, recently presented by Mrs. Fannie Tucker Summers, of Georgetown. Mrs. Summers is an old pupil of Professor Rucker, and is showing her admiration and affection for him by furnishing and beautifying the parlors of Rucker Hall, the young ladies' dormitory of Georgetown College.

The presentation speech in behalf of Mrs. Summers, on the evening above mentioned, was made by Professor J. C. Metcalf, of the college faculty, immediately after which the handsome bronze bust was unveiled by Master Rucker Bristow, a grandson of Dr. Rucker. Dr. John A. Lewis, President of

**A MINISTER'S STATEMENT**

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. Smith, Congregational, Farmington, Plymouth, Conn.

**Hood's Pills** cure liver ill; easy to take, easy to operate. 25c.

Board of Trustees of Georgetown College, accepted the gift in behalf of the Trustees in a graceful address.

Addresses were then made by Professor Arthur Yager, Rev. Dr. Z. T. Cody, Professor J. E. Harry, Jno. A. Bell, Esq., and Professor J. F. Eastwood.

These exercises were followed by an informal reception to Mrs. Summers.

The bust is the work of Miss Enid Vandell, of Louisville, and is a strikingly handsome piece of art. It is a speaking likeness of Professor Rucker and the crowning glory of Rucker Hall.

It is peculiarly fitting that this bust should be the gift of a woman and also the work of a woman—a tribute to the pioneer of the higher education of woman in Kentucky. J. C. M.  
Georgetown, Ky., Jan. 21 1898.

**MARRIED.**

At Elkton, Ky., home of the bride, the rites of matrimony were solemnized between Miss Julia Porter Perkins and Prof. Henry L. Trimble, of Bethel College, by Rev. R. W. Morehead, D.D.

I OWE my health and vigor through a long and busy life to the Sabbath day with its blessed success of toil.—William E. Gladstone.

**COFFEE AND MINISTERS.**

Coffee is a native of Abyssinia. It found its way into Arabia in the sixth century, and probably as a substitute for wine when that drink was prohibited by the Koran. By the sixteenth century it had reached Cairo in Egypt; but here the great men rose up against it and declared it contrary to the law of their prophet and injurious to both soul and body. Ministers preached against it and it doubtless would have been abandoned had not the Sultan come to its aid and declared it to be unobjectionable. In Constantinople and also in Italy it met with opposition both from the clergymen and from the physicians. Medical science to-day calls coffee a diffusible stimulant and the testimony of the physicians would certainly induce us to be wary of making a friend of it.

Doctors, ministers, lawyers, editors and brain workers in general endorse Postum Cereal Food Coffee, the new table beverage. It is made entirely of nature's grains and can be digested by the weakest stomach and rebuilds the gray matter in the nerve centers.

Get Postum Food Coffee and make it black and rich as Mocha, then add pure cream and you have a magnificent drink.

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

MISSOURI LETTER.

For the past twelve months, or perhaps longer, quite an animated and, to some extent, pointless discussion has been raging between brethren, some of whom advocate the "Gospel Mission Plan," the other side the "Board Plan," and it does not appear that any new converts have been made to the "Gospel Mission Plan," and those who believe in the "Board Plan" seem perfectly satisfied that it is not only the Gospel way, but the most successful. I presume the "Board Plan" advocates, or, rather, defenders, didn't expect to wreath their brows with victory, being already satisfied that well enough had just as well be left alone. As to what the other brethren expect to achieve, unless to have the Gospel Mission Plan substituted for the Board Plan, I don't know; but one thing I do know that according to some statements being made by Dr. M. J. Breaker, Secretary of Home and Foreign Missions; and, according to the showing of the minutes of the last General Association, October, 1897, the plan ought to be more successfully worked, so that we might get more money into the treasury, and I believe, if we could have a more united and vigorous effort by both pastors and churches, these efforts characterized by prayer, penitence and a deep sense of the great responsibility, individual and otherwise, we would get more money, which seems to be so important to the success of the Gospel.

Dr. Breaker gives it out that there are in Missouri about 1,800 churches, with a membership of 137,951. These figures may fall below our numerical strength. Now, with the same in mind, let us go to the minutes for last year. Total amount raised, \$14,655.18; entire collections for Foreign Missions, \$6,495.40; expense for collecting same, \$1,185.61; entire collection for Home and Foreign Missions, \$11,769.08; entire expense for collecting same, \$2,286.73; Home Mission contributions, \$5,226.68; to collect this required \$1,101.12; net collections for Home and Foreign Missions, \$9,475.35.

There was raised for State Missions last year, \$7,019.42; home church expenses, \$312,837.07; District Missions, \$15,367.36; ministerial education, \$2,386.55; other objects, \$43,398.05. Total, \$1426,075.05. Number of Sunday-schools, 996; number of officers and teachers, 6,856; number of scholars, 60,664; contributions, \$16,814.79; increase last year by baptism, 8,809; letter, 4,853. There are 847 church buildings, the value of which is \$1,975,121; number of pastors 991; number of ordained preachers not pastors 421, and number of churches actually reported 1,765.

The foregoing will give you an idea as to denominational interests in "Imperial" Missouri. An active and aggressive movement has been inaugurated all along the line for 1898, and blessed results are anticipated, notwithstanding there is such a large number of non-contributing churches of the 1,765.

The services for to-morrow (Sunday), January 23, arranged by Pastor B. W. N. Simms, of Louisiana Baptist church, will be in the hands of Rev. E. S. Graham, of Hannibal, who will preach both morning and night. The handsome parsonage is to be dedicated, and the morning sermon will be along this line, and the services will be unique and unusual. The keys will be formally transferred from the contractor to the trustees of the church.

Bro. S. M. Brown, of Word

and Way of January 20, says: "At the next meeting of our General Association the following amendment to the constitution will be voted on: 'This association shall be composed of representatives of Baptist churches and District Associations in the State of Missouri, together with such persons as have hitherto been admitted to life membership in the body. Any church of like faith and order with this body shall be entitled to one representative for each 100 members above 50, and each District Association shall be entitled to one representative.' The result will be awaited with a good deal of interest. The matter will be thoroughly aired before the meeting at Kirkeville. The Word and Way is in favor of the change."

JOS N. BARREE.

BEREA.

Having just returned from a two weeks' meeting with Bro. H. L. McMurry in his new house of worship at Berea, I feel that, inasmuch as the brethren and sisters have contributed so liberally to the building of that church they should know something about the work being done there, a work to which Bro. McMurry seems especially adapted.

Berea is strictly a mission field, upon which a great deal of work must be done before it becomes self-sustaining. While there are several Missionary Baptist churches in that part of the State, many of them are Hyper-Calvinists in belief and Hardshell in practice, hence it is very difficult to get much missionary co-operation from some of them. Ministerial support and missionary enterprises receive but little encouragement. Lack of training and lack of means make it very hard for the ministers to get a support from such fields. Surrounded by such influences, the work at Berea will be much slower than otherwise in becoming self-sustaining. The important feature in connection with our work at Berea is that which is also the leading enterprise of the town, Berea College. This institution has about five hundred pupils in attendance, perhaps a sixth of whom are colored. Upon inquiring, I found that a large majority of the students, probably seven tenths of them, come from Baptist homes scattered throughout ten or twelve mountain counties. There is, in Berea, a Union church which is conducted along Congregational lines, having a Congregational pastor, using Congregational literature and contributing to Congregational mission boards only. There is also a church building erected by Mr. John G. Fee and known as the Fee church, whose pastor is a Methodism. Both of these congregations are mixed bodies, colored and white persons sitting in the same audience room and occupying pews together.

The Baptist church is the only church in Berea that preaches distinctive church doctrines and insists upon the races being separated, since both races can and do sustain separate churches. This church gives the children of Baptist families attending college here a church home and it also draws largely upon the student body in several sending out numbers of young men and young women every year who have been instructed in the Bible and in regard to missionary enterprises. These by the very nature of things, will have much to do with making the mountain counties, represented in the college, Missionary Baptist, not only in name, but in fact, also.

The different phases of work

undertaken and being carried out by Bro. McMurry and his faithful wife should be mentioned. How wish the readers of the Recorder could step into the Sunday-school and see from 140 to 200 young men and young women from 12 to 25 years of age, the great majority of whom are young men, busily engaged every Sunday morning in studying the Word of God. There are not enough children to form an infant class.

In our work at Berea, a special department for the young people becomes a necessity, because of the Y. P. S. C. E. in connection with the college chapel work; which brings the young people together, and, to a very great degree, carries them into the Union church mentioned above. Bro. McMurry, lacking the assistance of church members to sustain a church prayer-meeting, gathers together his young people, mainly college boys and girls numbering from 60 to 100 or more, and they conduct an interesting and successful service of Bible study and prayer.

None the less important work is that of the Industrial School conducted by Mrs. McMurry who is assisted by a few ladies of the church, in which from 30 to 40 women and girls are employed. Many of these walk from one to four miles every Wednesday afternoon in order to work three hours at 5 cts. per hour to earn wearing apparel. This work is supported entirely by contributions of old clothing sent by churches, Ladies' Aid Societies and individuals. The women take their pay in the garments repaired. From lack of material to work upon, the number of women and girls thus employed is limited. Many more would come if enough clothing could be contributed to furnish employment. Mrs. McMurry always holds about thirty minutes devotional exercises with them and distributes religious literature that cannot but "return after many days" as "bread cast upon the waters."

Bro. McMurry needs about \$600 yet for the completion of his church. This would furnish benches, heating apparatus, bell and belfry. Last Sunday I witnessed the ordinance of baptism administered by Bro. McMurry in a creek; and I am sure, that if some of the readers of the Recorder could have seen the people trudging along through the mud to witness the baptizing, they would feel inclined to place a baptistry in the church.

WILLIS L. WAYS.

Paint Lick, Ky., Jan. 18 1898.

WHEN the solemn question arises, Is it possible to approach God with things which apparently concern only individuals, when there is a longing for companionship and sympathy which earth cannot satisfy, listen to the simple and beautiful message of Christ; interpret God by his fatherhood.—A. H. Bradford.

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

DR. PRICE'S CREAM BAKING POWDER

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

AMONG OLD FRIENDS.

On January 12 wife and I left our home here for a few days' visit among our old friends down in Covington, Ky. Arriving at Greensburg, Ind., at the depot, we met our neighboring pastor, W. W. Smith, who is now engaged in a meeting with his church at that point. We also found there our old friend and brother, Rev. G. W. Perryman, of the First church, Cincinnati, who had come out to preach the previous evening for Pastor Smith. Also our dear Bro. McDowell, of Indianapolis, who was also there to render Bro. S. some assistance. Bro. Perryman informed us that things were moving nicely at Cincinnati's First church, and that the outlook was encouraging.

At the First church in Covington, Ky., we found Pastor Jones deeply imbedded in the hearts of his people. We enjoyed meeting with many of our old friends at their prayer-meeting on Wednesday evening. Also while there we met Pastor Swindler, who, we are glad to know, is still highly appreciated by his good people, and found things in good condition.

On Saturday, when we were just on the eve of leaving for home, a telegram reached us from Falmouth, Ky., requesting us to come and preach the funeral of Sister Frances Reagan, widow of Rev. W. L. Reagan, deceased. As we had previously been informed that our services would be wanted, we could not deny. So we notified our people at home by a telegram and went. The funeral was held in the Baptist church at Falmouth in the presence of a large circle of friends and relatives. The body of our dear sister was laid to rest in the Falmouth cemetery. Sister Reagan was a member of the Baptist church for nearly sixty years, and died in the triumph of a living faith in her seventy-seventh year. She leaves 8 children, 32 grandchildren, and 15 great-grandchildren to mourn their loss. A good mother, a kind neighbor and a faithful Christian has gone to her reward. While in Falmouth we enjoyed the kind hospitality of Col. M. Mullins and family.

Our trip to old Kentucky called up many fond recollections, and we were cordially greeted by many of our old friends. It made us feel it was good to be there. We are now settled down at our home work again. One of our great delights, along with many others, is reading the dear old RECORDER. We admire it more and more as the weeks go and come.

S. G. MULLINS.

Hope, Ind., Jan. 19 1898

The New MARKETS 424 to 424 W. Market St

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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.....	5.98
Men's \$15 and \$16 Suits.....	7.98
\$12 and \$15 Suits and Overcoats.....	6.98
Men's \$12 Ulsters.....	5.48
Boys' \$4 1/2 Rag-pants.....	4.48
Boys' \$3 Knee-pants Suits.....	3.84
Men's \$3.50 Calf Shoes.....	2.50
Ladies' \$2 Kid Shoes.....	1.25

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

Send a MAIL ORDER.

Simmons, Whitson & Co.

A Perfect Infant Food

Gail Borden Eagle Brand Condensed Milk

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

INFANT HEALTH SENT FREE.

BY CONDENSED MILK CO. NEW YORK

ELDER F. M. SHARP.

Elder Frank M. Sharp died at his home in Fulton, Ky., Sunday, Jan. 23. He was born in Christian county, where he was converted and entered the ministry, laboring there until 1883, when he went to Fulton. He was considered one of the best pastors in West Kentucky, and had also been greatly used of God in evangelistic work. Mt. Carmel church, one of the best county churches in the Association, was built and fostered by him.

He was a most kindly and lovable man, and his wise counsels will be greatly missed by his brethren with whom he labored.

Servant of God, well done!

Thine arduous warfare's past;  
The battle's fought, the race is run,  
And thou art crowned at last!

G. E. B.

DIAMOND and charcoal are all one; it is a mere question of carbon. There are men whose lives are like a wagon load of charcoal; others whose lives, though brief, are crystallized like a solitaire.—D. J. Burrell.

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 the Western Baking Powder in the readers of this paper. The proprietors sell a pound of Belle Baking Powder guaranteed to be perfect more for forty cents and present 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 hat-home tea or dinner-set, watch, dining or rocking chair, or cash. Besides they do not ask payment until the goods are delivered to your own town—no freight charges prepaid. They know their goods are all right and the subscribers to the Louisville Western Recorder can be relied on for their word as to the 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.

MY PSALM.

BY JOHN G. WHITTIER.

All as God wills, who wisely needs To give or to withhold. And knoweth more of all my needs Than all my prayers have told! Enough that blessings undeserved Have marked my erring track; That whoso'er my feet have strayed, His chastening turned me back: That more and more a Providence Of love is understood, Making the springs of time and sense Sweet with eternal good; That death seems but a covered way Which opens into light, Wherein no blinded child can stray Beyond the Father's sight; That care and trial seem at last, Through Memory's sunset air, Like mountain ranges overpast, In purple distance fair; That all the jarring notes of life Seem blending in a psalm, And all the angels of its strife Slow rounding into calm. And so the shadows fall apart, And so the west winds play; And all the windows of the heart I open to the day.

OUR PULPIT.

A HARD CASE.

BY C. H. SURGEON.

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword.—Job 33:14-18.

How persevering is divine love! "God speaketh once." I have heard many a father say to his child, "Do not let me have to speak again." But the great Father has to speak again and when it is written, "God speaketh once, yea twice, yet man perceiveth it not," we see how great is the stubbornness of the human heart, and we also see the gentleness of divine love. When Elihu said, "God speaketh once, yea twice," he meant that the Lord speaks repeatedly. Divine loving kindness hath many voices. God often speaketh to us in our childhood. Some of us hardly recollect when first our Lord called us, and he called Samuel, saying, "Samuel, Samuel," and each for himself answered, "Here am I." We cannot forget the voices of our youth and boyhood—the messages that the Lord sent to us through loving parents and kind-hearted teachers, or the direct admonitions of the Holy Spirit. God spake to us, and spake to us again, and spake to us yet again; but we regarded not his voice. There are none so deaf as those who will not hear; and we were among those who would not hear even that voice to which heaven and earth attend, that voice which even the dead will one day hear, when they that hear shall live.

