

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXII.

LOUISVILLE: THURSDAY, FEBRUARY 3, 1898.

NUMBER 9.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) . . . . . \$2 00  
After three months, . . . . . 1 25  
After six months, . . . . . 1 50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

EDUCATION is only second to nature.—  
Horace Bushnell.

It is well to bear in mind that we must stand before God hereafter. But we should also remember that we are standing before him now. Thou, God, seest me.

DR BERRY has said that the church is to the world like one trying to rescue a drowning man. "The danger is that the drowning man will clutch the rescuer and both will sink. It must not be so with the church. The church must clutch the world firmly, and not be dragged down by it."

REV. J. L. DEARING, Baptist missionary in Brazil, writes to the *Independent* that the public schools in Japan are intensely hostile to the Christian religion. "If any teacher becomes a Christian, or in any way shows a preference for the true religion, he is sure to be dismissed, though some other reason is given for the dismissal."

THE *Congregationalist* says: "It is a question whether or not the Bible is increasingly used to cultivate the devotional spirit. It is still further a question whether the Holy Scriptures are daily read in the homes of the people and by individuals in private as extensively as in the past generation." If they are not, which way are we "progressing?"

THE *Outlook* tells of the latest Society organized to do the work of the parents and the churches. It is called the "Children's League," and its object is to teach children the necessity of work as a necessary outcome of worship. "Each Society is to be opened at every meeting with a written prayer called the "society prayer." Next!

CROSBY tells of a sturdy old Baptist who died in his 95th year: "He went to the public church, as long as he was able to go abroad, notwithstanding that he was for many years so thick of hearing, that he could not hear a word that was said. And when he was asked why he would go to church, when he had lost his hearing; he declared he went to give an example to others, being afraid, that if he should stay at home on the Lord's day when there was a sermon in the church, others might be encouraged to stay at home, too."

GEORGE SHAW, the dramatic critic of the *Saturday Review*, and himself the author of plays, says many theatre-goers do not go to church, and he urges them to do it. He says: "Let them spend a fortnight in going to the best London churches, and a fortnight in going to the best London theatres. If they find one-tenth as much boredom, hypocrisy, superstition, humbug, snobbery, stupidity, vulgarity, foul air, stuffy smells and unhappy and disagreeable people in the auditorium in the churches as they will in the theatres, I will eat this number of the *Saturday Review* unbuttered."

## THE FAMILY ALTAR.

BY WM. HENRY STRICKLAND.

The question whether family prayer is declining is again under discussion in the religious newspapers. There is no doubt about the decline, and the more the pity. The custom of gathering at morning or evening or both, to hear the head of the family read the Bible and lead the devotions in prayer is the exception, not the rule, in the Christian homes in our country. I understand that it is still observed in some parts of New England and in those parts of the West where New England customs still obtain, and in isolated cases all over the South—and of course in the homes of the clergy—but once so common, it is no more so in most of our country. Family prayer is growing obsolescent, it is in an advanced stage of desuetude.

It is easy to find reasons or excuses—I like the latter word better. City people are always in a rush; they live long distances from their business, early trains and street cars must be "caught" immediately after breakfast, and only at nightfall or later do the toilers return; they are tired, the nights are filled up with other things, not better things, but things diverse and dissipating in a degree. As there "was no room" for the mother and the infant Jesus in the inn, so there is no room for family altars—"crowded out for want of space."

Unquestionably ten minutes could be spared at the opening or closing of the day's labors for communion around the hearthstone, a stanza or two of some familiar hymn, a psalm or paragraph of the New Testament, and then a prayer—and it may all be compassed within ten minutes without undue haste—but the rush and hurry of this lightning age is against it.

How delightful was the old custom! What a spiritual bond it wove around the family! How we sigh for it, feeling that we have lost something of value, and we are given nothing as a recompense. What losers we are! How impoverished! And it is really true that it cannot be reinstated! No 'tis not true that it can not be reinstated, but quite likely it will not be reinstated. The chances are against it. The battle for reinstatement will have to be fought often and long to win a permanent victory.

Ought it to be reinstated? Yes, a thousand times, yes. The spiritual impoverishment consequent upon the loss of the family altar is likely to go on till leanness of soul will become alarming. It is questionable, in my judgment, if in any other way the warm, growing-in-grace, experimental-piety-status of a Christian family can be maintained if the family altar be, through carelessness and a lack of interest, allowed to tumble down.

I desire to say three things relative to family altars and their decline:

1. Family worship will continue to decline so long as there is no deep conviction of its vital importance and essential relation to piety in the home. All religious experience and history eloquently testify to its profound influence on the lives and characters of those brought up in homes where God was thus acknowledged, and when once the conviction is cherished that family prayer is a God-honored and a God-honoring institution, all reasons that tend to belittle or abrogate it will be speedily swept aside.

2. The proper choice of time for family prayer is a very important factor in securing its maintenance. I know something of the difficulties growing out of modern city life, and as well the difficulties environing this service among small farmers and the poorer laboring classes, and I have found, after various changes as to time, etc., that either immediately before breakfast, or promptly after supper, or both, can be made to work

well under almost all circumstances. Surely if we are to "seek first the kingdom of God and his righteousness," then it is eminently proper that God be thus honored at the opening of the day; and "when the day is past and gone," when "the evening shades appear," we may well "offer to God the sacrifice of praise, even the fruit of our lives, giving thanks to his name." Ah! we who were so blessed in our bringing up can never forget those blessed occasions, nor can we cease to thank God for them. "Sweet hours of prayer."

3. Whatever time be chosen, let us be resolute that nothing shall interfere with or cause to be intermitted this divine service loyally and lovingly wrought for God in the name of Jesus, and according to his Word, it shall be well with us, for "he becomes the rewarder of them that diligently seek him."

Dear Christian father, if you have yielded to the bad fashion, and let the family altar be thrown down, do gather together the scattered stones, rebuild the altar, call your family together, assume this priesthood in your family once more. You owe it to yourself, your family, to God, that His Word and His worship constitute a part of your daily lives; and soon you will find that the time thus devoted will be the most precious time of your life.

## WHY WE CANNOT HAVE A NEW BIBLE.

There are those who ask for a new Bible. The old Bible does not quite suit them. Indeed, the Bible has always been in the hands of the critics ever since there was any Scripture at all that could be discussed or decimated. Something is wrong with the old Book—either it says too little, or more likely, it says too much. It fails to speak a soft word for sin, and makes certain awkward declarations concerning sin's desert. Many of its statements seem irrational to a human criticism that never stops to inquire whether its own criteria and processes are themselves quite reasonable. So the Bible has never been wholly successful in commending itself to the prejudices of many minds. And, strange to say, the Bible makes no pretense of suiting everybody, nor seems to court the title of a "popular" book. It is this intractable temper, this uncompromising attitude of Scripture that leads many to ask for a new Bible; and so much in earnest are such critics that they are resolved that if God will not himself supply them with a newer revelation they will themselves set to work to rebuild and revamp the old edifice of Scripture—pulling down a few of the rooms and setting in here and there a dormer window which will look out toward more "genial" skies.