Do we not admire the great patience of God with us? I am sure we ought to do so; and if we do, it will make us repent of our negligence of the divine voice, so that, henceforth, we shall say with David, "When thou saidst, Seek ye my face; my heart said unto thee, 'My heart said unto thee, Thy face, Lord, will I seek.' Oh, for the quick ear to catch the faintest sound of the divine voice! Oh, for a ready heart, waiting for those tender condescending admonitions which the Lord is waiting to speak to us!

But God has voices which he uses in such a way that men must and shall hear. There is not only the patience of love, but there is also the omnipotence of love. God does not merely attempt to make men hear, but he succeeds in doing

it. When the splendor of his love makes bare his holy arm, and he puts forth all his force, the unwilling heart is made willing in the day of his power, the rebel spirit is led in chains of love, a willing captive to his conquering Lord.

I. So, then, first, let us begin with what is a very humbling consideration, namely, that man is very hard to influence for good.

This is true now, and it always has been true, since sin entered the world. "Can the Ethiopian change his skin, or the leopard his spots?" Then may ye also do good that are accustomed to do evil. Still is the Saviour's sad complaint most true of very many, "Ye will not come to me, that ye might have life." The noblest, the tenderest, the most potent forces spend themselves in vain upon the heart of man. It is hard as the nether millstone, it is "deceitful above all things, and desperately wicked." It does not seem, by nature, to be more amenable to heaven influences than is the deaf adder to the voice of the charmers, for it will not hearken, charm they never so wisely.

According to the text, before God himself can save men he has to open their ears: "Then he openeth the ears of men." What! Are men's ears stopped? Perhaps not their outward ears; there are comparatively few persons who are very deaf. The most of us can hear—we can hear the guineas jingle and be after them very soon; we can hear a complaint against our fellow-men and repeat it very rapidly; we have very quick ears for some things that are not worth hearing. But toward God men's ears are often stopped. They are as if they had a film over them. As there is a veil over the heart and scales over the eyes, so is there a stopping in the ear; and none of us who preach the Word of the Lord can take out that stopping, or get through man's ear to his heart. It is very hard that we should wear our lives away in constant thought of how to arrest and win men's attention; and yet, though we may succeed in exciting an apparent attention for the moment, what we have said has not penetrated the heart. We have hurled our javelin at behemoth, and his scales have turned aside the shaft. We have done our best to arouse the conscience and to fix truth in the heart; but, if the arm of the Lord is not revealed, we have to go back and cry with the Chief of the whole College of Preachers, "Who hath believed our report?"

What is this stopping that gets into men's ears? It is, of course, first of all, original sin, that taint of the blood which has spoiled every human faculty, and has closed the ear from hearing even the voice of God himself. Man does not hear God's voice because he does not want to hear it. His will, his mind, his nature altogether is estranged from God.

This original sin engenders in men great carelessness about divine things. How quickly they are aroused by talk about politics! With what attention they will listen to a lecture upon matters relating to their health, or upon the fastest method of making money; but when it comes to the soul and its eternal destiny in heaven or hell, when it is concerning the bleeding Saviour, and the loving Father, and the gentle wooing Spirit, men think we are doting, talking fancies, telling dreams, and they pogh-pogh it all, and cast it behind their backs. If it be a matter of any worth to them, they will possibly think of it to-morrow; but they scarcely imagine it is worth while to trouble themselves about it now. Their ears are stopped by carelessness.

Often, too, there is another form of stopping which is very hard to get out of the ear; that is worldliness. "I am too busy to attend to religion! I am so engaged that I cannot spare time to hear about it. You do not know how fully my time is occupied. Why, even on Sunday I must needs look into my books and balance my accounts!" With such men the world is in their heart, it has filled it and taken possession of all their thoughts. God is not in all their thoughts, because the world is there. I have been told that you can scarcely hear the great clock at St. Paul's strike in the middle of the day, the noise of the traffic is so great that many persons have lived near and have not known when it was noon; and I do not wonder at it. But you can hear the warning bell at dead of night; far away sounds the note that marks the hour, because then the traffic is hushed. Alas! many men never get into that hush; they live in a noisy, clamorous, trafficking world, and this dulls and stops their ears, so that even though God himself speaketh, they do not hear his voice.

With a great many more the ear seems to be doubly sealed up by unbelief. They will not believe that which God himself has spoken. If they do not get the full length of renouncing belief in the inspiration of Scripture, yet they might as well, for they do not read what the Scripture saith; or, if they do read, they read only to question and to cavil, to impose their own meaning upon the plain words of God, and so, in very truth, their ear is hermetically sealed with unbelief. Even He, you know whom I mean, even he who was wont to heal with a touch or a word all who came to him, could not do many mighty works in his own country because of the unbelief of the people—with such an evil power is unbelief beguiled. Oh, that God would save men from it! If they are to be saved he must do it, for we cannot. When the ear is stopped by unbelief it matters not how wisely and how earnestly you proclaim the truth, it will not affect the heart of the hearers.

So, brethren, I have shown you various ways in which the ear of man gets stopped. It may also be stopped by self-sufficiency; when a man has enough in himself to satisfy him, he wants nothing of Christ. When he fancies he can do everything himself, what needs he to cry to the strong for strength? Sometimes the ear gets stopped up with the love of sin. Our Lord Jesus said to the Jews who sought to slay him, "How can ye believe, which receives honor one of another, and seek not the honor that cometh from God only?" And I may say to others, "How can ye who love the drink of a cup believe in Christ? How can ye believe in Christ, ye who are unfaithful to your wives, or you young men who follow after evil and wantonness in these polluted streets of ours?" How is it to be expected that the pure Gospel should be in favor with men who are given to uncleanness? These things stop men's ears, so they say to the preacher, "If we attended to this Gospel we could not go on in our sins, we should be disturbed in our conscience; therefore, we will hear no other day concerning this matter." When the days of dalliance are over and they have drained the cup of the world's pleasure and lust, when their bones are full of rottenness, and their sins are dragging them fast to perdition—then, peradventure, they will turn unto their God; but not now. Their ears are sealed with the love of sin, and with a hardness of heart which makes them impenitent for their iniquities.

SOAPRY The tender skin of infants and children should come in contact with only the purest of soaps. 99 1/100 per cent Pure

ties. O sirs, do you not see how difficult it is to get at man's heart when you cannot even get through the gate that leads to it? Ear-gate is blocked up with mud, and all the King's captains will fail to break a way through it unless the Prince Immanuel himself shall come with the irresistible battering-ram of his almighty grace and break down that gate by the sheer force of his omnipotent love.

Then there is another difficulty. If we get through the ear, and the man is influenced to listen, his heart does not retain that which is good, he so soon forgets it. Hence the text says of the Lord, "He openeth the ears of men and sealeth their instruction." Oh, what defeats we have had! I mean we who are teachers and preachers from the pulpit, or you who give your instruction in the Sunday-school class. Ah! we think the child, the man, the woman, has learned that truth at last; but it is much as if we had written it on a blackboard, it is soon wiped out. "Oh, yes!" we thought to ourselves, "we have put it so plainly, we have illustrated it so deftly, we have pressed it home so patiently and so earnestly, that they never can forget it." Alas! what we tried to write upon their minds is as if it were written upon water, or like the marks that a child makes upon the sand by the seashore which the next wave washes out.

How shall men be saved? We cannot impress them; or, if we do impress them, how often it ends in nothing! See them stream into the enquiry-room! Note their tears, listen to the story of their repentance, hear their confessions and declarations that they have found the Saviour. Read the report in the papers, so many saved! But, within six months where are they! Are they to be found in our churches? Are they working with the people of God? Some of them, for whom God be thanked; but, oh! how large a proportion have gone back, like the dog to his vomit and the sow that was washed to her wallowing in the mire! Would I not, therefore, have these special efforts to reach the unsaved! Of course I would, all the same for what I have said. Whatever comes of it, our duty is one thing, the result of it is quite another. That which comes of it is often so disappointing that we are made to realize our own utter inability, and then we are made to rely alone upon God's all-sufficient inability. Unless he opens the ear it is never opened; and unless he seals the instruction upon the heart, burning it into the conscience as with a hot iron, setting his own sign-manual upon the innermost core of the being—all that is done is soon undone, and nothing is really done effectually.

Another difficulty must be noticed; that is, the purpose of so many men; indeed, the secret purpose of all men; and from this purpose men have to be withdrawn. The purpose of most men is to seek after happiness, and their notion is that they will find it by having their own way. They have not found it yet; their own way has led them into much sorrow. They purposed to amend specially

in one particular direction, and still to follow their own way in another fashion. They were, perhaps, too coarse; they will now be more polite. They were really outrageous in their sin; they will now be more decorous. They were, perhaps, going at too fast a pace; they will go a little slower, but in the same direction, still seeking the pleasures of the world, still desiring to please self. But to bow before God, and confess their sin—they will have none of that. To turn from all their evil ways, and to seek after perfect holiness—they will have none of that. To come to Christ, and in that coming to be obedient to his supremacy, and seek to follow his example, even as they hope to find pardon through his precious blood—they will not have that. Their purpose is—well, perhaps, just at the last, when they cannot make any more out of the world, they will come in and cheat the devil in a mean and beggarly way, and try to sneak into heaven by some back door if they can find one. After having given their lives to Satan they will give their deaths to the Saviour. That prayer of the meaneast man mentioned in the Bible is one which I have often heard quoted with commendation. That wicked wretch of a Balsam, after hating God's people, doing them all the evil he could, and taking the reward for it, then prays, "Let me die the death of the righteous, and let my last end be like his!" What an abominable request! For the man who had lived such a life as that to ask that he might die the death of the righteous, was atrocious, and showed the awful blackness of his wicked heart. O sirs, one day you will have to come to Christ and yield yourselves to his sway; if you do not bow before the sceptre of his mercy you will be broken in pieces by the rod of his wrath. The difficulty is to bring men to his submission now ere it is too late. They have their own purpose, and their own hope, and their own scheme, and how can we get them away from them? He that will not be healed who can heal him! He that is resolved to be sick who can make him whole! He that will die who shall keep him alive! The man that will not eat how can you feed him? He that will not drink how can you slake his thirst? O sirs, this makes the difficulty of getting at men, that they are bent on mischief, they have set their faces like a flint, as if determined to go down to perdition!

Ay, and there is one thing more which is, perhaps, the greatest barrier of all. It is not merely their deafness of ear, and their unrepentiveness of spirit, and their restlessness of purpose; but it is their pride of heart. Oh, this is the adamant; where shall we find the diamond that can cut a thing so hard as man's pride? God can "hide pride from man," but we cannot. Man is so proud that he says that he has not sinned; or, if he has sinned he could not help it, poor creature that he is. Even if he has done wrong he is no worse than his neighbors; and there are some beautiful traits of character about him, and these will furnish

a sufficient covering for him. If he is told that he must believe in the Lord Jesus Christ he greatly prefers to believe in himself. He will not come, as the publican did, and cry, "God, be merciful to me a sinner." Why should he? He is not such a sinner as the publican was. He would be washed, but he does not feel that he is foul enough. He would be purified from sin, but then he is not quite certain that he has any sin from which he needs to be purified, and so, while the sick find the good Physician and are healed those who fancy themselves to be in health die in their sins.

We can overcome almost anything except man's pride. You know the old story of dear Mr. Hervey, who said to the godly ploughman, "Ah, John, it is wonderful when God overcomes sinful self!" "Yes, Mr. Hervey," answered the ploughman, "but it is a greater wonder when he overcomes righteous self;" and so it is. It is easy for the Lord to save a sinner; but it is impossible for a self-righteous man to be saved until he is brought down from his fatal pride. I have heard of a lady who used to say that she could not bear to hear a certain style of preaching. "Why?" she said, "according to that teaching, I have no advantage over the girls in the street, and there is no better heaven for a lady like me than there is for one of them!" So they shut themselves out with a sin which is as great as the sin which they condemn; for he that sets up his rags in preference to the robes of Christ, he that prefers his own righteousness to the precious blood of the Only-begotten, has insulted his God with an arrogance so terrible that no sin can equal in blackness. God save us from that sin! It needs God to do so, for only he can "hide pride from man."

II. Now, secondly, though man is hard to influence, God knows how to come at him, and he does it in many ways.

God gets at men by affliction or by the death of others. What messengers of mercy affliction have often been! The man has lost a dear babe, on whom his heart's affection was set; or, oftener still, some blessed little child who talked of Jesus and sang sweet hymns and died with heaven on its face has been the means of getting at an ungodly father and an impatient mother. No sermon reached them, but the little child-preacher touched them wondrously; and for months, perhaps for years, they could not shake off the impression. Some of you may remember other deaths; I will not harrow your feelings, but these death-scenes have spoken loudly to you and you have not been able to forget them. God has opened your ear, and I trust also that he has sealed his instruction upon your heart, and that he has hidden pride from you and turned you from an evil purpose by means of personal afflictions or bereavements.

So have I known men aroused by strange provisions, by a fire, for instance, or by being in peril on board ship. Oh, how many have fallen on their knees when the vessel has begun to go down, and ere the lifeboat has been described! Bodily hunger, too, has brought some to hunger for Christ; and the result of their sin, when they have been in poverty, loneliness, and when nobody would associate with them because of their sin, perhaps even the plank bed and the hardness of prison fare, have brought them to seek their Saviour and their God. God can get at men. Even the great levite, though no man can pierce him with a sword, hath a weak place somewhere, where God can reach him. There is no sinner's

heart so stout and stubborn but that, if God shall thrust at him he shall soon find his heart melt like wax in the midst of his bowels. The eternal God never yet came into contact with men either in the way of grace or vengeance but he made them feel that he was not a man like themselves, with whom they could wrestle and contend, but that he was infinitely greater than the very strongest of men.

III. My time has gone; I shall, therefore, ask you to listen to the outline of what I have said upon the third point, and that is, when God does get at men, he accomplishes great purposes.

His purpose is, first, to withdraw man from his own purpose. We have often admired the drawings of God; let us admire the withdrawals of God: "That he may withdraw man from his purpose."

Sometimes, a man has purposed at a certain moment to commit a sin, and God stops him from doing it. Perhaps, if he had committed that one sin, the current of his life might have been turned so as never to be altered again; but God stopped him there and then. "Hitherto," saith he, "you have gone; but you shall go no further. That is your last oath, your last bout of drunkenness, your last act of uncleanness. Stop!" It is the Lord who doeth this; he did it with some of us, he withdrew us from our purpose.

He also withdraws men from their general purpose of continuing in sin. They purpose to procrastinate, but God purposes that they shall postpone the acceptance of grace no longer. They purpose that they will go a little further in sin, but God stays them there and then.

I find the translation may be, that God withdraweth man from his work, from that which has been his life-work; from the whole run and tenor of his conversation God withdraws him. A man goes out after having received the Word of the Lord, and he is a different man from that hour. I remember one, who kept a low public-house, and who heard the Word of God, and he had no sooner heard it than when he reached home he smashed up his signboard with the first axe he could find, and shut up the house, resolving that he would have no more to do with the evil traffic. There has been many a man who has been just as decided and earnest as that. God has stopped him and withdrawn him from his purpose. Oh, there are some, whose lives have been spent in infancy, and in an instant God has made them forsake it all, and they have loathed themselves, and the change has been so sudden, as well as so radical, that all about them have gazed, and admired, and wondered at what the grace of God has wrought! When the Lord visits a man's heart, he withdraws him from his purpose. I have it impressed upon me to believe that there is some soul here that is to be withdrawn from his purpose at once. I do not know what purpose you had upon your heart this afternoon, nor what your purpose is about where you are going to spend to-night; but I beseech you, if it was a purpose of sin, stop at once. Heed the word of warning; go no further. If you have resolved to-morrow, or at any time during the week, that you will commit this or that sin, O love divine, turn the man, and he shall be turned! Deal with him this moment, O God, according to thy glorious Godhead, not according to the sickness of his will, but according to thine almighty grace! Change the lion into a lamb, the raven to a dove! Thus, the Lord withdraws man from his purpose.