But it is certain that we need not look for a new Bible. Why? Because for one thing such a course would be incompatible with the exalted position of the Almighty. God's dignity is worth something. And it certainly would be a very undignified proceeding for the Creator to be every now and then putting forth and as often recalling his revelations, advertising to one generation as "eternal truths" views which were acknowledged in the next to have been merely transient theories, and thus by his vacillation discrediting himself with his own creatures, who could hardly respect a God who did not know his own mind from age to age, yes, from eternity to eternity. Again, any such feeble reversals of revelation would introduce dire confusion into the sphere of morals and the religious life. If the foundations be removed, or even questioned, what shall the righteous do with his own righteousness? And without the permanent presence of an infallible criterion, how can it be determined who are the righteous and where are the moral

ities! Would the "eternal law of right" (to use a phrase more poetical than exact) "written on the conscience of man" be sufficient to guide into an intelligent view of truth and conduct apart from the illuminations and promptings of a distinct revelation? Will virtue voice itself, and right be always its own sure interpreter? And if "no Bible" will not do, would "all Bibles" serve any better? What confusion would be introduced into ideas and practices if new Bibles were coming every generation, or a fresh revelation could be expected almost any day! One Bible might thus reverse a Biblical predecessor, as codes sometimes supersede codes; and men would be at liberty to elect almost any standard of conduct where so many norms contested the supremacy. And yet the idea of a new Bible might not be inconceivable did any necessity exist for correcting the statements of the old. A second revelation might come if the first were erroneous, or even only deficient. It would be quite in keeping with the character of a God to own that he was mistaken, if it were not utterly inconceivable that a God could be mistaken. If God were limited in intelligence, or at a loss for adequate means of expression, or hasty of speech, it might be supposable that he could repent of and recall a Scriptural deliverance. But since God must know everything if he knows anything we are not at liberty to assume a need of revision of the Divine Word.

And so, because the Bible is the careful expression of the divine thought and desire it is the one book that can never become out of date, so long as there are any dates at all to human history. It cannot be relegated to the library shelf to collect upon itself the dust of oblivion along with other tomes regarded as obsolete. Since it is Bible once, it is Bible always. Its position is unique in literature, since God, and not man (except in a subordinate sense) put it into literature. The divine name that appears upon the title-page is a guarantee that no revision of the contents will ever be required. God cannot make mistakes, and he has made no mistake with his Scriptures. A second edition of the Bible will never be issued. There might during the coming years, by the literary reduplications of inventive human genius, be introduced a second or third Shakespeare, or another Milton, but we will never—because we cannot—have a new Bible.—N. Y. Observer.

## THINGS TO BE REVEALED.

God cannot show us the stars while the sun shines in the heaven; and He cannot make known to us the precious things of love which He has prepared for our nights while it is yet day about us. Christ says to us then: "I have yet many things to say unto you, but ye cannot bear them now." We could not understand them. But by and by, when we come into places of need, of sorrow, of weakness, of human failure, of loneliness, of sickness, of old age, then He will tell us these other things, these long-withheld things, and they will be full of joy for our hearts. When night comes He will show us the stars. —J. R. Miller.

THERE is an immense distinction between a church and a congregation, although the two oftentimes are confounded. A congregation is an aggregation of unrelated people, a crowd of men and women flocked together in a certain place at certain times. But a Christian church is more than a flock. It is a band of believers whose lives are interlaced and blended, a company of disciples compacted together for worship and work. We have many congregations. Alas, not every congregation is a church! That is one reason why we are weak.—C. E. Jefferson.

## QUESTIONS ANSWERED.

BY SENEX.

"Why was Zacchaeus called a son of Abraham (Luke 19) and the infirm woman (Luke 13) called a daughter of Abraham?"

Because they were descendants of Abraham. Zacchaeus was a publican or tax collector under the Roman government; a position which the Jews held in just abhorrence, because of the many wrongs practiced on the people by the unjust acts of the overcharging of taxes. They enriched themselves, but impoverished the poor by their unjust collections. But for sake of accumulating wealth, Zacchaeus accepted the post and became rich. Curiosity—or possibly the Holy Spirit—moved him to desire to see Jesus, and his conversion followed. That he was converted is shown by his readiness to restore fourfold to those whom he had wronged, and to give half his property to the poor. These were works becoming a penitent.

"Why was the infirm woman said to have been 'bound by Satan'?" As a matter of fact it cannot be denied that during the ministry of Jesus demoniacal possession of individuals did actually occur, producing various forms of bodily and mental disease. The reader will recall various cases in which Jesus broke the powers of the evil one,—out of Mary Magdalene he cast seven demons; the legion demoniac of Gadara; the young man healed in coming down from the mount of transfiguration, and various others.

"When a large part of the membership of a Baptist church desire the resignation of the pastor, have they not a perfect right to petition for his resignation?" asks a brother in Missouri. Yes, certainly. The right of petition is undeniable in a free country, whether in church or state. But then, in getting rid of a pastor, several things are to be considered. If you petition for his resignation, you must petition the pastor himself and not the church. The church might dismiss him, but could not resign him. A resignation is the pastor's act, and not the act of the church.

You would not wish to petition the church to dismiss the pastor, unless the case against him be a very aggravated one indeed. If a large part of the church-members desire a change of pastors, and honestly think the best interests of the cause demand such a change, they should go to him and in a kind, fraternal and Christian way tell him so and talk over the matter, giving him the reason why they think he ought to leave.

Possibly they have some personal reasons for wishing to have him go, entirely aside from his usefulness. That would be a selfish and not a Christian motive, and should not be indulged. They should not attempt to drive him away, nor to make him unhappy while he remains. If a majority of the church wish him to stay, majorities rule, and the minority should acquiesce till their object can be peacefully effected. A self-respecting pastor will not wish to remain where a "large part" of the members wish him to leave. Every one cannot be suited; do not distract the church; blessed are they who pray and labor for the peace of Jerusalem.

"Can any person be a member of a visible church of Christ without being baptized?" He can be if the church should see fit to admit him by a vote of its members. But it would be disorderly and contrary to Scripture. "Can a church of Christ consistently recognize a person as a Gospel minister who is not a member of a visible church of Christ?" Here attention must be given to definitions. A Gospel minister is one who ministers the Gospel, that is, one who proclaims Christ, the sinners' Saviour. Any converted person can do that. But the quietist no doubt means by a minister, one recognized and accredited officially to preside over a church as pastor and qualified to administer the ordinances. A minister to be recognized as such should be a member of a regular church; but any minister might lose his membership by the dissolution of a church or by other means without his fault. But for a man to be recognized in the full sense as a regular minister of Christ, he should be a member of a regular church of Christ. "Has Christ any visible churches incapable of administering or of authorizing the administering of one or both of his commemorative ordinances?" I think not.

## POWER IN THE PULPIT.

Preaching is God's ordinance, and not man's invention. It is his good pleasure through the foolishness of the preaching to save them that believe. There is no higher calling than this. A faithful minister of the Gospel has no reason to envy any prince or potentate; his work is akin to that of the angels, who are ministering spirits sent forth to do service for the sake of them who shall inherit salvation. It should be borne in mind that there is no other calling that makes so many and so great demands upon mind and heart.

The pulpit is the preacher's throne. In it he exerts his widest and most permanent influence. There are many things that a preacher must do, but his public preaching is the one thing of supreme importance. Whatever else he may do or not do he must not neglect this. He must visit the people; he must attend marriages and funerals; he must attend to numerous calls from the outside for ministries of different kinds; but the sermon is the masterpiece of the week, and into it he must put his best thought and his best work. There is no substitute for a powerful pulpit. A minister may be social; he may shake hands and drink tea and kiss the babies; he may know how to organize the forces and how to handle the choir; but without strong preaching there will not be a strong church.

Young men seek at once for city pulpits. They feel the need of a wide field. They are not willing to keep their light under a bushel. There is no greater mistake than this. There is nothing better for a young man than to find a small field in which he can find time to read and think and grow. He will do well to follow Paul's advice to a young preacher: "Give heed to reading, to exhortation, to teaching." "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest to all." In these quiet years in Arabia he can not do better than to give diligence to present himself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of God. If they will abide in the small field, with their work for their joy, and their Master for their reward, they will be called to a wider field quite soon enough. Young men do not always know their own limitations. When Dean Stanley preached his first sermon, one old lady said to another, "I feel kind of empty-like." The other replied, "So do I; that young man did not give us much to feed on to-day." Phillips Brooks' first sermon was on The Simplicity of Christ. On the way home he asked a friend what he thought of it. His friend said, "There was little simplicity in it, and no Christ." In the schools one gets the science of preaching; the art of preaching comes from experience. The years spent in a village or in the country are unspeakably precious. He who goes into the city before he is ready for the city will find his development arrested; he will never be the strong man that God meant him to be.

Some churches require more of their preachers than they can perform. Their time is spent on things that are right in themselves, but are secondary in importance. The man of God is called upon to serve tables, when he should be left free to give his whole time to prayer and to the ministry of the Word. There is so much machinery and so many meetings that there is little leisure for reading and for study. Some pastors say that they do not have one evening in a month to themselves in their studies or with their families. With so many cares and duties, how can they be able ministers? They are expected to teach in the Sunday-school, to meet with the Junior and Senior Endeavorers, to attend the meetings of the Ladies' Aid Society and the auxiliary, to meet with the elders and deacons, and every committee of the different departments of the church. The minister must respond to calls for addresses before the Young Men's Christian Association, and before the Christian Woman's Temperance Union; must visit the jail and work-house and other public institutions. No living man can attend so many meetings, and make so many addresses, and preach with power. He could not do it if he had the wisdom of Solomon and the strength of Samson and the eloquence of Paul. The work should be divided, and the bulk of it should be taken from the shoulders of the minister. He should feel

free to attend any or all of these meetings when he has the time and the strength; but let him and let the church see to it that nothing be allowed to interfere with that which is his chief business. Some good people think that a preacher can talk incessantly and without any preparation. There are men that can do so, but they are not the men that build up strong and flourishing churches. The congregation should see to it that their minister has ample time to prepare for the pulpit. They should protect him against many of the unreasonable demands that are made upon him, so that he may come to the public services rejoicing as a strong man rejoices to run a race. His mind and body should be at their best, so that his message may be an inspiring and helpful one. This can not be if he is jaded and worn. His voice should ring out like a trumpet as he seeks to alarm the careless and to cheer the faithful. The failure to do this will bring its own penalty in an enfeebled pulpit, and a little later in an enfeebled church.

Some men are indolent and neglect their studies. This is fatal to effective work. They trust to fluency or to an elaborate musical programme to hide the paucity of thought and the lack of careful and conscientious preparation.

Sometimes men boast that they did not spend ten minutes on a sermon; the boast is needless, for no one who heard it thought they spent that many seconds. They do not know what they are going to say when they begin. Dr. Watson describes such preaching as a series of tacks through a dead sea of pious platitudes in hope of catching a breeze that will bring the ship to some haven. This is a grand impertinence; it is little less than a crime for a man to fail to try to do his best. He owes this to his audience. To appear before them with a few crude and undigested thoughts is an insult to their intelligence. It is like offering the sick, the torn and the lame, in sacrifice. Eternal issues are at stake. Souls are trembling in the balance. They may be won or repelled by his speech. It should be his aim to so speak that they may believe. He should feel as the prophet did when he was told to lift up his voice with strength and say to the cities of Judah, "Behold your God," or as the apostle felt when he said, "We are ambassadors on behalf of Christ, as though God were intreating by us." This is no place for slovenly performances. The preacher who has wasted the week may beat the air on Sunday; he may stamp and jump and stare; he may pull his hair and grow red in the face; but no one is deceived. This is not preaching; it is that bodily exercise that profits little. The hungry sheep look up and are not fed. He may advertise musical attractions, and arrange for bizarre entertainments; these may draw the mob, but they do not build up the church.

The demand upon a preacher's resources are continuous and enormous. No other professional man is taxed so heavily. Judge Field says that he has prepared about one thousand decisions in fifty years. He thinks this a large mental output. That is to say, he prepared twenty in a year, or less than two a month. The average preacher must prepare not less than one hundred and fifty sermons in a year, and no end of shorter addresses. With such demands upon him he must, as Robert Hall used to say, keep filling up the cask, or he will run dry. He must fertilize his mind by reading the latest and the best books. He must be an everlasting student or he will fail. No genius or inspiration will suffice where industry is lacking. Mr. Beecher was called the pulpit Jupiter. He said there were few good books published that he did not read. Isaac Errett was an inveterate student. He read till his arms could hold the books no more; then he propped them up in a chair and read. He studied till God kissed him, and he slept. A preacher should study history, philosophy, poetry, and whatever will help him in his work. He should saturate his soul with the Scriptures. He can not otherwise preach fresh and forceful sermons week after week through several years.

Partly because of the lack of studious habits some preachers are unsettled. They are always looking for new fields. They have some good sermons, but the supply does not last more than a few months. They are not adding anything to their resources. As a matter of necessity they

soon begin to repeat. The people are not slow to discover this. The audiences fall off. A few of the faithful keep coming from force of habit or from a sense of duty. As the members fail to attend, the outside people are not attracted as a matter of course. It is not long before mutterings of discontent are heard on all sides. Hotel people say that the table is the main thing. If the guests are well fed, they will put up with many inconveniences; but if the fare is bad the house will soon be deserted, no matter how good the service in other respects. It is so in a church. If a preacher feeds the congregation well they will overlook many faults and failings. But if he gives them stale manna they will not care to keep him any longer than they can help. No man who is not as a scribe, well instructed in divine things, and bringing from the divine treasure house things both new and old, can preach acceptably for any church for a series of years. Long pastorates imply a strong pulpit. The churches that have these pastorates have grown in numbers and in knowledge and in spiritual power, largely because they have been served so long by the same men. These men could serve any churches for years. They are full men, and their preaching grows richer and better all the time.

Much is said about the "dead line." No one hears of the dead line in other professions. The older a physician or a lawyer is, the more his aid is sought. Bishop Simpson gave it as his opinion that men reached the dead line only when they ceased to study and grow. There are men whose spirits never grow old, they are as vigorous in old age as they were in youth. Gladstone has not reached the dead line, though he is over four score. Maclaren is one of the oldest men in the British pulpit and the most popular of all.—Christian Standard.

## THE DUTY OF THE COMMON MAN.

We believe that the opportunity of the common man to make his life useful was never greater than now. He can do large service to his fellowmen by believing in and asserting his individual influence as against the passion of our time for merging all effort into organizations, for marshaling every philanthropic impulse under a banner and a boss. Let him realize that he has a place of his own to fill, that he cannot throw the responsibility for filling it on any leader in social reform or any organization. A great need of to-day is a multiplication of societies, each of which is limited to one person. Each of these societies must face a world composed in large degree of millions of ignorant, struggling, baffled men and women, pulling down one another in their selfish eagerness to get something for themselves in this brief life. But each society of one has for its first duty to find for itself the place where it can do the greatest service.