Then what else does God do? He hides pride from man. That is a very strange expression, certainly, to "hide pride from man." Did none of you ever hide away a knife from a child? Have you never hidden away fruit from your little children when they have had enough, and they would have eaten more if they could find it? God often hides pride from men because, if man can find anything to be proud of, he will be.

He hides pride from men. Some of the Lord's workers have grown so big that the least thing offends them; everything must be according to their own way, or they will have nothing to do with it. Oh, it will not do, brothers and sisters! If God is with us, he will hide pride from man. There is nothing he dislikes more than pride; what does he say of it? "The proud he knoweth afar off." That is as much as to say that he will not touch them with a pair of tongs. He knows enough of them at a distance, he does not want them near to him. When he deals with us in the way of grace, he hides pride from man.

Then, lastly, he thus secures man's salvation from destruction. "He keepeth back his soul from the pit, and his life from perishing by the sword." How wonderfully has God kept some of us back from what would have been our destruction if we had gone on! Perhaps I speak to some here who have had many hairbreadth escapes; should not they live to God? I recollect with what solemn awe I spoke to an officer who rode in the famous charge at Balacava. It must be twenty years or more, I think, since I was with him, and he was telling me of that terrible ride when the saddles were emptying on every side, and he rode on, and rode back unharmed. I could not but lay my hand on him with great earnestness, and say, "Are you not God's man, since he spared you so? Will you not live to his glory, and give your heart to him?" And I would say that to all of you who have been in fevers of grief, or who have been near the gates of death. If you have been preserved, for what purpose was it? Surely, that you might yield yourselves to God, for he has interposed on purpose that your life should not go down to the pit.

Oh, that you would deliver every man, and woman, and child here, from the wrath to come; for, believe me, there is a wrath to come, a fire that burneth and never shall be quenched! Oh, for that visitation of God, that shall hide pride from us, and reveal a Saviour to us, that shall withdraw us from our own purpose, to fulfil in us the divine purpose! Then shall we be saved from going down into the pit. The Lord enable us to believe in his dear Son, Jesus Christ our Lord! Amen.

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## Western Recorder, Louisville, Ky.

WESTERN RECORDER.

LOUISVILLE.

THURSDAY, JANUARY 27, 1898

Dr. HUNTINGTON, of New York City, one of the very ablest among Episcopal preachers, says that the popular verdict upon the Revised Version is that for edification the old is better, and adds: "The revisers were, no doubt, famous Grecians, but there seem to be lacking among them that quick ear for melodious English which was so evidently the endowment of those masters of our tongue who, three hundred years ago, gave us the Bible as we have it."

According to the best of our knowledge and belief, the translators of the received version were not so much the masters of English themselves, but had the intelligence and good taste to recognize and appreciate marvelously beautiful English when they found it.

Tyndale was a man not only of great piety and scholarship, but of poetic genius. His power over language has rarely been equalled, Shakespeare and only a few others being worthy to be compared to him. The translators had the literary acumen to appreciate the melody of his diction. They made his translation the basis of theirs, and made just as few changes in his melodious English as were absolutely necessary. The Canterbury revisers should have followed their example, and changed nothing of Tyndale's English except where fidelity to the original absolutely required it. To make no unnecessary changes was one of the rules they professed to lay down. But they seem to have used this rule as men use the lighthouses, to show where not to go.

The translators were great scholars, but they do not seem to have understood that in translation the best and the most accurate is not the most literal, but the one which will the most nearly convey to the English mind the meaning which the words conveyed to the Hebrew and Greek mind. And owing to differences in idiom between different languages, the most literal translation is often very far from being the most accurate. As an example of the difference between literal translation and accurate translation, we can take the common French salutation *comment vous portez vous?* Literally this is "how do you carry yourself? Accurately it is "how do you do?" The French mean by asking *comment vous portez vous?* exactly what we mean by asking "how do you do?"

Some of their changes were received not only with indignation, but contempt. They were to revise a version dear to the hearts of millions who had memorized the words. They were to make only such changes as were absolutely necessary to bring out the true meaning to the better comprehension of English speaking people. And they changed, "The whole need not a physician" into "The whole have no need of a physician." They changed "The mountains skipped like rams and the little hills like lambs," into "The mountains skipped like rams and the little hills like young sheep." That last change settled the opinion of more than one in regard to the merits of the revised version.

Spurgeon said he should use the old, but keep the revised to consult as a commentary on it. Dr. Huntington suggests that the best changes in the revised be put as marginal readings in the received version, and the idea is a good one. Some future generation may furnish scholars with the literary acumen to appreciate Tyndale's most beautiful language, and a

version be published which shall make as few changes as possible, and make them in as harmonious language. Till then, from many considerations, among them the conservation of pure and undefiled English, let us use the received version.

A HAPPY New Year to Dr. Whitsett! Congratulations on the patience with which he has borne the burden of misrepresentation! May great grace be given to him and great wisdom in the conduct of his vast work!

A happy New Year to those who have misunderstood him, and have made so "much ado about nothing!" May they turn from the tithing of mint and anise and cummin, and remember the weightier matters of the law—righteousness, fairness, brotherly kindness!—*Religious Herald.*

We heartily join in the wish for Dr. Whitsett to have all the grace and wisdom possible. But how about "those who have misunderstood him?" The *Herald* does not recognize that any one can intelligently oppose him. All opposition, according to our "esteemed contemporary," is based on misunderstanding, and is a mere tithing of mint, anise and cummin. Let it be noted that Christ said of tithing mint, anise and cummin, "These ought ye to have done;" so it is our duty to tithing mint, anise and cummin. An act need not be large in order to be duty; but in this controversy the weightier matters are involved. If Dr. Whitsett has not in all this time succeeded in making himself understood, what prospect is there that he will do so in the future!

The *Herald* does not specify any particular in which Dr. W. is misunderstood. If the disturbance has all grown out of misunderstandings, then all that is needed is to make the proper explanations and all will be well. The trouble with the alleged explanations that have been made, is that they did not explain. Since the *Herald* claims that those who oppose Dr. W. have "misunderstood him," it is incumbent upon our esteemed contemporary to give the explanations needed. The Baptists generally believe that they do understand Dr. W., and they disapprove his course. If indeed they have, after all, misunderstood him, let the explanations be forthcoming, and let him be put in the proper light. Certainly misunderstandings can be removed by explanations.

We suggest a few points for the *Herald* to explain:

1. Dr. W. wrote "from a Pedobaptist standpoint," attacking what was commonly believed among Baptists.

2nd. Dr. W. made a misuse of documents and authorities.

3d. Dr. W. certainly on six (probably on more) distinct occasions declared his belief that a wife ought to join her husband's church, and gave as a reason that the family comes before the church.

4th. Dr. W. refused a trustee access to the list of matriculates. Let the *Herald* try its hand explaining these things. If these points can be satisfactorily explained, great progress will be made toward a settlement of the whole trouble. We earnestly desire a definite and speedy settlement. The issues cannot be evaded. They must be squarely met and settled. An evasion is not a settlement. We hope no further effort at evasion will be made. Such an effort would but add another complication to the situation. We hope also that while the controversy continues, brethren, on both sides, will have grace and wisdom. We hope they will remember that they are brethren, and that they will respect each other's motives. Let them be careful to furnish each other as little to forgive, when the matter is ended, as possible. Let nothing be done for the sake of mere

partisan advantage, but all for truth, righteousness and the glory of God.

FOR "delicious non sequitur" commend us to the following amusing bit from the WESTERN RECORDER:

"During the past year in New York City the property of the East church was sold, and the McDougall-street and North churches were consolidated. It was a question whether another one of our churches in that city should not give up. Dr. W. C. Bitting, of New York, writes to the *Standard*: 'The churches will all hold services in reference to the incarnation. The growth of the observance of Christmas on Easter in the last ten years in this city is very noticeable. Many churches which formerly paid no attention to these two festivals are now commemorating them in the most elaborate way.' Our New York churches have largely adopted "responsive readings," etc. Just keep on that same way, brethren, and we will hear of more Baptist churches sold out and more consolidated."

Did our aplomb contemporary never hear of a church being sold out or consolidated with another that had not adopted "responsive readings," etc.? And by the way, what dreadful practice does the RECORDER include in that mysterious "etc.?" It must hint at some dreadful thing, we know not what, dear, dear! What can it be? But whatever it is, let us be warned in time, and add no more "etc." to our forms of worship, lest our churches be all sold out or consolidated.—*The Examiner.*

Oh! yes: we have heard of churches' being injured by other things. We did not mean to intimate that "responsive readings, etc.," are the only things that can destroy our churches. We think, however, those who wish to destroy Baptist churches would adopt a very effective means to accomplish this result by inducing those churches to adopt responsive readings, Easter celebrations *et id omne genus*. That sort of thing does not suit Baptists. Nobody can rival the Baptists in insisting on spiritual worship and on the absolute authority of Scripture.

Along that line they are strong. But when they go off into aesthetic things, confessedly not taught in the Bible, they are weak; and the Episcopalians and Roman Catholics can outdo them so as to give them no show before the world. Along their proper line, Baptists can go ahead of anybody else; but along the line of formalism, ritualistic denominations can beat them so badly that Baptists have no show in such a contest. Then such formalism gives our young a taste for that sort of thing, and Baptist churches by such means become training-schools for the ritualists. We hope our New York brethren will indeed "add no more etc." to their worship, and will drop what they have already added.

On the subject of responsive reading, we would remind the *Examiner* that no other book save the Bible is thus read. When a lawyer reads the law to the jury, when the speaker reads quotations to the assembly, in Congress, the Legislature or on the hustings; when the professor reads his authorities to his class—in none of these cases is responsive reading used. And the reason is that in these cases they are not trying to have a pretty performance, but are trying to impress the sense of what is read on the minds of the hearers. When it comes to reading God's Word in church, however, it does not seem important to impress the sense; the idea rather is to have a pretty performance so as to "attract the services attractive," and "let the people take part," and therefore God's Word is read responsively. No other book except the Bible is treated so. Where people fail to get the sense of the Bible they are not apt to be strong Baptists, or Baptists at all, for that matter. The best way to kill Baptist churches is to obscure the meaning of the Bible.

DR. JOSEPH ANGUS SPEAKS.

Our greatest English Baptist scholar is Dr. Joseph Angus. He is not only a Biblical and a classical scholar, but he is an expert in Baptist history as well. In response to an inquiry of ours, he writes from London under date of Jan. 2, 1898, as follows:

The early English Baptists did immerse their converts, but there was nothing new in that practice, and it did not distinguish them from the Church of England. Edward VI. and Queen Elizabeth, the children of the founder of that church, were both immersed in infancy, and the order of the Prayer Book was then, and still is, that the child is to be "dipped warily." It is a mistake to suppose that we Baptists introduced dipping or immersion. Our distinction was and is that baptism is administered on a profession of personal repentance towards God and of faith in the Lord Jesus Christ. It is appropriate only where there is the possibility and the profession of both.

That was our distinction and still is. Once change the subjects of baptism and administer the ordinance to infants, and that mistake creates another. There can be no repentance and faith, and no credible or personal profession of either. Hence sponsorship and all its evils and unrealities.

Dr. Angus is the greatest living authority on a question of English Baptist history. All the Baptists in England, so far as we can learn, are agreed with him in saying, "It is a mistake to suppose that we Baptists introduced dipping or immersion."

DR. WARDER is delighted at the success of the first New Era Institute, held with the Zion church of this city. These institutes are held under the auspices alike of the Home Mission Society of New York, the Home Mission Board of Atlanta, the Kentucky State Mission Board (white), and the State Board (colored). The colored brethren are quite enthusiastic over these institutes. They take hold with great heartiness and very intelligently. We lectured twice, and after each they plied us with questions which showed keenness of intellect as well as grasp of thought. The lectures by the colored lecturers were very fine. The brethren, both white and colored, were well prepared. Four of the professors in the Seminary took part in this institute—Drs. Whitsett, Kerfoot and Dargan, and Prof. Mc Glothlin, and their lectures were highly appreciated.

The second institute will be in Elizabethtown on Thursday, Friday and Saturday of this week. Next week there will be one in Shelbyville. It is contemplated to hold about thirty during the year, and much good is hoped for from them.

PERE SCHEIL has discovered in the Museum of Constantinople a clay tablet giving an account of the Deluge. Fortunately the tablet mentions that it was written by the reign of Arminisaduga, or some 2140 B. C., about the time of Abraham. The *Independent* gives a copy of the original with a translation. This is the oldest account yet found, being older than Moses, and therefore older than Genesis, which was written by Moses. This discovery upsets still further the claim of Wellhausen and the "higher critics," that writing was unknown in the days of Abraham. Every time the spade takes a turn in the earth it upsets some claim of the "higher critics."

DR. TALMAGE has been married again. This is the third time. He is sixty-six and the bride forty. We wish them abundant happiness.

We understand that Dr. Whitsett is rewriting his Encyclopedia article. We hope he will get it right this time.

Editorial Varities.

Dr. John Hall's congregation in New York refuses to accept his resignation, and so he remains with them. This is well. There is but one Dr. John Hall.

The Methodist "commissioners" meeting in Washington, D. C., have decided that it is wise for the General Conference to reconstitute and regulate "by legal provisions" the Epworth League.

The Memphis *Christian Advocate* has been absorbed by the *Christian Advocate* at Nashville. While the Methodists are consolidating their papers, Baptists are starting up new ones in all directions.

President E. B. Andrews of Brown University will lecture in Louisville on Feb. 10, under the auspices of the Louisville Lyceum, on Monday night, March 31. He will preach at Walnut-street the Sunday morning previous.

Dr. Edward Judson is serving as Professor of Practical Theology at Hamilton, N. Y. He spends four days a week in Hamilton, returning to New York to occupy his pulpit every Sunday. He will contribute the salary as Professor toward paying the debt of his church.

Dr. T. B. Dunaway has been pastor at Fredericksburg, Va., for thirty-one years, and recently the church would not let him resign. He belongs to the best part of the salt of the earth, age no hope he will round out his full term of office as pastor of the grand old Fredericksburg church.

Dr. Joseph Parker made recently one distinction between Christianity and other religions worth remembering. Said he: "Other religions are seeking God, Christianity is seeking man," i. e., to save him. Dr. P. adds: "Christianity never converts; it rules. My Lord did not begin in a conference; He brought in a kingdom."

President Jordan recently dismissed forty or fifty drunken students from the Leland Stanford University. We recall the fact that "liberal views" on theology and religion are favored at that institution and they are "advanced" beyond "bigotry," "narrowness" and "superstition." The old faith is at a discount there, and now the new faith is bearing fruit.

The death of Dr. R. L. Dabney leaves one of the brightest and clearest intellects of modern times. We saw him in Shelbyville, N. C. last summer, and his mind was as clear as ever, and the Biblical Assembly listened to him with great delight and edification. His age befuddled him, and his blindness rendered reading around difficult, but he was cheerful and radiant all the time. His books will live.

Representatives of the Northern and Southern Methodists have been in session in Washington conferring about the "Federalism" of the two bodies. It is interesting quite analogous to our Baptist Fortress Monroe Conference. Co-operation and non-interference on fields of labor were agreed upon by the representatives at Washington. It is likely a more cordial feeling will now prevail between the Northern and the Southern Methodists.

In Boston they serve free lunches to the public school pupils, on the ground that many are hindered in their mental activities by insufficient food. Yes, and good food to sleep is a help to mental activity; so let Boston give the children free lodging also. And comfortable clothing is a help to the action of the brain, so let free clothing be given as well. And why confine these gifts to the children? Why not in the way they help the mental activities grown people? And so we go.

Dr. Minot J. Savage, the Unitarian preacher, gave full vent to his opinion at a recent editorial meeting in New York. Among other "liberal," "advanced," "progressive" things, he said: "Take all the great criminals, roll them into one, and he would be white in comparison to the idea of God comprehended in the Presbyterian faith." We will give a chronicle to say one who will produce a more libtary false statement.