Did we say a society of one? No, there are always to be two, the man and his God. And in a measure it should always be a secret society. Every person who insists on providing for it a constitution, by-laws and business should be urged to organize by himself and devote himself to the administering of his own society. The common man with his God, in his own place, has an exalted task and a high honor. He need not wait a moment to take up his work. At once he can begin to deal justly, to love mercy, to walk humbly with his God. He can put before himself the reward of self-sacrifice, can strive for it and enjoy it. Every day he will find as many opportunities as he can meet. In his home, his neighborhood, his business, he will face the whole world, and by the simple exercise of the spirit of Christ in him he can inspire and lift up the world. He can make the sacrifice of the Son of God his own, and can share in its sufferings and its joy. It is a daily experience. In his mistakes he can learn patience with others. In his triumphs he can be assured of the approval of God. The common man who does these things is not common in God's sight. He is not alarmed when the perils of society nestling with its sins are held up before him, for he is doing his part in his little corner of the world to avert these perils.—Congregationalist.

Thy life of action is nobler than the life of thought.—Miss M'lock.

BAPTIST VETERANS.

We give below another list of Baptist Veterans in immanence ready. One was greatly touched and pleased by the letters we have already published, judging from the notes we have received from them.

As far as we have learned, the oldest Baptist Veteran is Mrs. Sallie Shackelford, who was baptized in 1814. The oldest brother in the army is Dr. Elyand, west mental victor is unabated, and who also retains his faculties.

We give with the Veterans some letters from the Old Guard of the RECORDER. These have not all of them been members of the church for fifty years, but we hope God will spare them to celebrate their year of jubilee. Among the Old Guard is Bro. J. A. McCormick, who came in and paid his forty-ninth subscription.

Dear Recorder—My sister, Mrs. Caroline Shipp, says you may add her to your Veterans. Her membership in a Baptist church began about 64 years ago. She was baptized by the Rev. Horatio Chandler, our own vicar, near Campbellville, Taylor Co., Ky., when fifteen years old. She is now past her 78th year. We were all very much touched by reading over so many dear old soldiers of the cross whom God has so wonderfully blessed with so many years to do his service, and we pray he may find in these dear old soldiers usefulness and happiness in battling for Him and their Master's cause. S. WRIGHT.

If it is not too late I desire to give you the name of one more veteran Baptist. William B. Searcy was born in 1829, and joined the Baptist church at Willott, Oregon, Anderson county, Ky., in 1846. He was baptized by his father, Reuben Searcy, who was pastor at the time, and who, according to the minutes of the Baptist Association, preached the introductory sermon before that body in 1842 from Eph. 2:19-21. Willott Creek church organized many years ago. Bro. "Will" is now a member and deacon of Fellowship Baptist church, Anderson county, Ky. Though he has passed the allotted three score and ten, he is still in possession of a noble mental and physical manhood, and attends his meetings very promptly, although living three or four miles from church. He is also a constant reader of the RECORDER. GARRETT REED, Honesyuckle, Ky.

Please find inclosed money order for \$2.00 for renewal of my subscription to your grand and noble paper. By your courtesy I will say I was baptized in October, 1842, by Rev. Robert Williams, father of Prof. Aaron Williams, and have been a member of the same church ever since, and have never regretted doing so. My sister, the widow of the late Rev. Marlon G. Carney, was baptized the same year I was. I have been a constant reader of the RECORDER since 1847, and still indorse it. Your brother through Christ's love. Guthrie, Ky., Nov. 12, 1897. W. F. TATE.

I write to state that Bro. A. M. Young, the oldest deacon in our church (Mt. Pleasant, Baptist church, Keene, Jessamine county, Ky.) became a Baptist in January, 1843. At that time forty other souls found peace in Christ. The church had during that year a membership of over two hundred souls. Of this number Bro. Young alone remains. He has seen them move away or has been with them to their last home. Since the church was constituted in 1801 it has had twenty pastors. Bro. Young has been under the pastorate of nineteen of these servants of God, beginning with Edmond Waller. Brother Young has long been a subscriber to the RECORDER. He has served in the militia faithfully. HIS PASTOR'S WIFE.

I see in your paper the names of brethren who have been Baptists 50 years and over. I am 72 years old; joined the Baptist church in Henderson, Ky., and was baptized in the Ohio river the second Sabbath of 1826, by the Rev. J. W. Wiggen. Have been a subscriber to the paper since the days of the sainted Wm. C. Buck, except about one year and a half, and expect to take it as long as I live. I like it better now than ever before. Could not do without it here. Next to my Bible I want the RECORDER. May you be spared for many years to do battle for the truth. Your brother in Christ, J. H. CRADDOCK, McLeod, O. T., Nov. 13, 1897.

In response to your inquiry with regard to persons who have been Baptists 50 years and over, I see you give the name of my mother, Frances Kennedy. She joined the Baptist church, February 15, 1836. My father, Decker Kennedy, joined in 1838. Have taken the RECORDER when it was called the Baptist Banner. Don't see how a Baptist can get along without it. I also send the name of Aunt Eliza Shackelford, who celebrated her 99th birthday the 25th of October. She joined the Baptist church between the age of 16 and 17. Success to the dear RECORDER. We hail its weekly visits with pleasure. Sincerely, MOLLIE J. KENNADY, Elizabethtown, Ky., Nov. 15, 1897.

In replying to your request; I will say I have been a member of the Baptist church 54 years and can truly say I've never missed a service unless I had a good excuse. I am proud of my church. My father, Benjamin Inabell, was clerk of the Baptist church when I was born, and served until two years before his death, was almost deaf and resigned on account of that. He was nearly 85 years old when he died. He was one of the first settlers of East Tennessee. I am near the church, and go on my crutches to every service. MR. M. L. HAMPTON.

I see you ask for names who have been Baptists for 50 years. I am among the number.

Was baptized in 1847 by Elder David Lillard. United with the Mill church. I am a member at Walton, Ky. Went in at the constitution in 1866. Have been a reader of your paper for 40 years, and expect to be a subscriber as long as I live. I could not get along without it. Wishing you success, I remain, AMANDA CASEY, Walton, Ky., Oct. 31, 1897.

Bro. Jas. T. Hefflin was born in Smith county, Tenn., Aug. 19, 1816, converted in Moulton, Lawrence county, Ala., in 1838, joined Salem Baptist church the spring of the same year, and was baptized by Bro. J. W. Lee. He lived in Texas 10 years and took the Texas Baptist while there. I have three brothers who live within one mile of me, and all take the RECORDER, and our sincere desire and prayer is that the paper and its editor may live long to contend for the Baptist doctrine, for we believe that's the doctrine once for all delivered to the saints. We admire your course in the Whitsett matter, but wish he had joined the Pedoes with his newly-found immersion. It only gives them a cudgel to beat the Baptists with. Still I think it did some good—caused a great many to read and learn more. Yours in bonds of love, J. E. HAMILTON, Bastrop, Texas, Nov. 1, 1897.

I was baptized into the fellowship of Union church in November, 1838, my wife in 1845. You will see we have been Baptists for 61 and 52 years respectively. Have been a reader of the Banner and RECORDER; my father took the Banner at the time I joined the church. I lived in Texas 10 years and took the Texas Baptist while there. I have three brothers who live within one mile of me, and all take the RECORDER, and our sincere desire and prayer is that the paper and its editor may live long to contend for the Baptist doctrine, for we believe that's the doctrine once for all delivered to the saints. We admire your course in the Whitsett matter, but wish he had joined the Pedoes with his newly-found immersion. It only gives them a cudgel to beat the Baptists with. Still I think it did some good—caused a great many to read and learn more. Yours in bonds of love, GEORGE YATES.

As my subscription has expired, I want to renew it. Inclosed please find the amount. I enjoy the RECORDER so much; it is always welcome. My father took the paper as far back as I can remember. I have forgotten the name of the paper then. My father's name was E. B. Richardson. He took it as long as he lived, and my mother took it as long as she lived, and I have taken it nine or ten years. Yours respectfully, MRS. L. L. UNDERWOOD.

The RECORDER has grown better and better the 30 years I have taken it, just like my wife. Inclosed find draft for renewal and thanks for your indulgence. J. W. BUTTS.

Forty years ago I became a subscriber to the paper and have read it regularly through those many years, and am more pleased with it now than ever before. Baptists throughout this county fully indorse the stand taken by Dr. Eaton in the famous Whitsett discovery. Long live both editor and paper to defend the truth for the enlightening and comforting of Christ's faithful ones. Your brother, R. A. BEAUCHAMP, Union City, Jan. 25, 1897.

I was baptized the 8th day of June, 1834, by James H. L. Moorman. He was one of the first to take up the cause in this country in the bridge county. I will be 81 years of age the 24th of January, 1898. I have been a constant reader of the Banner and RECORDER. Yours, S. D. HAYNES, Bluff City, Dec. 3, 1897.

I find Sister Fannie Maddox, of Christiansburg 73 years of age and a Baptist 55. Sister White, 80 years old, 65 years a Baptist. Sister Polly Tucker, of Elk Creek, 85 years old and 72 years a Baptist. Her mind is still bright, and she loves to talk of the RECORDER and the old time Baptists. I find a number over 50 years old as Baptists. W. E. POWERS.

I inclose \$3.75 for renewal of your estimable paper and one of your bourgeois Bibles with name in gilt, Mary E. Usher. I have been taking this paper under various names since 1835, and its weekly visits are more welcome than ever. I will be 92 years old the 25th of this month. Yours truly, DR. JAMES H. USHER, Newstead, Ky., Jan. 19, 1898.

Tell Dr. Eaton, or as we know him from his boyhood, "Tommy" Eaton, that I have been a Baptist 60 years, and that almost all Baptists that I know about here heartily indorse the RECORDER, especially in the Whitsett matter. P. W. DODSON, Hurricane Switch, Tenn., Nov. 15, 1897.

I united with the Baptist church in March, 1841, and have been a member ever since. I began taking the RECORDER in 1849, and have been a regular subscriber till now. I think the paper better now than it ever was. May it long live to contend for the truth. N. G. TERRY, Glasgow, Ky., Oct. 23, 1897.

The dear RECORDER is like one of the family in our home. My father, Henry Haynes, now dead, had been a member of the church since his signing, and at his death, some twenty-seven years ago, he requested my mother to take it as long as she lived, which she did, and since her death I have taken it, and as my mother lived with me, I have never been without the RECORDER, and never expect to be. I remain here in the same place, and I have a friend who thinks he is not able to take it, yet likes to read it. MRS. R. B. SHACKLETT, Milan, Ky.

I have been reading the paper, I think, about fifty years, and don't remember ever being so far back before. I have been the Christian in it in which you have dealt with the Whitsett matter. I have been so sorry that Dr. Whitsett

made the blunder that he did. It does seem to me that the proper thing for the Doctor to do would be to resign his place in the Seminary. May God direct us all aright, as He has directed us heretofore. Fraternally, J. W. AUSTIN, Bradfordville, Ky., Feb. 18, 1897.

It is very rejuvenating to be brought face to face with the acquaintance of our youth. I thank you for insinuating the pleasant scheme. I had supposed Bro. Ezell and his wife, whom I thought God gave to him because she was too good for any one else, had gone home. With Brothers, Hodger, Farmer, Eades, C. Mahan, Browning, Porter and Keyes I have been brought into pleasant touch occasionally through the papers. After ten years of great trouble on account of my sins and exposure, I gave myself to God in November, 1839. I was disappointed in my change. I had expected to feel very pure and strong, but such a sense of unworthiness and impurity as to make me fear to profess my change. While I loved the church as the only home I desired in this world, I could not believe I was fit for membership. I did not offer myself to it till the pastor, J. L. Burroughs, explained to me the true nature of conversion. I saw that my unworthiness was no reason why I should not do my duty. Then on the third Sunday in January, 1840, I joined the church. On the third Sunday in January, 1842, I preached my first sermon. My oldest and only living sister, Mrs. P. Williams, had been baptized in 1802, two years before me. She in Henderson, and at Smithland, had been for several weeks expecting our summons. But it seems we are not ready. B. T. TAYLOR.

I am in my sixty-fifth year, and have been a reader of the RECORDER from my earliest recollection. Yours for the truth, W. T. GADDIE.

God bless the old RECORDER. It gets better by age, and you are giving us so many good things. I am still a Baptist and still promise myself I begin to think that I nearly belong to the Old Guard. If I don't hope, for I intend to take the paper and try to get others to take it as long as it is half as good as it is. Very truly, GEO. S. WICKERSHAM, Gilpin, Casey county, Ky.

Sister Eleanor McWhirt, of Lawrenceburg, Ind., has been a regular Baptist 60 years; was baptized at the age of 15; she is now 75. JOHN SEHRKE, Petersburg, Ky., Dec. 10, 1897.

Deacon John H. Turley joined New Bethel church, Lyon county, Ky., in January, 1841, and has been a member of the same church 56 years and a deacon for 30 years. Has been taking the RECORDER for about 25 years. He is 73 years old. R. W. MOREHEAD.

Inclosed find the obituary of my daughter, Lucy B. Irvan, which I desire to have published in the RECORDER. I have been a reader of the paper for about 50 years, and I have lived with my daughter ever since she was married, up to the time of her death. MRS. E. HARDING, Hardin, Ky.

A WORD OF CHEER FOR THE NEW YEAR.

BY DR. JOSEPH PARKER. "I will go before thee." The idea of God going before every man as if he were the only one in the world is one that does not dwarf God, but rather exalts Him exceedingly. Whose sun is it that is coming burning and smiling in at the window? Whose sun is it? There is not a beggar in the great city who cannot look at it and say, "I have it, as if there were not another being in the world. It is bathing me in glory, brightening me with its spirit of copulosity, as if I were a king or a leader of nations." There is not a poor little child in any of our hospitals who cannot look out of his window and talk of this great light as though every beam were all his. So God is a universal Spirit, encompassing all things, and yet His mind, as if there were no other creature in the universe. "My Father and your Father, my God and your God," are Christ's own words, and it is in His Spirit that we come to the highest realization of things that appear to be contradictory and impossible. According to the teaching of God goes before all men, and makes the crooked places straight; it is He that will direct the way of the righteous. In there, and this character is a Christian character, as the whole revelation with which we have to deal is a Christian revelation. Christian character is represented alone in Christ Jesus, and even Christ Jesus Himself is nothing if He be not slain on the cross as our Sacrifice, and if He were not all the triumph and Godhead of His Resurrection. So, then, we just get round to that place which is the centre of all that is good and noble, and pure and heavenly—namely the cross. No cross, no life. This is a great mystery, and we must love it to understand it. Let us not say, "If God goes before me, and make all places straight, will I care to feel that God is going before is to feel that life is sacred; to feel that we are putting our feet upon a road that has been prepared for us by Almighty God is to feel humbled, dwarfed, to know what is meant by insignificance. To the good man all things are done as a step of obedience, no subject that does not bring out his best desires.—Preacher's Magazine.

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.]

CURRENT HISTORY. 3d Quarter, 1897. 256 pp. Edited by Alfred S. Johnson, Ph.D. Boston: The New England Publishing Co. Price \$1.50 a year; single numbers, 40 cents. Specimen pages free.