Rev. F. M. Calloway, Sr., writes: "In my present state of health (this being my eightieth year) I am unable to read all my papers and read my Bible as I have long been accustomed to do; yet I cannot afford to give up the *Western Recorder* for in it I always find something practical, doctrinal or historical, which has the 'Jerusalem ring.' Long may it live to spread its God-honoring influence." We greatly appreciate such words from such a veteran of the Cross. We also value appreciative words from those who are younger, as, e. g. the following from one who had them when the *Recorder* was in its "heathen rage" against you, all Christians love you more. Be patient and kind, but above all, stand."

For years past we have been hearing of the "need of retaining the old doctrine in terms of modern thought." One would think the old doctrine were written in some strange language unknown by the people of to-day. Whereas when we take up the old statements and find them as old as the hills, we find them as intelligible as modern statements. We think the real desire is not to restore the doctrine in different terms, but to change the doctrine and persuade people to accept the change under the plea of a simple restatement. It is strange that these restaters never participate in the same old-fashioned doctrine which they are restating. Why do they not take hold and restore a few, and let us see what they really mean?

How to Find Out What Makes us Sick.

There comes a time to both men and women when sickness and poor health bring anxiety and worry to the door; disappointment comes to follow our efforts in our behalf; we get discouraged and skeptical. In most cases serious mistakes are made in doctoring and in not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms which are unmistakable evidences of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—these tell us in silence that our kidneys need doctoring. If neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are in a dangerous day. Should further evidence be needed to find out the cause of sickness, then fill a vial with your water and let it stand twenty-four hours. If there is a sediment or settling it is further proof that the kidneys and bladder need doctoring.

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Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Four received by letter and one baptized. Broadway—Pastor Jones, having returned improved in health, preached at both hours. Three joined by letter. Chestnut-st.—Pastor J. M. Weaver preached. One received by letter, one for baptism and one baptized. East—Pastor Christian preached. One received by letter and one for baptism. McFerran Memorial—Pastor Eager preached. Three joined by letter. Franklin-st.—Pastor J. E. Edwards preached. One received for baptism and one under watchcare. Highlands—Pastor Dawes preached as usual. Logan-st.—Pastor Dew preached at both hours. He preaches every day at 3 P. M. and 7:30 P. M. Bren, Dawes, Taylor, Dargan, Eaton and Prentiss preached last week. Parkland—Pastor Gordon preached as usual. Portland-avenue—Bro. M. J. Hoover preached at both hours. Southgate-st.—Pastor McFarland preached. Four received for baptism and two by letter. Meeting at 3 P. M. every day at private houses. Third-ave.—Pastor Taylor preached. One joined by letter. Young people conduct the meeting Wednesday night. Twenty-sixth and Market—Pastor Thompson preached as usual. Highland Park—Pastor Bell preached. Outlook good. Bro. J. W. Porter addressed the Pastors' Conference on "Ministerial Ethics." The preachers' ethics should be the highest. They should be true brethren and true co-workers. The speaker lamented the unkind claims of each other among preachers as well as their petty jealousies. Readiness to impute wrong motives is a serious evil. Hasty and harsh judging is too common. We do not profess Christianity and practice paganism. Earnest self-examination will help. The more a man realizes his own defects the more charitable he will be toward others. To elevate our ethics we must educate our consciences according to Scripture.

The paper was well received, though some thought it too strongly put.

SEMINARY NOTES. The intermediate examinations are nearly over, and the students are resting easier. Bro. G. F. Hambleton supplied for Bro. J. S. Norris at Salvia, Ky., Sunday. Bro. J. F. Watson has received a call from the Baptist church at Athens, Ky. He will accept. Bro. Fleckner preached at the Alma House Sunday morning. Bro. Hixon supplied at Gilead, Hardin county, Sunday. The students who attend Dr. E. C. Dargan's Sunday-school class speak in the highest praise of his ability in executing the lessons. Brethren Shelton and Hoover exchanged pulpits Sunday. Bro. Shelton preached at Erlanger, Bro. Hoover at Portland-avenue. Both report a fine day. The latest arrival at New York Hall was a brother from North Carolina. He was looking for the hall on Seventh and Main Sts., when met by two students who told him the way. A senior medical student had an argument recently with one of the Seminary students about the number of books in the Bible. He stoutly maintained that there were only seven books in the whole Bible. Monday night Prof. A. T. Robertson led the missionary meeting. He made an instructive talk on the change in the map of the modern world. J. E. H. THE STATE. Pastor Hubbard resigns at Cynthiana and accepts the call to Ghent. Bro. Hubbard has done good service at Cynthiana. Pastor Plemons preached his farewell sermon at Beechland last Sunday. He leaves Thursday for his new charge at Abbeville, S. C. We are sorry to lose him from Kentucky. Bro. J. W. Warder preached at Shelbyville Sunday morning and Bro. Hornsby, the missionary, at night. All who know him will share the regret of the Salt River church, Boyle county, in the resignation of Pastor T. H. Plemons, who has accepted the call to the pastorate of the Abbeville church, S. C. Kentucky will keep a mortgage on Bro. Plemons, and will hope to foreclose before many years. Pastor T. H. Coleman writes: "I am now located at Burgin, preaching for the church in each month. I also preach one Sunday each at Hustonville and McKinney." Pastor J. A. Lee writes: "Our work at Third church, Covington, is on the up grade. Last Sunday night I baptized one and received two more for baptism and one restored. We have had ten additions within the past four weeks. We are now in a meeting at our mission at Milldale, and we feel that by the help of God a great work will be done. Bro. Wm. R. Hutton, a noble young man, is with us, and will preach for us at Milldale." Bro. K. C. Milburn writes: "I write from Bradfordville church, which I must say is moving up nicely by our worthy brother, Pastor William Stallard. There is a great and loving pastor, doing a grand work here. We wish the dear old RECORDER success the coming year. May she put out more new flags on staffs still higher and ring out still louder the privilege of the land." Bro. W. M. Radolph writes from Paducah, where he will work January as pastor of Louisville church. This is a good church, though it is in a lukewarm condition, and has been for some time. However, I have hopes of its revival. One good thing about this church, they pay their pastor all they promise him, and he is called Bro. Elmer Atwood, professor in Blandville College, as pastor. I trust he will do their great service, and that he will receive the hearty co-operation of the church. Three-fourths of my time is given in the care of Farmington, Ky. I have two churches all in the Graves County Association. These are good country churches, and also pay their pastor's salary. Bro. L. B. Duncan, pastor of East Paducah, has been called to the care of the church in Metropolis, Ill. The cause seems to be moving along in these parts. Everything seems to be anti-Whitist. Bro. W. E. Walsh writes from Parkers Grove: "I closed a meeting at the Dixon school-house, in Larue county, on the 10th inst., with the following results: Forty-three professions of faith, and a great number of converts. Christ in baptism by me, 3 more stand approved for baptism in the future, I received under watchcare of Barron Run Baptist church, into which all were received and baptized. Taking it in all respects it was the most wonderful meeting of my life. The Gospel

seems to reach all classes of people from the little boys and girls to fathers and mothers. One man and his wife and son were baptized, the son being about 44 years of age. And another thing—worthy of mention, one woman and her two grown daughters, who had been raised Catholics, made a profession of faith in Christ and were baptized into the Baptist church. I want to say to you that there was the best attention given to the preaching of the Gospel that I have ever seen in all my life, and my labors were abundantly blessed. We had the best order and behavior that I have ever seen. Old men say they have never seen anything to equal it. In all respects they were the most prompt people in attendance that I ever met in all my life. There is an opening for a Baptist church at this place in the future." Bro. John Bass Shelton writes: "It was my pleasure to exchange pulpits with Bro. M. J. Hoover of Erlanger, and I must say that there was a fine thing, giving half of his time to Erlanger and the other to Erlanger. It was a delight to see how they love and honor him for the great work he is doing for them. They said no better preacher could be found than Bro. Hoover. Not all the discourses I heard to him, but much to his excellent wife. She is as good a pastor as he is. Dr. Warder and the State Board are to be congratulated on the excellent work they have been able to have done in this field." Pastor R. M. Priest writes from Milton: "On the third Sunday in January I began my second year of labor with the Locust (Carroll county) church. The work is moving along very nicely. We have much to encourage us. At our last meeting we prepared quite a number of hearts for the Kingdom of the Orphan's Home, valued at \$22. I have been pastor of Milton church since September last. This is an important field, but has been on back ground for years. But we note some improvement. We have a good Sunday-school with an average attendance of about 60, the first that has been at this church for a number of years. We have twice-a-month preaching, something this church has never had before. We hope to do good work here in the future." Pastor S. O. Mitchell, of Eminence, writes us that the Lord greatly blessed his people in both services last Sunday. At the close of the morning service a father and son made the good confession of faith in the Lord Jesus Christ, pardon of sins and a desire to follow him in obedience. The mother gave by letter, thus uniting the family in the Lord's service. At the evening service these two were buried with Christ in baptism. Our church is moving forward spiritually, increasing in interest and attendance in the Sunday-school and prayer-meetings and all Sunday services. The 5th Sunday meeting of Sulphur Falls Association holds its session with our church and we are hoping for a good time with the brethren. We are to have Bro. J. M. Frost, of Nashville, with us, to the delight of our people. We heartily invite our editors to be with us and we will do you good. No bishop ever had a better people, willing and earnest, and great things are in store for them from the Lord. We look anxiously, and are praying for a great and glorious revival among this people.

OTHER STATES. Pastor Pinckney Hawkins writes from Goldthwaite, Texas, January 18: "Bro. Jeff. D. Ray, formerly pastor at Eminence, Ky., was with the much-loved pastor at Goldthwaite, Texas, been assisting me for the last 15 days in a protracted meeting in this frontier town of Texas. This is a hard place, there being many sins and infidelities. The meeting resulted in 23 additions to the church, many new raised, and a parsonage will be erected. The pastor's time was extended from one-fourth to three-fourths and salary arranged for, and great spiritual elevation among the church members were part of the results of the meeting. Bro. Ray won the commendation of all by his mastery way of presenting the grand old truths of the Bible as Baptists believe them. Bro. Ray is among the most promising men in the denomination, and he is already one of the best preachers." Pastor James E. Wallford writes from Vincennes, Ind.: "We have just passed through a fine meeting in our church. There were 10 for baptism, 2 by letter and 3 restored. I am rejoiced to say that our work has been blessed from the very beginning of my pastorate here, some eight months ago. When I came the church was comparatively dead, having suffered from a division on the holiness question. I left pastorless for eight months. But the church has been gathered, the congregations more than tripled, the debts almost paid, and we have had 29 conversions. All praise to God for his goodness to us. We love the old Ru-

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COORDER, and feel disappointed when it doesn't come on time. Water Valley Baptist church, Water Valley, Miss., closed the year out of debt. During the year 1897 they built, seated, furnished and paid for a beautiful brick church house at a cost of \$7,500; paid pastor's salary without a collector going round during the entire year; the ladies carpeted and put electric lights and water works in the new church and recovered the parsonage; the young ladies made and put in bank \$61.80 to buy an organ; congregations increasing; Sunday-school good. This year they want to give to spiritual labor and giving to missions. Pastor Ilobb, N. Barrett writes from Gallatin, Tenn.: "Please to change address of my paper from Gallatin, Tenn., to Waxsahatchie, Texas, where I go February 1 to take charge of the First Baptist church. Our church here is now in a more hopeful condition than for years. Work on new building progressing. Had a splendid meeting, assisted by Brethren Williams and Brown; 13 additions." Forty-three have been added to the fellowship of the Bethabara church, Ga., 37 by experience and baptism. A meeting in the Salem church, Ga., closed with 38 additions to the fellowship of the church. Among those baptized was a brother 75 years old. A meeting in the Douglasville church, Ga., resulted in 21 additions to the fellowship of the church.

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.

The all-day meeting of the Woman's Baptist Missionary Union held in Covington at Fourth-street Baptist church, Jan. 20th, was well attended. The devotional exercises were very impressive. The president, Mrs. Richards, of Dayton, opened the meeting with a beautiful talk, after which several ladies from Wyoming took part. The Bible reading was very much enjoyed, also the talk on the work of the Baptist missionaries is doing among the Indians. The next meeting will be held in Dayton the third Thursday in February.

BURPEE'S FARM ANNUAL, 1898. W. Alton Burpee & Co., Philadelphia.—This welcome harbinger of Spring comes to us as replete with good things, besides Burpee's interesting as any of its predecessors, and as fascinating to flower and plant lovers as ever. It is a handsome book of 164 pages, and tells the truth about seeds. Among the novelties offered this year, which is a prolific one in that respect, are: "In Vegetables, besides the long-keeping Ausonia, 'Crown' 'Havoc' and 'Harvest' 'Har' year there are enumerated three new Tomatoes, each of distinct character and real merit; the Golden Eagle Melon, a new Pepper from Japan, the extra early strikingly beautiful Pink as a moderate price. In flowers, besides Burpee's Pink Opulid, which is sold in original sealed packets by all leading seedsmen in the world, there is the new Sweet Pea, which can be had only direct from the firm. Among other excellent and new plants, besides the new and beautiful Nasturtium, and the beautiful new Prostrate free-flowering Rose—the best of several—five thousand seedlings raised by the world-famous 'Wizard of Horticulture,' very beautiful plants, and a new seed offered by this firm is a feature of the annual, as is the cover illustration of the same flower.

CANCER

The following and many other cures persons testify that I thoroughly cure cancer without the knife. I cure a British General by the use of Bristle Plow, cured ten years ago of cancer in the mouth. Fred H. Marshall, Bristle Plow, Ohio, cured two years ago. Had undergone several operations before using Bristle Plow. Wm. H. Spauld, Southampton, Indiana, whose father was cured of cancer of the breast by Bristle Plow. For further particulars send for book.

HOPKINSVILLE. In your issue of January 13 you make me say, "Our veteran high school and Sunday-school superintendent, Maj. J. O. Ferrell." I write, "High school teacher and Sunday-school superintendent."

At our annual church meeting God's grace was manifested through our church. Bro. Walter Downer, our efficient and systematic treasurer of the pastor's salary fund, reported a small balance on hand. Bro. R. M. Anderson, who might honorably be called "the watch-dog of the treasury," reported a good balance in the treasuries of the incidental and poor funds. Bro. Frank Buckner, our energetic and faithful Sunday-school treasurer, reported a balance on hand. Bro. Walter Garrett, our most accurate and systematic collection reporter, reported an encouraging increase in systematic contributions. Bro. W. W. Ware, the most energetic treasurer of the new church, reported every dollar of indebtedness on the new house paid and a balance in the treasury. In 1897 our church started to build a house of worship to cost about \$15,000. A handsome stone building costing about \$30,000 is the result. No appeal was made outside of our church, though some voluntary contributions were received. A former member (brother J. C. Taylor was a member) became a liberal contributor. I refer to the public spirited and liberal John C. Latham. We made haste slowly through the hard times, increasing our missionary and benevolent contributions and justifying God. Some additional improvements are needed at the church, Bethel Female College, and the parsonage, which will cost several thousand dollars. We are also hoping for a large increase in our missionary contributions this year. Our people generally think that churches should build houses of worship within the limits of their own means and pay for them, so brethren will please take due notice.

There were two more baptisms since I last wrote. Last Sunday we had the largest attendance in our Sunday-school since its organization, and we had to use some chairs in the aisles to seat our congregation at the 11 o'clock service. Our young Christians' prayer-meeting was largely attended in the evening, and we are greatly encouraged at the increase of interest in its meetings under the zealous work of Bro. John R. Kitchan at his co-workers. A beautiful thing here is our excellent attendance and interest in our Wednesday night prayer-meetings. The Lord is most gracious to us, to whom we would ascribe the glory! CHAS. HARRIS NASH.

SAFETY IN BUYING SEEDS. There is no position so important as the value of seed that is to be sown. Seed of poor quality simply cannot come from poor seed. Seed of good quality will grow into good plants, and will bear good fruit, and the crop will pay for the expense. Now, as this crucial winter campaign advances, we are all anxious to know whether they are true to name, sound and clean, and we are all anxious to know how to buy to be sure to get the protection of a name that has stood for reliability in the past. The great seed house of D. M. Ferry & Co., Detroit, Mich., has sold seeds all over the United States and Canada for the last forty-two years, and we are all anxious to know that there is a sure indication that Ferry seeds have given satisfaction. Ferry's Seed Annual for 1898, a standard guide for farmers and gardeners, containing much valuable information, is sent free to persons writing for it.