This well-known quarterly review of the history of our own times, formerly published in Buffalo, N. Y., is now issued by the New England Publishing Co., of Boston, Mass., there being no change in the editorial management. Owing to the transfer, the present number is late in its appearance, but more than makes up for this in its literary and typographical excellence of its contents, in the breadth of its field, which covers all countries and all interests, and in the assurance it gives that the long-recognized high standard of this invaluable publication for accuracy, clearness, conciseness and impartiality of statement, and for comprehensiveness of grasp of affairs, will be more than fully maintained. It contains more portraits than usual; and more are more abundant, adding much to the value of the record. No newspaper notice can do justice to the table of contents, which makes the present number, like its predecessors, a complete handbook of the world's history during the quarter.

CHRISTIE'S OLD ORBAN. By Mrs. O. F. Walton. Chicago: Bible Institute Colportage Association. Paper, price, 15c.

We think this is the third copy of this book we have received from publishers in different bindings. Every time we have read it and enjoyed it more each time. It is a most touching story, it is a story which will do good.

CROWNED VICTOR. A Story of Strife. By Hannah B. Mackenzie. Boston: A. I. Bradley & Co. 12mo. pp.

The fact comes out that the father of a young man in college had been in prison for crime. For this the boy, not very strong of purpose, was so to Coventry by the others, and began a downward career.

How he was saved by the faith in him shown by the daughter of a professor, and her efforts to rouse his manhood, and how he died at last a heroic death, resulting from saving the life of her husband, is one of the struggles told in this interesting story.

The other struggle is that of Katherine Craven, the professor's daughter, to maintain her conscience against the strong influence of her lover, who had not her high sense of right. She, too, was "crowned victor" in her contest.

Magazines.

We do not mean to disparage the remainder of the Baptist Teacher for February, but we must say the editorials are the best things in the number, as they always are. We wish there were a dozen or more Hencens in the land.

Frank Leslie's Popular Monthly was once given greatly to stories, but it has no more fiction than the magazines generally, and a large number of timely articles on various subjects. The February number has two fine illustrated articles upon Alaska and the Klondyke. A. O. Hall continues his series upon Andrew Jackson, this paper giving Jackson as a statesman and a president. In the series upon the religious denominations of the country, the current one is by Dr. Iglight on the Methodists.

A FRIEND, speaking one day to Gordon Calthrop on the subject of the new heart, remarked: "I cannot imagine a man who has indulged in all kinds of sin, or any sin, all his life, becoming pure and fit to call himself a Christian. How is it done?" he asked. Mr. Calthrop looked at him with a patient smile. "Jesus Christ does it," he replied, simply, "by the alchemy of His love, which changes the original elements into opposites. Have you ever observed the explosive power of a new effluvia—how a boy who has cherished his dirt knife will find it away and forget it for a new and better one? That is a poor simile, but when by the cleansing power of Christ's blood a man has been transformed, and has Jesus in his heart, all else suffers expulsion; it must go; and that is the answer to your question."—Exchange.

We need to rid ourselves of the notion that the unconverted members of households represented in the congregation are not in a peculiar sense those whom we are called to win. We have known a new convert seem to be so anxious to "do a large work," to reach the community and the like, that they have neglected those whom God has given them. One is reminded, when he thinks of some churches, of the charitably disposed women who can always find time to clothe and care for the wretched, but whose own children need a mother's care as much as the little ones in an orphan asylum. One could name churches from which there has been a constant leakage of the forces represented in cultivated Christian households because pastor and church neglected their own. The Sunday-school class, the neighboring prayer-meeting, the pastoral visitation, are all to be despised as the means of reaching those whom God has given us.—Watchman.

## SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1898.

FIRST QUARTER.

SUNDAY, FEB. 13.

THE CALL OF MATTHEW.

Matthew 9:9-17.

MOTTO TEXT.—"Follow me."—Matthew 9:9.

"And as Jesus passed forth from thence."—From his home in Capernaum where he had healed a paralytic (Mark 2:13). "He saw a man named Matthew."—His name was also Levi, and Luke calls him this. It was common for men in Judea to have two names. Matthew always speaks of himself by the name by which he was known as an apostle.

"Sitting at the receipt of custom."—The custom house where taxes were collected. The Romans taxed almost everything. The great roads to Tyre, Damascus and the East centered at Capernaum, and besides the taxes on the fish caught in the lake were collected here. Roman knights paid so much for the taxes of the provinces, and in their turn sold the right to collect them to the publicans who sat at the receipt of custom.

The Jews hated these publicans with the most intense hatred. It was not chiefly that they were guilty of extortion, but because the Jews were very patriotic, and these publicans were their own fellow-countrymen who had sided with the conquering invaders. Such men are always hated among all nations. Moreover the Jews regarded such service as the publicans did as dishonouring to God, and considered them not only traitors to their country, but renegades from the true religion. Money from publicans was refused for all religious uses.

"And he saith unto him, Follow me."—It was something new for Matthew to receive a kindly look or word from any except his fellow-publicans and the outcasts from society. "And he arose and followed him."—Leaving his disreputable business, he obeyed promptly and without a question. Choosing thus a sinner of a rightly despised class, the Lord showed what grace can do in saving the worst of men. If Matthew could be saved, no man need despair nor think he is beyond the mercy of God.

"And it came to pass as Jesus sat at meat in the house."—Thus modestly Matthew states it. Luke says Matthew made a great feast. "Behold many publicans and sinners came and sat down with him and his disciples."—All of Matthew's friends were among these classes, and he would be desirous to bring them to the Lord that they also might receive the pardon of his sins.

"And when the Pharisees saw it."—They were not guests sitting at the tables. They would not have so condescended, and if they had, they could not have found fault with our Lord for doing what they were doing. But in the East every one was at liberty to go in where there was a feast, and to stand looking on. It showed the great curiosity to see what this Nazarene was doing that they went into a publican's house at all.

They asked his disciples why he ate with publicans and sinners, and they repeated the question to the Lord, who answered: "They that be whole need not a physician, but they that be sick."—He had come into the world to save sinners, and as physicians go where the sick are, so he went where sin-

ners were. He was not with them because of any congeniality, as "birds of a feather flock together," but to lead them to repentance. He would not have been there except for the purpose of saving them.

"But go ye and learn what that meaneth."—A rebuke to the Pharisees who were supposed to be especially learned in the law. "I will have mercy and not sacrifice."—Hosea 6:6. Sacrifice stands for the externals of religion, which are right and obligatory, for they have been commanded by God.

But they who worship Him must worship Him in spirit and in truth. If the right spirit is lacking he will not accept the sacrifice. This Scripture ought to have showed the Pharisees they were sinners, and that God would not accept their sacrifices. "For I am not come to call the righteous, but sinners to repentance."—Just as a man who thinks himself in perfect health will not send for the physician, so the man who thinks himself righteous will not seek the Saviour that his sins may be forgiven. The first thing is to make the sinner see that he is a sinner.

"Then came to him the disciples of John."—John tried to have all his disciples accept the Lord as their master, but some would not. And these seemed to be jealous for John that Jesus was winning so much popularity and drawing crowds. "Why do we and the Pharisees fast oft, but thy disciples fast not?"—John's disciples kept up the Jewish customs among which was frequent fasting.

"Can the children of the bride-chamber mourn, as long as the bridegroom is with them?"—The children of the bride-chamber are the friends of the bridegroom who went to the bride's house and conducted her to her husband's home and stayed during the feast, which lasted seven days. Mourning would have been sadly out of place in them. "But the days will come when the bridegroom will be taken away from them, and then shall they fast."—The first reference our Lord made to his death. Grief would be unnatural and out of place in his disciples while he was with him. Do his people fast in these days?