FAMILY CIRCLE.

THE FOUR SUNBEAMS.

Your little sunbeams came earthward one day,
Shining and dancing along their way.
Resolved that their course should be bright.
'Let us try,' they all whispered, 'some kind-
ness to do.

JOHN PARNELL EXPLAINS.

BY KATHARINE PEARSON WOODS.

"I give you my word, John Parnell,
it was one of the hardest times of my
life, even worse than when you and the
children all had the measles together.

lighted with the result that they were
perfectly good-humored even after
their long wait. So no sooner had we
taken our seats than Minnie volun-
teered, in her shrillest treble: 'We
don't use these things every day, Cous-
in Cynthia. Mamma puts them on be-
cause you are so shy.'
"Ha, ha, ha!" laughed Mr. Parnell.
"Whatever the matter with that state-
ment, Polly? It seems to me terse,
accurate and very much to the point."

want our children to tithe message
and physical culture and neglect the
weightier matters of courtesy and re-
gard for the feelings of their hosts.
And that is the solemn truth, John
Parnell.
"Will?"
"Will?" that is only the beginning. I
never was so—

children as she was raised herself, and
that if I succeeded half as well with
mine it would be all the Lord would
ask and more than the neighbors ex-
pected. That was her theory, and it
was simple and short, anyway.
"Is it true that one must have theo-
retical but not substantial? That their
value only begins, little woman, when
we cease to be conscious of them. I do
not know whether I make myself
clear—"



"Is She Your Daughter?"
Have you a young daughter just at the
age when young girls most need a mother's
loving care? Is she physically strong and
well Dr. Pierce's...
The unfailing, never-gripping cure for
constipation—Dr. Pierce's Pleasant Pellets.

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[Continued on eleventh page.]



## THE CROSBY ARGUMENT.

Reply to Dr. Eaton.

BY GEO. A. LOFTON, D. D.

As this will be the only reply I am allowed to Dr. Eaton, and as he claims the right to close this brief controversy, I must make the best of it.

1. The criticism that I am the first who adopted the Crosby argument, and that therefore I must be wrong in my use of Crosby, depends entirely upon whether I am right or not. Some of the best Baptist experts in history have endorsed my view of Crosby. Dr. Vedder says of my "Review of the Question": "I take exactly the ground of your main contention, namely: That Crosby and Evans distinctly favor the opinion that immersion was introduced (in England) in 1641, and that Dr. Whitsett has rediscovered what was once the general opinion among informed Baptists. The tradition that English Baptists always immersed is really of late origin, and apparently of American origin, since no reputable English writer can be quoted in its favor before the beginning of the present controversy." Dr. Vedder also says of my Review of Dr. Thomas: "Your pamphlet effectually supplements your book, and the two make an unanswerable case. That is my deliberate judgment." I can quote others of equal authority if necessary.

2. Dr. Eaton says that all my statements in regard to "1640-41" are in my own language, and not in Crosby's at all. Crosby does use the date "1640" from the Kiffin Manuscript in detailing the division which took place in the Jessy church which resulted in sending Blunt to Holland for immersion; and then Crosby proceeds to detail the facts of the restoration of immersion by the "English Baptists" which followed in the year 1641, which he saw in the Kiffin Manuscript and other documents, and from which Neal drew the same date of the organization of the first Baptist (immersed) congregation which he had met with in English history. Dr. Eaton himself, however, admits the date 1641 in his editorial of December 16, when he attempts to show that this movement described by Crosby originated with "certain Pedobaptists" who, "after the abolition of the persecuting courts of Star Chamber and High Commission (August 1, 1641), began to study their Bibles, found out that immersion of believers was required, and so began to practice it." Dr. Eaton says that Crosby "speaks of this very properly as restoring immersion;" and hence he (Dr. Eaton) fixes 1641 as the date of this restoration of which Crosby speaks—but which I affirm Crosby refers to the "English Baptists," and not to "Pedobaptists."

3. Dr. Eaton says: "Crosby does speak about the revival of immersion, but he nowhere speaks of the extinction of immersion in England or elsewhere," but I affirm that Crosby says, and I have quoted him: "Immersion had for some time been disused," that is, prior to the time of its restoration to the "English Baptists," 1640-41. The argument of Dr. Eaton, under this head, that Pedobaptists adopting immersion, while the Baptists all around them were practicing it, was a restoration of the ordinance, is absolutely absurd; and, in the light of the fact that Crosby points out this "restoration" as a great Baptist "reformation"—a new "beginning"—in England, in 1640-41, it is not only absurd, but wholly unfounded.

4. As Dr. Thomas says, Cros-

by believed upon "oral tradition" that John Smyth was immersed in Holland—a tradition which has been exploded, in the fact that he was affused, and self-affused at that, but whatever Crosby's belief he repudiates the baptism of Smith as never having succeeded to the "English Baptists." He goes on to show that neither Blunt nor Spilsbury, successionist nor anti-successionist, ever received baptism from that source; and that by "two other methods" (succession and anti-succession) immersion was restored in England by the "English Baptists" as a body. The "last method," as Crosby calls it, was the anti-succession or Spilsbury's method of restoration by an unbaptized administrator—following the first, or succession, method—and both following the movement which began in 1640 and culminated in 1641. It is utterly impossible to suppose that Crosby, whatever his belief of Smith's self-baptism in Holland, believed that immersion existed in England prior to the 1640-41 movement—especially since he says, prior to that date, that immersion "had for some time been disused in England—as confirmed by the Kiffin and Bamfield Documents.

5. Dr. Eaton says: "Dr. Lofton is not willing to quote entire statements from Crosby and let that historian's utterances stand for themselves. He must needs interweave Crosby with his (L's) own paraphrase in order to get in the desired meaning. On inspection it is seen that the meaning in question is not in Crosby at all, but in the paraphrase." I deny the whole imputation; and I refer the reader to my article to see that the charge is unfounded. More than this, I challenge Dr. Eaton to let me put the whole section of Crosby in the RECORDER which describes and details the restoration of immersion in England by "the Baptists of England"—not "certain Pedobaptists"—as he has unwarrantably assumed. Crosby's history of the restoration of immersion in England is too long to be quoted in an article of required length.

6. The paragraphs which Dr. Eaton inserts from the Preface of Crosby's second volume prove nothing, as I have already shown, since that Preface traces immersion from the planting of the Gospel in England to 1600 A. D., through the British church, when the ordinance became "disused" even as an infant rite; and the Preface to vol. II corresponds exactly with vol. I, pp. 95-107, in which Crosby declares "immersion had been for some time disused" when the "English Baptists" restored it, that is, as "believers' baptism," of which history gives no account in England at all for a "long" time previous to 1640-41. The Bamfield Document declares at its restoration that immersion "had been so long disused that there was no one to be found who had been so baptized."

7. The citations of Dr. Eaton from Crosby, vol. III, pp. 40-41, prove nothing as to immersion in England before 1640-41. Crosby disagrees with Neal as to the Blunt-Blacklock church (the foundation of which Neal ascribes to Jessy), being the first Baptist congregation which he had met with in English history. Neal, with the Kiffin Manuscript before him, and which had been lent him by Crosby, naturally saw this Blunt-Blacklock church as the first immersed, or Baptist, congregation set up in 1641—as he conceived a Baptist church. Crosby, on the other hand, was reviewing a Baptist church from the standpoint of its organization; and hence he claimed the 1633, 1638 and 1639 organizations, as Baptist churches, before

1641. They were Ana-baptist organizations, and Crosby calls them "Baptist," since they became immersion churches in 1640-41. The very people who restored immersion, he calls the "Baptists of England," the "English Baptists," before they restored it; and hence he and Neal were looking at a Baptist church from a different point of view. Hence, too, he only speaks of Neal's statement, mildly, as a "strange representation," without any distinct repudiation or contradiction. For Crosby to say that the "English Baptists," as such, restored immersion in 1641, and then differ with Neal from the standpoint of baptism as to the 1633, 1638 and 1639 organizations, would be a manifest contradiction of himself. Crosby only traces immersion in England down through the British church to 1600 A. D., and loses it even as an infant rite—to say nothing of its much longer "disuse" as believers' baptism—nor does he find it in England again until restored by the "English Baptists," 1640-41; and of course he could not have differed with Neal from a baptismal standpoint.

This closes me out of the RECORDER on this question unless Dr. Eaton introduces something new in his rejoinder; but I should be very glad to continue the discussion if Dr. Eaton did not think it best not to do so.

P. S.—Let me not forget to deny that Dr. Jesse B. Thomas ever "abundantly answered" any article from me on the Crosby Argument. He tried to answer my "Review of the Question" on the subject in an article published in the RECORDER; but I flatter my humble self that I abundantly answered him not only in the RECORDER, but in my Review of him on the Whitsett Question—published in pamphlet form. So hundreds of others think.

## REPLY.

We attach little importance to the "Crosby argument," because it settles none of the questions at issue. We believe Crosby was right, but he wrote a century after 1641, and therefore what he says is not decisive. We are interested simply in defending an honored Baptist historian from a wrong charge. We have allowed space to Dr. Lofton for three articles, which were published just as he wrote them, in which to present his view. That surely is enough; especially as more space has been allowed to advocate his view than has been occupied in opposing it. When a man is interminable it is necessary to put limits to him, especially when he indulges so largely in reiteration, and when the question he is arguing can settle no issue. Equal space is all that in fairness can be asked. We number our replies to correspond with the numbers in Dr. L's articles.

1. Of course those who accept the 1641 theory are glad to find confirmation of it anywhere. Dr. Whitsett now endorses Dr. Lofton's view of Crosby. But Dr. Whitsett studied Crosby for over twenty years without ever suspecting any such meaning as Dr. Lofton claims to have found. It is a severe arraignment of Dr. Whitsett to say that he studied Crosby over twenty years without suspecting that author's real meaning, if that meaning be as plain as Dr. Lofton claims. We defend Dr. W. from Dr. L's charge. Similarly students of church history on both sides of the ocean, and of all faiths, studied Crosby for 150 years and never did see what Dr. Lofton claims is that historian's plain meaning. Nobody could see the meaning till Dr. L. pointed it out.



## "Out of the frying-pan

into the fire." Take care that you don't go that way, when you try to make your washing easier. Better be sure of what you're doing.

Get Pearlina, the original washing-compound, the best-known, the fully-proved. There are plenty of imitations of it. But even if they're not dangerous—and some are—they're not economical.

Pearline used properly, goes farther, does more work, and saves more wear, than anything else that's safe to use.

MILLIONS NOW USE PEARLINE

2. Yes, and in this article also, the figures 1640-41 are in Dr. Lofton's language, and not in Crosby's. Crosby refers to a MS. which Dr. Lofton claims was the so-called Kiffin MS., and in that document the date 1640 occurs in a certain connection, but that is the language of the MS., and not of Crosby. The 1640-41 business is Dr. Lofton's addition to Crosby, for which that historian is not to be held responsible. We did not fix the date 1641 except to say that it was then the persecuting courts were abolished and the movement which resulted in that, enabled Baptists to come from their holes and publish their views. This culminated in 1641, but it was on foot before. This in no way changed the Baptist practice. It simply enabled them to do publicly what they had been obliged to do secretly.

3. Certainly Crosby calls the adoption of immersion by those who had not practiced it as a "restoring," because he believed that was the original practice. Dr. Lofton has not cited a single case where an Anabaptist church in England abandoned sprinkling and adopted immersion, as his theory requires. The only cases mentioned were Pedobaptist churches, which had been practicing affusion, as nobody denies. "Absolutely absurd!" and "wholly unfounded!" are fine phrases with Dr. L.

4. It is admitted that Crosby believed John Smyth was immersed, and that he died long before 1641. That settles the question that Crosby believed the practice of believers' immersion existed in England before 1641. All attempts at evasion are vain. What the "successionists" and "anti-successionists" did is nothing to the point.

5. If Dr. Lofton had been "willing to quote entire statements from Crosby" why did he not do so? Even in this, his last article, he does not quote a single statement from Crosby. As before, Dr. L. simply quotes words and phrases which he weaves into language of his own; and it is again seen that the desired "meaning" is not in Crosby at all, but in Dr. Lofton. If Crosby wrote to suit him, why did he not quote Crosby? We did quote him freely in our reply, but since the historians for 150 years could not see the desired "meaning" in Crosby, we do not wonder that Dr. Lofton cannot risk his readers to see it.

We suggested before Dr. L's last article was published, that he quote from Crosby such parts as he relied on, giving his comments after the quotations—we do to the same. This he declined. Again, before publishing this article, we proposed, in lieu thereof, to publish two and a half columns of his extracts from Crosby, agreeing to fill only one column and a half with our own extracts, it being understood that entire paragraphs

would be quoted. This also was declined by Dr. L. He insisted on the publication of this article also, and said he would want eleven pages of Crosby in one block published, beside an additional amount he did not limit, making probably over twenty pages. This, of course, goes beyond the limits of a religious weekly.

6. Here again Dr. Lofton simply weaves in phrases of Crosby with his own reiteration of the meaning he claims to have discovered. Of course "the Preface to vol. II corresponds exactly with vol. I, pp. 95-107," but the trouble is that neither corresponds with Dr. Lofton's view. He is afraid to risk Crosby's language, and so must needs give his own. If the historians of the past century and a half had only had Dr. L.'s paraphrase they might have seen the newly discovered meaning, but having only Crosby's language they could see no such meaning.

7. In our citations Crosby was talking about the English, and he traced the immersion of believers back to the days of the Apostles. He contradicted Neal's statement that the Baptists in England began in 1638, three years before Dr. L. says they began. Yet we are asked to believe that Crosby thought they did begin then!!! Dr. Lofton says of the churches of 1633, 1638 and 1639: "They were Anabaptist organizations, and Crosby calls them 'Baptists,' since they became immersion churches in 1640-41." We think Crosby called them Baptists because he believed they were Baptists. Crosby gives us no hint of supposing that those churches ever practiced affusion. Crosby nowhere calls those Baptists who practiced sprinkling or pouring. Unlike Dr. Lofton, Crosby did not believe people could be Baptists without baptism. Neither Dr. Lofton, Dr. Whitsett nor any of that side have even pretended to cite the case of a single Anabaptist church in England which practiced affusion before 1641, and then adopted immersion. Yet, here, without an atom of evidence, Dr. L. quietly assumes that the churches of 1633, 1638 and 1639 were affusionists, and became immersionists in 1641. For cool begging of the question, commend us to Dr. Lofton.

Of many citations from Crosby we might make, we add but two brief ones to what we have formerly quoted, and we take them both from the Preface to vol. I. Speaking of the Baptists, of whom his book is to treat, he says: "They are generally condemned as a new sect, whose opinion and practice with regard to baptism was not known in the Christian church till about two hundred years ago," p. 18. Crosby wrote this in 1738. Two hundred years would carry them to 1538, and Crosby does not admit they began even then. Again, after quoting Arnoldus

Meehovich, Vicecomes and others to show the opposition to infant baptism about 1822, Crosby adds: "This still more evident that these first reformers looked upon sprinkling as a corruption of baptism," p. 21. Crosby was a real Baptist. Dr. Lofton has now had a full and fair hearing in our columns. We have given him a good deal more space for advocating his new view than we have taken in opposing it. We think his inability to make out his case is manifest to our readers, and we leave the verdict with them.

A TRIBUTE TO REV. W. H. WILLIAMS.

Many hearts have been saddened by the death of this dear brother. Few men in the State were more extensively and favorably known than the subject of this sketch. By his unaffected, genial bearing he endeared himself to all with whom he came in contact. While he made no special effort to win people unto himself, yet his sincerity of purpose, his open frank expression and his lovable disposition, made him a favorite wherever he was known. It was my pleasure to labor with him, many times, in meetings. His services were exceedingly helpful in protracted efforts. He was a pastoral evangelist, hence his experience as a pastor enabled him to know the needs of churches and pastors. He had no sensational methods, but preached the Gospel of Christ Jesus in great earnestness and plainness, and always led the church and pastor stronger and more hopeful than he found them.

He was perfectly natural and easy in the pulpit, unconscious of self, he sought to hold up Christ as the only Saviour of men. He never preached that there was not enough blood in the basin to save souls. "As the hart panteth after the waterbrook," so did his soul thirst for the salvation of sinners, he yearned for souls. Oftimes he was so burdened for the lost that he could not sleep at night. This great anxiety for men and for the prosperity of God's cause accounted for his apparent restlessness, he could not be content unless the cause was prospering and souls were coming into the kingdom.

He was pastor of many churches in Kentucky and Missouri. He scarcely ever resigned a church that it was not anxious at anytime, to have him back, and he did serve quite a number of churches two and three times as pastor. He was in great demand by the churches and always had his heart and hands full of work.

There are hundreds of good brethren and sisters all over the state who were led to the Master as the result of his preaching. He was a model preacher, Scriptural, instructive, persuasive, pathetic. He was a model man, courteous, kind, true, sympathetic. He was cheered in his work by the wife of his youth, who brought much happiness into his life. His work is done and he has heard the welcome plaudit "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Farewell dear brother until the Father shall say, "Well done, child come home." J. S. GATTON. Elizabethtown, Ky., January 1898.

Good literature is as necessary to the growth of the soul as good air to the growth of the body, and it is just as bad to put weak thoughts into a child's mind as to shut it up in an unventilated room. -Warner.

Three silences there are—the first of speech, the second of desire, the third of thought.

OUR FOREIGN MISSION WORK.

DEAR BRETHREN OF KENTUCKY:

For sometime past I have not been making special appeals to you, as our state organizations were pressing the claims of state missions, but now that they have held their conventions and we stand within about three months of the time when our books close for the meeting of the Southern Baptist Convention, I write to ask that you give prayerful attention to this department of our work. From May 1st to Jan. 15th, we have received from Kentucky \$5,820.67. For the same time last year, we had received \$8,408.94. We ask for \$15,000.00 from your state for this Convention year. Some may think that it will be impossible to raise the amount which is lacking in your state. But that is not true. By earnest, united effort on the part of pastors and churches, every dollar can be raised. When we take into consideration the great blessing of God on our work in the foreign fields during the past year, and the great need of re-energizing several of our stations where the laborers have died or returned home sick, we ought to bend every energy towards paying off all that we owe and strengthening our work.

When we go to Norfolk let there be no retrenchment, but rather let the question be, How shall we reach out for enlarged usefulness in the Master's service. I hope that in every church there will be united prayer to God for our missions and missionaries. Let our people consider carefully the work which is entrusted to us, the pastor preaching and the people thinking and talking about the work, and then there will be more liberal giving. There ought to be large gifts on the part of some, and also in every church there ought to be a missionary committee which will see every member of the church, and ask for a contribution from each one for the work. Where the contributions have not already been made for Foreign Missions, we hope that arrangements will be made to take a collection at once. We will be glad to furnish tracts and sample journals to any who wish them.

May the Spirit of God rest upon you as a people, so that we will do our full duty.

Yours fraternally,  
R. J. WILLINGHAM,  
Cor. Sec'y.  
Richmond, Va., Jan. 20-1898.

ONLY one Judge is just, for only one knoweth the hearts of men; and hearts only are guilty or guiltless.—Edwin Arnold.

THREE SERMONS I HEARD.

It was my good fortune to hear excellent sermons from three of Louisville's best preachers.

I enjoyed them and profited by hearing them. Brother Eaton preached on Love using the 13th chapter of 1st Corinthians. It was a great sermon. I felt self-condemned. I had not preached on that subject as much as I ought. The world needs that, God's people need it, the preachers themselves need it. So I resolved that in the future, people should hear more from me on that important theme. I find that the people listen eagerly and some feel as I did while listening to the Walnut-street pastor—condemned for neglecting to talk and think and do more of Love. Even the Sunday-school children give me their ears while I discourse on the beautiful theme.

Bro. Carter Helm Jones preached a most practical and impressive sermon from the text: "What is that in thine hand?" It was only an ox-goad and yet when used at God's command it became a terrible weapon. Then the application. Use the gift you have, no matter how humble—God commands you to use it and he will put power in it. Surely, I thought, that is what God's children need everywhere. They would become a formidable army marching to the conquest of the world, if every one would only use, in humble faith in God, the instrument he has at hand.

One says, "I have so little money," another, "so little time," or "so little influence," or "so little education," or "my surroundings are so unfavorable." "What is that in thine hand?" Go use it thou weak and hesitating one and God can do the balance. And so I have been trying to live that sermon and preach it everywhere. It is what God's people need.

I heard Bro. Weaver on the Judgement. It was after the old way of putting it and I listened to the discourse on this awful subject with the thought, "The world certainly needs that kind of preaching. I have never done enough of it. It is a neglected subject and I am going to preach more about the Judgement in future."

I thought these musings of mine might be enjoyed by the RECORDER readers and so I write them.

W. B. CRUMPTON,  
Georgetown College.

MEN of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—J. B. MILLER.

FOR 30 DAYS YOU CAN TRY IT FOR 25 CENTS. RHEUMATISM 42 YEARS!

CURED BY 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:

To the SWANSON RHEUMATIC CURE CO., Chicago, Ill. "Dear Sir: I will state I had the Rheumatism over 42 years. Spent over \$200.00 trying to get well, but all in vain, until my brother-in-law gave me one bottle of "5 DROPS" in trial last June. I used it for two months and I am now well, and can now go about without crutches. I have never found anything that did her so much good, and I hope to be able to continue the treatment until she is entirely well. N. W. WILLIAMS.

CRUTCHES DESTROYED AFTER ONE BOTTLE. SWANSON RHEUMATIC CURE CO., 157 Dearborn St., Chicago, Ill. "Dear Sir: My wife has 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 go about without crutches. I have never found anything that did her so much good, and I hope to be able to continue the treatment until she is entirely well. N. W. WILLIAMS.

As a positive cure for Rheumatism, Sciatica, Neuralgia, Druprags, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Cervical and Neuralgic Headaches, Heart Weakness, Pothache, Paralysis, Dropsy, Gravel, Gout, Malacia, Cerebral Stimulation, etc., etc. "5 DROPS" has never been equaled. "5 DROPS" taken but once a day in a dose of this great remedy, and to enable all suffering the next thirty days to see the effect of this wonderful curative preparation, we will send one bottle to convince you of its merits. Best and cheapest medicine on earth. Large bottle (30 doses) \$1.00, for 50 cents. Not sold by druggists, only by us and our agents. Agents wanted in new territory. Write us to-day. SWANSON RHEUMATIC CURE CO., 157-160 Dearborn St., CHICAGO, ILL.

SAVED FROM DEATH. LIFE WAS EBBING AWAY WHILE IN THE MOUNTAINS.

A Woman was Rescued when in a Perilous Plight. The Novel Method Used to Save Her.

From the Press, Ottumwa, Iowa.

Miss Lola Noble, of 416 East Main Street, Ottumwa, Iowa, daughter of Mr. E. M. Noble, the shirt manufacturer, has accomplished a work which will not only benefit her, but undoubtedly be of service to many others. It was a praiseworthy undertaking, one which she may feel proud of and amply repaid for her indefatigable efforts.

A reporter of the Press, hearing of her successful achievement, sought an interview with her.

Miss Noble seemed cheerful, hopeful and in the best of health. Apparently she had not suffered any ill effects from her efforts which were reported to have done much good.

About two years ago she accompanied her parents to the West, and resided among the mountains for several months. This was done in the hopes that her health might be improved, as she was suffering from asthma. Instead of the change of climate benefiting her, she rapidly became worse, and her parents hastily returned East with her.

Reputable physicians were summoned and exercised their skill, but it was of no avail. Her condition became worse, and her face assumed a ghost-like appearance. She was wasting away for want of blood, and what little she had was watery and in a depraved state. Any slight exertion caused extreme fatigue, and palpitation of the heart. She had no appetite, she was going into consumption, and death seemed nigh. Many of her friends thought she was going into consumption, and finally some friends advised her to try Dr. Williams' Pink Pills for Pale People, prepared by the Dr. Williams' Medicine Company, Sec-

ondary, N. Y., as they contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves.

They had learned of cases similar to hers which had been cured. The pills, they said, were inexpensive, only costing 50 cents a box, or six boxes for \$2.50, and could be had at any druggist's.

Miss Noble was reluctant to try them, for it seemed as if all possible remedies had been tried and the expense had been considerable, without being benefited. Her friends were so enthusiastic regarding the good qualities of the pills that she finally decided to try a box, and purchased one from E. M. B. Foot's drug store.

A decided improvement was noticeable after the pills had been taken and she purchased some more. The change in her condition was so great that after taking four boxes of the remedy, she considered herself well, and stopped taking the medicine. But her severe sickness could not be cured so soon and she was obliged to commence taking the pills again. After using a few more boxes, all traces of her fearful disease had disappeared. Today she is the picture of health, her complexion being that of an ideally healthy young lady, and she is as active as in her younger days.

Her father was so much impressed with the marvelous improvements wrought in the health of his daughter through the merits of Dr. Williams' Pink Pills, that he too is using them and is rapidly regaining his falling health.

Several have heard of Miss Noble's case and experience with these wonderful pills and are using them with satisfactory results.

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.

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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, 8:55 A. M.  
Arrives San Antonio . . . . Saturday, 1:25 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 \$4.30. 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 as to rates to W. J. McBRIDE, City Passenger and Ticket Agent, LOUISVILLE, KY.

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After your shoes have had a soaking, Vici Leather Dressing not only gives them a beautiful lustre, but softens the leather and prevents cracking.

### VICI

**Leather Dressing** gives new life to old leather. Best for children's shoes, women's shoes, men's shoes—best for any kind of leather. Prepared by the makers of the famous Vici Kid.



ROBERT H. FOEDERER, Philadelphia, Pa.

### THE GREAT CHURCH LIGHT

For electric, gas or oil. Send dimensions, book of light and estimate free. I. P. FRIKLE, 501 Pearl St., New York.

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Ohio.

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### ILLINOIS CENTRAL

Union Depot, Foot of Seventh St. Double Daily Service to Memphis and New Orleans.

Memphis & New Orleans Limited. No. 201 leaves 9:25 pm. No. 204 arrives 7:40 am through Vespertine. Gas-Lighted Trains, with Pullman Sleepers and FREE RECLINING CHAIR CARS.

The fastest and best train leaving Louisville for the South. Less than 11 hours to Memphis. 504 hours to New Orleans. Pullman tourist sleepers through to San Francisco every Thursday; arrives returning every Tuesday.

No. 201. FAST MAIL. No. 202. Leaves 7:30 am. Arrives 10:45 pm. Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hodgenville, Elizabethtown, Owensboro and Hopkinsville.

Central City Accommodation. No. 121 leaves 8:35 am. For Central City and all intermediate points. MAIL AND EXPRESS. No. 122 leaves 7:45 am. From Fulton and all intermediate points. No. 222. ACCOMMODATION. No. 222. Leaves 4:00 pm. Arrives 9:30 am. For Elizabethtown, Hodgenville, Leitchfield, Owensboro, Beaver Dam, Central City and all intermediate points.

ALL TRAINS RUN DAILY. Except that there is no Sunday service to Elizabethtown and Hodgenville. The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest.

City Ticket Office, 220 Fourth Avenue. A. B. HANSON, G. P. A., Chicago. W. A. KELLOGG, A. G. P. P. A., Louisville.

### The Farm.

The present winter has so far been very beneficial to the wheat crop, and it is now looking as green as in the spring.

Russ Bailey, of Versailles, recently sold a pair of harness horses to New York parties for \$2,000.

J. C. Williams, of Burgin, Ky., sold a pair of work mules for \$110.

J. W. Baughman, of Lincoln county, got \$70 each for a car-load of mules in Atlanta.

W. J. Loughridge, of Lexington, bought of George H. Williams, of Chillicothe, 27,000 lbs. of 1896 hemp at \$2.75.

J. H. Bonta, of Harrodsburg, bought from Dwight Rue last week a fine work mule at \$112.

L. V. Harkness, of Fayette county, sold to J. W. Bales for New York parties 40 head of Polled Angus cattle, weight 1,750 pounds, at 5c.

T. D. Chenault, of Richmond, sold last week to J. W. Bales for New York parties 135 head of Shorthorn cattle, weight 1,700 pounds, at 5c.

At Lexington on Court day cattle sold briskly at 4 to 4 1/2 cents; yearlings about same. Hogs were current at from \$3 to \$3.10 per cwt.

J. A. Cohen, of Woodford county, bought 24 corn-fed dehorned heifers, averaging 750 pounds, at 2 1/2 cents, and 118 hogs of 150 pounds, at 3 cents.

In Clark county, Clairborne Lisle sold to C. J. Gilbert some extra butcher cattle at 4 cts. Jephtha Haggard sold to Wisl, eighty cattle, of about 1,350 pound weight, at 4 1/2 cts.

The tobacco sales of Kentucky for 1897 amounted to \$25,000,000. Of this amount Louisville contributed \$12,000,000 and Cincinnati \$8,000,000. This is double the amount raised in the State on wheat, and three times the amount realized on the corn crop.

Feeding cattle are getting abnormally high in Clark, as much as five cents having been given for some extra ones recently. Sam P. Hodgkin sold to N. K. Foster seventeen thousand pounds of tobacco at five, eight and thirteen cts.—Winchester Democrat.

Of the 150 or more cattle offered in Standford on Monday of last week, about 100 were sold. The best price was 4 cents, which was paid for some extra good 70 lb. cattle. Steers brought from 3 to 3 1/2 cents, and heifers about a cent lower. Several aged mules were sold at \$50 to \$70.

P. P. Nunnelley sold in Atlanta 30 cotton mules at all the way from \$23 to \$65. He reports the market very dull, except for the very best class of mules. A. T. Hunn, of Adair, sold in this county 18 plain mountain cattle at \$21.25 and a bunch of good 625-lb. yearlings at 4c. John S. Goode, of Hustonville, sold to G. W. Dugan a bay gelding for \$150.—Interior Journal.

Dr. R. Q. Drake sold to Joe C. Turley Saturday 38 head of export cattle, average about 1,300 pounds, at 4c. L. C. Vanmeter, of Clark county, bought of Moses Hendricks, of Bath county, 28 head of fancy two-year-old cattle at 4c. D. G. Howell bought of John Peggs 16 head of shoats, average 84 pounds, at 3c. He also bought of Cliff Bush 16 head, average 89 pounds, at 3c.—Mt. Sterling Sentinel-Democrat.

WANTED—TRUSTWORTHY AND ACTIVE gentlemen or ladies to travel for respectable, established house in Kentucky. Monthly \$25.00 and expenses. Position steady. Reference. Enclose self-addressed stamped envelope. The Dominion Co., Dept. E, Chicago.

### CREAM CANDIES.

The first requisite for good sweets or bonbons, says the London Lady, is foundation cream; and this is how to make it: To a pint of granulated sugar allow half a pint of water; place them on the back of the range in a bright tin basin until the sugar has nearly dissolved, shaking occasionally to assist the process; bring forward and boil, skimming off whatever impurities rise to the surface without disturbing the syrup. When it has boiled ten minutes, test the syrup by allowing it to run slowly from the end of a spoon. It will soon drip in elongated drops, and, finally, a long fine thread will float from the end of the spoon. As soon as this appears, remove from the fire and set in a pan of water, and allow it to partially cool. While at sixty degrees begin to work it with a stout spoon; should the syrup be boiled too long, a crust will have formed on the top, which may be removed before stirring. When cooled exactly right, the surface is covered with a thin skin. When the syrup thickens and whitens, add a pinch of cream of tartar; beat again until thick enough to handle, then work with the hands; add any flavoring desired. If cooled too long, the cream will "grain" and become dry and hard, while with too little cooling it cannot be moulded.