"No man putteth a piece of new cloth into an old garment."—The disciples of John would bring the Jewish custom of regular set days of fasting into the new dispensation. Fasting was not to be a thing of set days, but when it was natural and appropriate—when men were sorrowing for their own sins or those of others. "New" here means unfulfilled woollen cloth, which when it was wet would shrink and tear the old worn goods. Jewish garments were all wool, and shrank as such goods when unfulfilled always do.

"Neither do men put new wine into old bottles."—These bottles were skins of goats or kids, used with the hairy side out. When old they became hard and non-elastic, and the fermentation of the new wine would cause them to burst. Broadus says men would do what the Lord here forbids. "Numerous religious festivals and stated fasts must be established and enjoined, tending to make religion a thing only of special seasons. With good motives, no doubt, on the part of many, was this jumble of Judaism and Christianity introduced, and with good motives do many retain it; but none the less is it the very kind of thing the Saviour here condemned; and with results as ruinous as he declared." Those Baptists who are tamely allowing Easter and Christmas and any set seasons to be introduced into their churches would do well to pray over these words.

## HUMAN AGENCY AND RESPONSIBILITY.

BY B. T. TAYLOR.

"Thou oughtest therefore to have put my money to the exchange, and then, at my coming, I should have received mine own with usury."

The Scriptures must be our guide. In every agency there is a principal and one or more employees. Much is said of free agency. It is, however, a name without a thing. An agent is not free in any feature of his agency. He may have moments and abilities not employed. In them he is free. But, as agents under God, men have no such moments or abilities. All are bound. Fidelity has the promises, and infidelity the primitive sanctions of the relation. If men have a free moment they may murder or steal in it with impunity. Some use the expression, "Free, moral agent." It savors more of learning, but is meaningless. Others use moral agent. But agent covers the ground, and means one who is bound by his relations to a principal or a firm. We are all agents under God for every moment and ability we possess, and for all time and eternity. Willing or unwilling, our relations involve the responsibilities. Impenitence and unbelief excuse no transgressor. All are responsible for perfect virtue.

"Whoso keepeth the whole law, and yet in one point offendeth, is guilty of all." Not an obligation rests on a Christian that does not equally bind every sinner. The pulpit and the press are remiss in not enforcing this sentiment upon the universal conscience. If Adam's sin involved the destiny of all his race it was because they were all under the law. Nor has Christ's work delivered any one from that relation except believers in him. Till they come to Christ they are under the law. Its sentence abides on them. They greatly err who make them machines or assert their absolute independence of the divine will in their defection. If God did not decree their fall he uses it as the only known opportunity to display his covenant of eternal mercy.

Many good thinkers deem it their legitimate privilege to see the harmony between Adam's responsibility and God's purposes, as heading his fallen race. One said, I must see it or discard the one or the other. I rejoice that I cannot see it. That harmony is the essence of the Gospel—a matter purely of faith.

The moral law lays a warrant upon our minds and hearts. "Thou shalt love the Lord thy God with all thy soul, mind and strength." "If any man love not the Lord Jesus Christ let him be accursed." "The Lord" our Ruler, "Jesus" our Saviour, "Christ" the anointed. The ideas suggested by these three names must be engraved upon our inmost nature. Many who love the idea of a "Saviour" incorrigibly hate that of a "Lord." We must prefer his likeness, his statute and his example above our chief joys. We find many who love God as a Saviour who content him as a King. His law is a transcript of his whole moral character. It defines our duties. It is given to the fallen, "added because of transgression." "He that doeth the commandments shall live by them." "But whose offendeth in one point is guilty of all." Our first failure blasts our moral ability, but does not discharge us, as many argue, from responsibility.

The law lays claim to all our actions. Our feet, our hands, our thoughts are all specified as under warrant. "Blessed are they that do his commandments."

We are even responsible for omissions. "These ought ye to have done, and not to leave the other undone." "Inasmuch as ye did it not to one of these ye did it not to me." "Curse ye Merax.... They came not to the help of the Lord." "Except ye repent ye shall perish." "He that believeth not shall be damned."

Man is responsible for his influence. "Neither enter the kingdom nor suffer those who are entering." "If we sound not the trumpet, and one is lost, his soul is required of us."

We are responsible for our moral inability, can't believe, love, obey or trust God. This inability is the culmination of obliquity. God makes it the damning sin, while we offer it as our excuse, and say how can obligation exist where the ability to meet it does not? If one makes a debt and squanders his estate as an excuse for non-payment, does it cancel the debt? But God, who is amenable to no superior, says: "He that believeth not shall be damned."

## SAVE THE STUMBLERS!

BY REV. THEODORE L. OUYLER.

One of the most blessed offices of Christ-like religion is to take stumbling-blocks out of the people's way; another is to help up those who have tumbled down over them. "Brethren," said the great Apostle, "if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." The plain English of this commandment is: if a fellow creature have fallen into sin and shame, then instead of leaving him there wounded and half dead, stop and help him up. Play the good Samaritan to him. If he has been tripped by a strong temptation, don't jeer at him, or cast the condemning stone. However low and disgraceful his fall, give him a lift by your prayers and counsel and support; and perhaps his "feet and ankle-bones may receive strength."

The word "restorer" which Paul used, signifies to set right. It is a surgical term; it refers to setting a broken bone. Society is as full of stumblers who have fractured their consciences, or sprained their good resolutions, or bruised their hearts as the Greek hospitals are of wounded soldiers! But when the transgressor has fallen and the mischief has been wrought, what then? Shall that wounded brother-man or sister-woman be left in the clutches of Giant Despair! Shall they be compelled to limp along through the remainder of life's journey as shunned and friendless cripples! Ah, that is not the way that a merciful God treated David when he stumbled, or the way in which the compassionate Jesus treated Simon Peter.

I am not pleading for sin, or excusing it; I am pleading for sinners. Of the holiest Being who ever trod our globe it was said that He "receiveth sinners," and in his last moments on the cross, He prayed "Father forgive them; they know not what they do!" I am pleading for every convict that ever came out of Sing Sing or Auburn's penitentiaries that he should have a fair chance to climb back again to honest respectability.

I do not wonder that so many stumble into drunkenness. Our towns are full of Satan's slaughter-houses, the saloons; and they will be full of them until the aroused conscience of the land padlocks them with prohibitory laws well enforced. But the licensed dramseller is not the only one who deliberately sets a trap for his neighbor or puts a stumbling-block in his way. A dear friend of mine not long ago fell into

## Well Known Sarsaparilla

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My veins failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

## Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

wretched inebriety, and when called to account he stated to me that he began to use alcoholic stimulants "by the advice of his physicians!" I do not know which to blame the most, the weak man who stumbled or the weak doctor who gave him the fatal advice. Thousands have fallen over the medical stumbling-block; and in these days when the teachings of such masters in medicine as the late Sir Benjamin W. Richardson are, or ought to be, familiar to all the profession, no doctor is innocent who prescribes the use of alcoholics except in extreme or exceptional cases. Alcoholic medicines may cover up many things; they cure almost nothing; they directly cause untold evils and miseries. There are surely enough safe tonics and restoratives without playing with the "cup that biteth like a viper."