Cocunut Balls.—Flavor a portion of the foundation cream with vanilla, and work in a little desiccated cocunut; form into small balls and set into a cool place for a little time; moisten each slightly with beaten white of egg—a brush is excellent for this purpose—then roll in grated cocunut, and set in a cool place till firm.

Fig Strips.—Chop a few figs, and cook with a little water and sugar until they become thick paste. Make a small sheet of the cream, spread with the fig paste, which should be cold; cover with another sheet of the cream, press together well and cut in short strips or squares.

Creamed Almonds.—Flavor the cream with almond extract and form into small cubes. Press an almond into the centre of each, and roll in coarse sugar, or in chopped almonds, as preferred. It is customary to use the almonds without bleaching, as the flavor is finer.

Chocolate Cocunut.—Chocolate cocunut are made with a little desiccated cocunut worked into the cream, which is moulded into oblong shapes, then rolled into chocolate. Other chocolates contain walnut kernels, always almonds or filberts.—New York Observer.

### WATER COWS FREQUENTLY.

To get the best results from cows, they must be kept comfortable night and day. It is not necessary to have expensive stables or barns, but their quarters must be warm, well lighted and ventilated. Feed a well-balanced ration of roughage and grain. Very few realize the necessity of furnishing plenty of water. As a rule, cows in winter quarters get no succulent food. Dry hay, corn fodder and grain are their daily ration. A few dairymen water their cows twice a day, and a much smaller number have water in the stables. A cow will thrive much better, will drink more, and give more milk from the same food if allowed to drink in a warm comfortable place.

One of the best devices made for watering cows in the stable consists of a V-shaped trough running the whole length of the stable, immediately over the

manger, and about three and one-half feet above the bottom. It is thus out of the way of cows and attendants. The water can easily be led from a tank or pump directly into the trough. It is necessary that the cow, in addition to the water needed for rumination and digestion, have enough to put 87 per cent into the milk she gives. A cow weighing one thousand pounds in full milk should have about twelve gallons of water a day. And if so much water be taken at one time during very cold weather the cow receives a great chill, from which it will take hours to recover. Besides, it makes the food in her stomach so liquid that it cannot be raised for rumination. Of course nature soon takes out the surplus, but the process continues and the contents become dry and solid. Watered frequently, the same lot of cows will give from 10 to even as much as 30 per cent more milk on the same food. No one who keeps cows for profit can ignore such a result. It will require considerable work to attend properly to all details in a well-managed dairy, but they must be looked after if success is to be attained.—O. FOLLOW, in American Agriculturist.

### CLEANING THE POULTRY-HOUSE.

There is much less consideration given the roosts and nests than any other portion of the poultry-house. With the desire to save labor the roosts are nailed to the walls and the nests are fastened in place so as to become a part of the building itself, the consequence being that it is impossible thoroughly to clean the poultry-house and rid it of vermin; for as long as there is a crack in which a louse can hide there will be liability of rapid increase of the pests, a single female laying enough eggs in a day to furnish the foundation for a million in a week. Every roost should be level, that is, all the roosts should be the same height, and should be so constructed as to permit of being carried outside to be cleaned. The nests should not be joined, but separate, soap-boxes being excellent, open at the ends, so as to compel the hens to walk in rather than fly upon the nests from the top. If the roosts and nests are taken outside they should be lightly brushed with kerosene and a lighted match applied. The fire will run over the surface without doing any harm. The roosts should be treated in the same manner. If properly constructed the roosts and nests can be taken out and replaced in a few moments, leaving an empty poultry-house, which can easily be cleaned.—Farm and Fireside.

### HOW A WOMAN PAID HER DEBTS.

I am out of debt and thanks to the Dish Washer business. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefitted by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in the business. I believe I can clear over \$5,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying. Mrs. B.

**Charms Medals Buttons Badges** For SCHOOLS LODGES INDIVIDUALS AND SOCIETIES ... Send for our new illustrated catalogue of these articles and you may see what you want... C. P. Barnes & Co. LOUISVILLE, KY.

### FLORIDA!

The Vestibled Limited Trains of the SOUTHERN RAILWAY run from Louisville, Ky., to Jacksonville, Florida, in 24 hours and fifty-five minutes.

This is the best time ever made to Florida. Through Pullman Sleepers LOUISVILLE TO JACKSONVILLE.

Leave Louisville 7:45 A. M., daily. Arrive Jacksonville 8:40 A. M. (next morning) Via Chattanooga, Atlanta and Macon.

The Southern Railway is a great line and runs through a great country. Winter excursion tickets are now on sale to Florida resorts.

For tickets, sleeping car reservations and information, call on A. WHEDON, Pass. and Ticket Agent, 216 Fourth Ave., Louisville, Ky.

### GO TO CALIFORNIA

—VIA THE— TRUE SOUTHERN ROUTE, IRON MOUNTAIN ROUTE TEXAS AND PACIFIC AND SOUTHERN PACIFIC R.Y'S.

Take the Famous SUNSET LIMITED.

A train without an equal. Leaves St. Louis 10:20 P. M. Tuesdays and Saturdays.

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Through the Sunny South to Sunny California.

Write for particulars and descriptive literature to H. C. Townsend, G. P. & T. A., St. Louis, Mo.

R. T. G. Matthews, S. T. A., 304 W. Main St., Louisville, Ky.



### CHICAGO

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route. ADDRESS... E. H. BACON FRANK J. REED D. P. A., Louisville G. P. A., Chicago.

Macbeth's is the only lamp-chimney advertised.  
 What of that?  
 It's the only make worth advertising.

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. Alleviate the pain in 15 minutes—remove corns in 8 days. If your druggist hasn't got them, send 25 cents to the

Specific Remedy Company,  
 LYNCHBURG, VA.

### "Bowlegged."

This was the remark of one of the purchasers of the

### Sears Gas Generators

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

**Kerosene is the coming fuel.** After many years of experimenting we have perfected a generator that burns a pure white hydro-carbon gas generated from Kerosene Oil. No smoke, no odor, cheaper than gas, coal or gas-oil. Always ready, clean and safe, the same effect secured as from coal in every capacity. Quicker, cheaper and better service is secured because you get a heat of superior intensity in quicker time and less expense. The drug 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**  
 225 Dearborn Street, CHICAGO.

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 NEW YORK.

OLD-FASHIONED KENTUCKY HOME.  
 European Plan, \$1.00 per day.  
 American Plan, \$2.50 to \$3 per day.

H. H. BROCKWAY, Prop.

175 Rooms.

HERE IS LUCK FOR YOU.

To introduce our Bargain Catalogue, we will mail on receipt of five cents, this beautiful sized folder stick-pin, and our catalogue of holiday bargains—The unequalled production of any mail order house in this country.  
 Eaton-Reed Co., Dept. 17, 170 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, Health Culture, Ten Instructors, Graduates of University of Virginia, Howard College, Va., New England Conservatory, Emerson School of Oratory, etc. New furniture, electric lights, hot and cold baths, good fare, healthful, reasonable. Address for catalogue.  
 EDWARD 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 28, 1897, the Washburn Railway, in connection with the Sacramento River and Siskiyou Rivers, will run the line of Vestibule Sleeping Cars between St. Louis and Los Angeles, California. This train will leave St. Louis Wednesday and Saturdays at 8:00 P. M., and arrive at Los Angeles Saturdays and Tuesdays at 8:00 P. M. This is the fastest train on earth, beating all competitors with through service by over twelve hours. For reservations of tickets, rates, and conditions, apply to L. B. MORGAN, D. P. A., Louisville, Ky.

### Items of Interest.

It is hoped now that the engineers' strike in England will soon be over. The men have notified the British Employers' Federation that they withdraw the demand for an eight hours day. That has been the chief difference and a compromise may be possible on the other points.

A coal mine at Glatwitz, Prussian Silesia, caught fire on the 15th. Of the forty men who were at work, fifteen had been brought to the surface when the dispatch was sent, but seven of these died. The others are thought to have perished.

Senator Wolcott made a speech to the Senate on the work of the Commission on International Bimetallism, of which he was head. France agreed that if England would open the Indian mints to the free coinage of silver, all agreeing that bimetallism for England herself was an impossibility. But they were surprised by the refusal of the Indian government, and "blind and unreasoning fury of the City of London" at the suggestion. He says bimetallism must come, but it must be at least at the ratio of 20 to 1.

Hon. Charles Felham Villiers died in London on the 15th, having just entered his 75th year. He was the father of the House of Commons, having been 61 consecutive years the representative from Wolverhampton. He was also father of the English Bar. Gen. C. C. August, retired, died at his home in Washington on the 15th. He was one of the class of 1843 at West Point to which Gen. Grant belonged, and commanded the Fifth army corps during the war.

A law suit in England, Allen vs. Flood, has excited much interest. A trade-union official had induced an employer to discharge two men because they were non-unionists, and one sued for damages. The jury gave the damages and the court agreed to the highest sum of all the last cases of the House of Lords was reached, and they reversed the decision. Lord Herschell asked whether the employer must pay the cook damages if the cook is discharged because the butler refuses to work in the same house?

A London paper thinks representative government is on the point of breaking down in Europe and absolute monarchy taking its place, and this from the folly of the republicans. Francis Joseph, willing and desirous to rule as a constitutional monarch, has been forced into temporary absolutism by the conduct of the Austrian House whose members would do nothing but break each others' heads. The conduct of the Italian deputies has been almost a mad, and corruption is rife among the French.

Baptists have reason to rejoice that Gen. Ignatius, Governor-General of the Russian provinces of Kiev, Padolia, Volhynia, has been removed. He has been a fierce persecutor of all the Stundists in his province, and this when he cared little about religious matters himself, but was desirous of carrying favour with the Czar's cabinet. Let us pray that his successor may be of a different spirit.

Mr. Simon Steves, in the Forum, shows one reason why New York City went back to Tammany after having tried a Reform mayor for three years. During those years the assessment of the property steadily increased till it was \$10,232,819 greater than it was in 1894, and the tax rate was increased to 2.10. Every year saw also the debt of the city piled up higher till in November it was \$12,011,237. No wonder the tax-payers desisted on a change.

In the recent law passed by Congress on the subject of mail bags was a clause forbidding any sneak-in cloaks being brought into the country unless the owner has a certificate that they were bought from the company which has the monopoly. A lady living at Niagara had gone into Canada on a visit, wearing her cloak which she had had for two or three years. When she came back her cloak was seized by the officials!

The Interior shows the poverty of Germany in a striking way. In England the line of exemption from the income tax is drawn at \$400. Prussia all having an income over \$225 per year are taxed. Yet even that only takes in 80 per cent of the people. More than nine-tenths of the population of Germany live on a year on which to live.

Why some good men will persist in championing had ones to the great injury of the cause of Christ, is one of the mysteries. Here is Henry writing a pamphlet to whitewash Warsawiak, who was employed by the Mission and Tract Society of New York City, of which Morris K. Jessup is President. The fellow was a member of Dr. John Hall's Presbyterian church, and for a while Dr. Hall tried to defend him. But detectives brought charges that against him, the Mission Society unanimously dropped him and Dr. Hall's church excluded him. But, behold, Mr. Warsawiak is to his aid with a whitewash brush!

### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by a East India mission, the formula of a simple vegetable remedy which cured Consumption, Croup, Whooping Cough, Bronchitis, Croup, Asthma and all Throat and Lung Affections, also a positive and radical cure for Rheumatism and all Nervous Complaints. Having tested his wonderful curative powers thousands of cases, and desiring to relieve suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, and will mail by express, with stamp, naming this paper, W. A. WOTTS, 220 Power's Block, Rochester, N. Y.

### DEATHS.

For social subscribers we insert an obituary notice of 100 words free. We charge not a cent a word for all over 100 words, invariably 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.

### DAVIS

Nelson P. Davis, my own dear brother, fell asleep in Jesus, Jan. 3, 1898 at his home near Trenton, Tenn. He was born in New Liberty, Ky., May 4, 1831, but lived in Tennessee most of his life. He was covered and joined the Baptist church in his youth, and was "faithful unto death." He had served his church as clerk nineteen years, and had been teacher of the Bible class fifteen years. He was ever loyal to his pastor. No one enjoyed a good Gospel sermon more than he. He was a great reader of the Bible. Few laymen are better posted in the Scriptures. He literally feasted on the prophecies of Isaiah and Jeremiah. He loved to sing. To him spiritual singing was a perfect delight. His life was clouded with sore affliction, yet he was cheerful, uncomplaining full of energy and vigor.

His family, sweet mother, brothers, sisters, the church and community sustain a great loss. His neighbors unite in saying: "There is no nobler better man than was he," and such was their frequent testimony while he lived. He lived a life of prayer and consecrated service. He was a kind husband, an affectionate father, a good neighbor, a faithful friend, a true Christian.

Farwell, dear brother, till we meet in the heavenly home. B. J. DAVIS.

### WINN

Resolutions of Horse Cave church. Whereas, It has pleased our Heavenly Father to call from his earthly labors our much-beloved brother Isaac T. Winn, aged 45 years; therefore be it Resolved, that we who keenly feel the loss of our brother, we bow in humble submission to Him "who doeth all things well." Resolved, That in the case of the death of the late Isaac T. Winn, who has lost an earnest and zealous member whose life was an inspiration to us in every good work and who was ever ready to respond to every call to duty. Resolved, That the community has lost a worthy and highly esteemed citizen.

That the members of this church extend to his bereaved family our earnest prayers and sympathy and commend them to Him who will all their sorrows heal and who will never leave or forsake them.

J. M. PERKINS,  
 D. E. HANCOCK,  
 M. V. KEARNEY,  
 Committee.

### MONUMENTS.

If you wish to purchase an appropriate memorial of either Marble or Granite, write to J. S. Clark Co., 228-247 West Green Street, Louisville, Ky., for catalogue and prices. Localities giving information of importance and illustrations free.

### FROM MISSOURI.

Doubtless some of your readers would like to hear from Missouri, and what the Lord is doing for his saints in this part of the world.

Dr. J. C. Maple has returned to Missouri and located at Trenton. We have a few of our churches without pastors, but the most of them have their eyes on the man they want.

Brother Buchanan leaves Odessa and goes to South Sedalia.

The reports are coming in from all parts of the state telling of gracious revivals in the churches.

After three and one-half years' labor as pastor in Kirksville, I have offered my resignation to take effect April 15, 1898. The church has not as yet accepted the resignation. The Lord has greatly blessed our labors in this field. Last year we built a nice \$10,000 house and have received 181 members with only one protracted effort which lasted nine days, resulting in 22 additions, the rest of the 181 coming in from week to week. We have over 1,800 Baptists in our town from this and other states, as well as many from foreign countries, as students in some of our schools, or as patients in the infirmary. Last week one young man, a student, was approved for baptism. This week a fine young man came in with us. He was from Kentucky. Dr. Taylor, who left your Capital City to come to ours, has taken a fast hold on the people.

S. H. MORGAN,  
 Kirksville, Jan. 17.

### A NEW SUBSCRIBER.

I have recently become a reader of your paper, why I have not taken it before I do not know. But you may, provided it continues as sound in the faith as it is now, consider me a life time subscriber. Not only that, but I would that it was in every home in Alabama.

That article of Dr. Christian's, "Did Dr. Whitsitt Garble?" with your editorial, answering Dr. Lofton, are alone worth many times the price of the paper. I am glad your columns are open to the Whitsitt matter.

Some of our papers are afraid to express themselves on this subject. We live in a day of looseness and liberalism. The tendency is to remove the old land marks—to invent, or discover, or tell something new.

The causes: first, 'he desire for money, the bow sells; And second: the love of fame, the love of notoriety. An honest gospel preacher may not be "drawing nor striking," but a sensational one is heard of far, and wide. Some have the "alien immersion" craze, some the "open communion" craze and some the "new church history" craze. But the older the better I like it. I am no "latter day saint," nor yet, latter day Baptist. And if I believed what is now being taught for church history, by some high in office, I would no longer be a Baptist. But I do rejoice that I do not believe the new Church History doctrine, and there are thousands of others in Alabama that do not believe it.

R. M. HUNTER

### "UNCLE WILKES" JONES.

#### A REMARKABLE BAPTIST

Bro. J. W. Jones, of Hart County, Ky., better known as "Uncle Wilkes," has a remarkable record as a man and as a church member. His wide circle of acquaintances, and others, no doubt, will be glad to see this record in the RECORDER. Among many points I note these:

1. He is a man of splendid memory. Although now in his 72d year, he can repeat in order the places where, and the time when, each session of the Lynn Association has been held since 1856, a period of forty-one years. Beginning back of 1800, he can give the date of birth of some acquaintances in each year onward.

2. He is a man of splendid health. He never missed a meal of victuals till he was fifty-two years of age. He never was so sick in life that he could not walk without help. Has plowed on the farm every year since 1837, a period of sixty years. He can now cut and split one hundred rails in a day.

3. A man who has attended strictly to his own business. He never had a law-suit of any kind in his life. Although living where small game is plentiful, he never went hunting in his life. While living near a beautiful stream abounding in fishes, he never went fishing. He never shot a gun, but once in his life.

4. He has a very moral and religious family, consisting of seven sons and two daughters. None of his sons were ever immoral in any way. All nine of his children professed faith in Christ, and were baptized into the fellowship of Old Etna Union church.

5. He has been a very popular church member. Among other honors heaped upon him by his church and association, his church appointed him as a messenger to Lynn Association every year since 1862—thirty six times; and he attended the association every time except one. Before Lynn Associ-

ation was organized in 1856, he was appointed twice by his church to represent her in Liberty Association.

6. Last, but not least important to him, he has been very popular with the fair sex; for he has just lately been married to his fifth wife, and as he is yet in good health, we can not forecast the future.

"Uncle Wilkes" is now living with his fifth wife near Rowletts, Ky., and, as everybody down here loves him, because of his excellent traits of character, as well as his continuous streams of droll humor, we all wish him many more years of happiness and wedded bliss.

W. J. PUCKETT.

January 14, 1898.

The character of a man's country is as strongly impressed on his mind as its accent is on his tongue.—La Rochefoucauld.

### DEAFNESS CANNOT BE CURED

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is 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 when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out of the tube restored to its normal condition, hearing will be destroyed forever; unless cured, deafness is caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

J. J. HENNEY & Co., Toledo, O.  
 Sold by Druggists. Hall's Family Pills are the best.

### "Baptist Church Government."

The above caption is the title of a small book recently written by Elder Ben M. Hugar, of Charleston, Mo. Rev. F. W. Taylor, A. M., of Louisville, Ky., says of it: "It is a gem. It is clear, brief, sound and cheap. Send me a dozen for use among my people." The Baptist Review says: "It is the most complete, plain, convincing discussion which it has ever seen on this subject." It is a clear, ringing statement of the subject, with Scriptural proofs and concessions from sectarians of other faiths. It is a good casting of stones. Numerous other flattering testimonials can be furnished. Price: cents per copy, 3 for 10 cents, 10 for 25 cents, 40 for \$1. Order of BEN. M. HUGAR, Charleston, Mo.

**4**  
**GOOD**  
**PIANOS**

2 New Uprights, 1 Standard make, New York.  
 1 Hallett Davis & Co., Boston.  
 1 Second-hand Upright, G. O. Harrington & Co., Makers.  
 1 Second-hand Square Chickering, four round corners.

The new ones are only shop-worn. The second-hand have been well kept and are in No. 1 condition. Any or all of them can be bought very cheap, as they must go at some price in the next 30 days.

### S. T. Moore Co

Manufacturers Ag'ts,  
 Louisville, Ky.

—THE—

### ROYAL Insurance Co

LIVERPOOL.  
 (INCORPORATED.)  
**Barbee & Castleman,**  
 Managers Southern Dept.  
**COLUMBIA BLDG.,**  
 Louisville, - - - Ky.  
 Agents in all towns in the South.

**ROYAL**  
BAKING POWDER  
Absolutely Pure

Items of Interest.

There was a total eclipse of the sun visible in Southern Africa and Asia on last Saturday. Messrs. Maender and Wates at Natal had a clear sky and took good photographs of the corona. So did Prof. Campbell of the Lick Observatory party. The general shape of the corona was the same as it was in the eclipses of 1868 and 1894. It extended a distance of two diameters from the sun.

The French Chamber of Deputies is trying to see what it can do to make representative government a horror and disgrace. They had a free fight on the 22d. The presiding officer was powerless to make the delegates behave, and suspended the session. There have been riots in Paris and other cities, and even in Algiers. Europe is seething half a dozen Orcanwells badly.

Judge Thomas H. Hines died at his residence in Frankfort on Sunday morning after a protracted illness. He was born in Butler Co., Pa., in 1828, and was teaching in Maconite University when the war began. He resigned and entered the Confederate army, being one of Morgan's men. His war career was exceptionally brilliant and filled with daring exploits which would make a well-written biography of him a famous book so long as there are boys in the world. He proved himself as brilliant a lawyer as he had been a soldier after the war, and he was elected to the Court of Appeals in 1885.

Mrs. Mary Cowden Clarke died in Genoa in her sixtieth year. Her's was a beautiful and happy life, spent in literary work. Her greatest book is the Concordance of Shakespeare. Another author has died, Rev. C. H. Dodge, better known as "Lester Carroll," the author of "Alice in Wonderland." He was a mathematician, and wrote that delightful book to please little Alice Liddell, daughter of the famous dean of Westminster. His wife read "Alice in Wonderland," she was so pleased she wrote to Mr. Dodge for copies of his other works, and was surprised and amused when she received several volumes on abstract mathematics.

And Dean Liddell, for whose daughter "Alice in Wonderland" was written has also died. He died in London, Jan. 19, aged 87. He was Dean of Christ Church, Oxford and Vice-Chancellor of the University. He was a great teacher, but his chief reputation came from Liddell and Scott's Greek Dictionary.

The troubles in India are not over. The Afridis have again taken possession of the Khyber Pass, and there is a revolt in Baluchistan. Gen. Lockhart has been removed from command. The failure in generalship during the campaign was glaring. It will be impossible for the Indian Government to pay the expenses for the forward movement against the "insulturers and the British tax-payer is in no mood to do it.

Dr. Sheldon Jackson must have secured the retainer necessary for transportation of supplies in Alaska. For a steamer was chartered in London and sent to Lapland after them. Besides the five hundred reindeer, drivers and their families from Lapland have to be taken, and also some to feed the reindeer on the voyage. Whether these reindeer are needed to convey food to the Klondike is doubtful, but there is no doubt they will be exceedingly valuable to Alaska.

Senor Quesada, of the Argentine Republic, was chosen by the United States and Mexico as arbitrator in the case of the injuries done a citizen of the United States named Oberlander. He decided in favor of Mexico on the ground that the United States refused the claim of the Chinese to indemnity for the massacre at Rock Springs, and therefore have no right to expect indemnity in similar cases.

The Christian Standard tells us that the joint authorities, United States and Canadian, say the best time to cross the passes on the road to the Klondike is in February, for then the snow is hard and firm. It is thought, however, that the snow will get so soft that the horses, and all sorts of plans are on foot to build railroads.

The Canadian authorities warn those intending to go to the Klondike against so-called transportation companies that are offering fares ranging from \$10 to \$150 to convey to Dawson City by Canadian routes. The overland routes in Canada are all controlled by the Canadian Pacific Railroad.

WANTED—TRUSTWORTHY AND ACTIVE gentlemen or ladies to travel for respectable, established home in Kentucky. Monthly \$65.00 and expenses. In February, for whom the enclosed is in. No. 100. It is thought, however, that the snow will get so soft that the horses, and all sorts of plans are on foot to build railroads.

LOUISIANA LETTER.

The new Baptist church at Alexandria, La., was dedicated Sunday Jan. 16th. Rev. I. T. Tichenor, D.D., of the Home Mission Board at Atlanta, preaching the sermon. The house which has cost about \$7,000, was given to the Lord without encumbrance, as all outstanding obligations not otherwise provided for, were covered by the liberal pledges made that day.

The building is a beautiful and modern frame, containing beside Sunday-school room, and auditorium, two other good rooms which are to be used for the infant class room, and ladies' parlour. The new audience room is 40 x 50 feet and is so arranged that the Sunday-school room may be made a part of it, the two together, easily seating 500 people. Since your correspondent became pastor, six months ago, over two thousand dollars have been raised and expended on its completion. It is not only the best church building in the town, but taken in all of its appointments, one of the best in the State outside of New Orleans and Shreveport. The church itself is in a healthy condition, congregations are growing, the pastor's salary is paid promptly every month and the contributions for missions are liberal, and increasing.

Speaking of missions I am reminded of an interesting bit of history, of a decidedly missionary character which I "discovered" a short time ago: About twelve years ago a Baptist man, originally from Mississippi bought and settled upon a large tract of land on Red river about sixteen miles below the town of Alexandria. Much of this land was a virgin forest, wild and untamed. His neighbors were mostly Creole French as uncultivated as the forests amidst which they lived. Although originally of the Catholic faith, they were practically without any form of religion whatever. Their isolation from other settlements, and distance from churches of any kind, it being sixteen or eighteen miles to the nearest, had about obliterated whatever knowledge they had ever possessed of religion, and religious things. They were practically without church, without schools, without religion, without God. Their Sunday mornings were spent in hunting, fishing, horse racing and gambling. The afternoons and nights in dancing and card playing. This Baptist man with the true missionary spirit, determined to do what he could to change all this. Like Paul at Athens his spirit was stirred in him, when he saw them wholly given to worldliness and sin. So he announced a Sunday-school at his own house, and invited them to come and bring their children, many of whom almost grown had never heard a chapter of the Bible read, or a prayer offered. When the leaders in the community however saw, as they soon did, what this stranger meant by his Sunday-school, they determined to thwart his designs, by keeping their own families away, and arranging for balls and frolics, for the same hour of the Sunday-school. This failed for soon they discovered that many of the young people preferred the songs and prayers and Bible instruction of the little Sunday-school, all of which was so new to them, to the coarse, and sensual pleasure of the dance, and to which they had been used all their lives. Petty persecution and ridicule were alike in vain, and, by and by, some of the opposers even were heard to say, "They would about as soon, their girls would go to the Sunday-school, as to the dance."

In the meantime this Baptist man had induced a number of his old time neighbors, to settle upon the wonderfully fertile lands, of the Red river valley about him, and when they could not buy for cash, he ran off to them parts of his own land, giving them the advantage of easy payments, and in other ways encouraging them to make homes for themselves and families. And now some of the visible results are a peaceable, order loving, Sabbath keeping community. Small farms well cultivated by the owners and their families, prosperity and plenty abounding. A good graded school with three teachers, a Baptist church with a settled pastor and 150 members, a flourishing Sunday-school, and a new and substantial church building recently dedicated to the Lord's service.

The dancing, card playing and horse racing are things of the past in this community, and if there are anybody but Baptists in the whole community now, it certainly does not appear, in a time of meeting like your correspondent held with the church last summer. Yes, the Baptist man who under God has been largely instrumental in bringing about these blessed results, is still an honored and trusted member of the church, an active worker of the Sunday-school, and his name is B. T. Lewis, his postoffice Poland, La.

At the suggestion of Dr. Tichenor, to whom I related this little history, I write it out somewhat in detail for the dear old Recorder. Fraternally,  
A. M. YARDEMAN.

EDITOR WESTERN RECORDER.—Two weeks ago I wrote a private note to Dr. T. T. Eaton calling attention to a misprint in a Latin expression which occurred in a recent editorial of the Recorder. After printing this note in your last issue you have, in your comment, attributed to me a blunder which I did not make. I have never had the slightest trouble with the gender of the word "Seneca." No one who learned his Latin from that "noble Roman," Edmund Harrison, would perpetrate the absurdity of trying to make a feminine form for a masculine noun. Your reporter at the Seminary misunderstood me. In the speech referred to, I alluded to the *senile* column of a certain paper.

CARTER HELM JONES.  
Evergreen, Ala., Jan. 17 1898.

**Jerry's SEEDS**  
THE MARKETS

Report for the Week Ending Saturday, January 23, 1898.

Oats—Receipts throughout the week have been light; quality of the offerings fair. The market opened Monday at an advance of 10c on choice butchers' Corn and medium grade butchers' sold equally as well as last week.

Cattle—The receipts for the week were moderate. Top calves sold at \$14.50. Common veal calves remain dull.

Hogs—The receipts were liberal and quality only fair, there being a great many light-weight hogs on sale. The market opened 10c and 1/2c lower than on Saturday. The market ruled unsteady throughout the week.

Sheep and Lambs—Receipts light. Very few strictly good sheep or lambs coming to market now. Something strictly fancy would sell a shade higher than quotations.

**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 DELIVERS 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 patterns.



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 one million families, hence the annexed OFFER NO. 1. We will give to any woman who sells per lb. (total \$2.00), a six-piece decorated TEA SET, or a handsome cut BLENDED CHINA, leather seat, and Three Glass Dishes Free to each purchaser.

OFFER NO. 2. We will give to any woman who sells per lb. (total \$1.00), a four-piece BLENDED CHINA, KATEY CHAIR, or a handsome 7-piece DINNER SET, and the Three Glass Dishes Free to each purchaser.

OFFER NO. 3. We will give to any woman who sells per lb. (total \$1.50), a 48 lb. Belle Baking Powder at 50c. per lb. (total \$1.50), a GOLDEN WATCH, or a handsome 100-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 per lb. (total \$1.00), a 48 lb. Belle Baking Powder at 50c. per lb. (total \$1.00), a 100-piece BLENDED CHINA, KATEY CHAIR, and a BLENDED CHINA MATCH, and the 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 at your town. We give you 10 days' time after getting goods to deliver them, collect and remit to us, and then prove that we have complete confidence in the honesty and integrity of the readers of the 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 endorsed by the banks, commercial agencies, business men, and prominent city officials. Besides, our Foods are of known PURITY.

THE TEA AND DINNER SETS are exquisite productions of one of the most reliable makers of CHINAWARE in the United States. THE GLASSWARE is the product of the very best manufacturers.

IF YOU are already supplied with Premiums we offer above gratis. We can supply you with Ladies' tables, made built, Wraps, Jackets, Ribbons, and Mail-order goods, and give you the very best of our Useful and Ornamental Articles you may need.

AN BOOK as you read this advt. send us your name and address, which we will send you correct and while you are waiting for full instructions, go around and sell Belle Baking Powder to every one you know and others. You will soon earn one of the Premiums! (Some do it in 10 days.)

THE PURE FOOD CO., Cincinnati, O.

CATTLE.		RECEIPTS.	
Extra shipping cattle, 1,400 to 1,600	\$4 25/4 50	Rejections same time in 1897	970
Light shipping, 1,200 to 1,400 lbs.	4 00/4 25	Rejections same time in 1897	754
Best butchers	4 00/4 25	Percentage of rejections to sun's sales, '98	23
Fair to good butchers	3 50/3 75	Percentage of rejections to sun's sales, '97	21
Common to medium butchers	3 50/3 75	Percentage of rejections to sun's sales, '96	25
Thin, rough steers, poor cows and	3 00/3 25	Rejections since Jan. 1 to date	1,810
malnags	1 50/2 25	Rejections same date in 1897	2,028
Good to extra oxen 1,500 to 1,700 lbs.	3 00/3 50	Rejections same date in 1896	3,144
Common to medium oxen	3 00/3 50		
Feeders, 900 to 1,200 lbs.	3 75/3 75		
Blockers	3 50/3 75		
Beef calves	3 50/3 75		
Thin, rough steers, poor cows and	3 00/3 25		
malnags	1 50/2 25		
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