God's Word not only enjoins every effort to restore those who have fallen, but is very plain in regard to the "cutting a stumbling-block, or an occasion to fall, in a brother's way." It strikes the practice of offering intoxicants right in the eye when it declares that it is "good not to drink wine whereby thy brother stumbleth." What moral right has a Christian to put a temptation in the way of his fellow-man? If the contents of the glass which I offer to my guest cause him to stumble, he stumbles over me. I am a partner to his sin. If he goes from my table, or from my house, with an unquenched thirst for intoxicants, I lighted the accursed flame. If he becomes a drunkard, I helped to make him one, and have done my part towards shutting him out of heaven. It is the drinking-usage which do the mischief, and which underlie and support the drink-traffic; an enormous amount of drunkenness does not begin in the saloon; it begins at private tables, or in social parties, or under the roofs of a false and fatal hospitality. Oh! these stumblers! How fast they multiply, and how fearfully they fall, and how many loving hearts are rended by their ruin! Is it a Christian duty to restore the penitent and lift up the fallen? Then is it tenfold more a duty not to put the stumbling-block or temptation in another's way. One single ounce of prevention is worth a ton of attempted cure.—Evangelist.

The Southern Baptist Press Association will meet at Asheville, N. C., on March 9th. The First Baptist church at Asheville, through its big-hearted pastor, Dr. J. E. Fuller, has extended a cordial invitation to the Association to meet there, with offer of free entertainment to all of its members. An interesting programme will be prepared and duly announced. A delightful time is anticipated. It is hoped that there will be a large attendance.

SILLY CHARGES.

The charge that Dr. B. F. Riley makes in the Chicago Standard against a brother, whom he dare not to name, is in keeping with some other charges that have been circulated against those who have dared to oppose the views of the Rev. Dr. Whitsitt. The above charge is silly in the extreme, and yet no more so than the charge against anti-Whitsitt men of jealousy. It is claimed by some of Dr. W.'s enthusiastic supporters that jealousy is the main cause of the fight against him; that men who have not attended the Seminary are so inferior to those who have, that the Seminary boys have no trouble in securing work, while others are often out of employment. It would be hard to convince us that many of them really believe the charge, but they insinuate where they dare not boldly affirm, all for the purpose of obscuring the real issue.

Many Seminary men are among God's noblest spirits, and I rejoice to number them among my friends. I have labored with many of them in the Master's work and have found them loyal to truth and faithful to Christ. I love them, but I do not yet believe that "wisdom shall die with them." Then it has not been proven that Seminary men hold all the desirable positions in the universe.

Jealousy is not the motive of anti-Whitsitt men. Neither is the fight against the Seminary, its President or students, but against error and perversion of facts. No attempt, however ingenious, can divert attention from the real issues.

To say that Carroll, King, Ford, Eaton and the immortal Spencer, who has gone from earth's strife to eternal rest, were prompted by jealousy is not only silly but wicked.

The man who has "the satisfaction of knowing that he has thrown into confusion our denominational interests from limit to limit of the South" is the man who ignores the wish of the great mass of Baptists in the South, that he should resign his position as the President of the Southern Baptist Theological Seminary.

The confusion will exist so long as he retains said position, and should he hold it much longer many Baptists will be forever alienated from the institution. They will not support an institution over which they have no control.

Brethren about here who executed their notes to the Seminary for a Broadus Memorial Chair are paying them with poor grace, simply because their wish is utterly ignored. The Seminary is in jeopardy, and to save the school to those who have founded it and supported it should be the desire and effort of all loyal Baptists.

Wm. M. Stallings.  
Springfield, Ky., Jan. 7.

JESUS, THE MODEL BOY.

The Scriptural account of Jesus' boyhood is very brief, as the inspired writers only used what was essential to their purpose, and what little we have of Jesus' early days is a brief but vivid picture. It is only natural for us to think that his boyhood was like that of other boys; that he had the same pleasures, the same troubles and little vexations of boy life.

From the account in Luke, the second chapter, we present some practical lessons for consideration:

(a.) He was obedient unto his parents.—Luke 2:51, "He went down with them and came to Nazareth and was subject unto them." Here is a lesson and a divine example for all boys. The boy Jesus

did not think his parents were "old fogies;" neither did he address them as the "old man" and the "old woman," for he honored his father and mother. We never heard of a boy (or girl) who was not obedient to father and mother, but who eventually came to grief.

(b.) He attends church.—Luke 2:46, "They found him in the temple." A pretty good place to be found! at church. The boy who has received a religious training at home, and has been taught to attend church, is certainly to be congratulated. Such a boy will not be found in the bar room, at the gaming table and other places of evil resort. The lessons he learns at church, the truths there taught, will serve him in practical life.

(c.) He was spiritually strong and full of wisdom. If the habit of church-going is joined to a sound conversion to the Lord Jesus the boy will never go astray. For, though a boy be wise, if he hasn't the spiritual knowledge of Jesus Christ he will only be one-sided. To be a manly boy and attain full development the boy must be a Christian, for a Christian is the highest type of man. And a man is only a boy of larger growth.

JAS. W. GIVAN.  
Louisville, Ky.

"WIND" OR "SPIRIT."

I wish to cordially endorse Bro. Bow's view of the rendering of John 3:8. In the WESTERN RECORDER, more than a score of years ago, I suggested that "wind" was an unjustifiable translation of *pneuma* in this verse. When the Canterbury Revised Version appeared I renewed the point in a series of articles in the same paper, reviewing that version. The majority of the English revisers wished to make the text read, "The Spirit breatheth where he willeth," but the necessary two-thirds vote could not be secured, and so the better rendering was relegated to the margin of the Revised Version. But "sound" was changed to "voice," which is confessedly the meaning of the Greek *phono* (not *phona*, as printed in Bro. Bow's article). It may be added that the Rhemish (English version of the Vulgate) faithfully renders the Latin as given by Bro. Bow.

I suppose that love for the familiar illustration found in the old version was the controlling factor in determining the retention of the misleading rendering in the Revised Version, and also in the Bible Union Version, though it is passing strange that such Greek scholars as John A. Broadus, Aylah Hovey and Henry G. Weston permitted it to retain its place in the latter. Other brethren may object to the improved rendering because it "will spoil some of their sermons." And I must confess that is a very weighty reason with many.

C. E. W. DOBBS.

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.

THE WEAK POINT IN ALTRUISM.

But it is said, constantly said in a thousand pulpits, that Christ taught altruism, and altruism as understood by those who have accepted the semi-Socialist or Socialist theory now so prevalent. He did not. What he did teach is summed up in the splendid formula laid down in the twelfth verse of the seventh chapter of Matthew, in the report of the Sermon on the Mount: "Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." That is the grand law of Christian charity, which will yet make the world, not, indeed, a happy place, but a less miserable one; but it does not involve modern altruism. We would ask any self-respecting Englishman whether he really desires that every neighbor should perpetually be making painful sacrifices for his sake, or, if he does desire, whether he thinks that he is so desiring comes up to his own highest ideal. He would reply at once that he did not, that he wanted to be a man and not a child, and could dispense very well in the strength of his own soul with such a quantity of assistance and guidance and propping up generally. He was weak, he knew, very weak, and given to leaning against door-posts and seeking protection from the wind; but he knew very well that he ought to stand straight, to face the wind, to lighten instead of increasing the general burden of helping, and to be a separate being, not a grain in a sand-beap.

What Christ taught was that you should benefit your neighbor, which may often impose the duty of making him bear his burden to the strengthening of his sinews, and not that of taking it on yourself. John, who writes Latin verses for Tom because Tom cries over his slate, is an altruist, but in no degree a follower of the true meaning of the Sermon on the Mount. There must, in short, be a limit to altruism, unless it is to be an evil influence, and that limit is clearly reached when the bearing of another's burden must have for result, as is often the case, the permanent weakening of the other's spine. "Almost," said old Elwes, the Suffolk miser, to the clergyman who had preached an eloquent charity sermon, "almost you have persuaded me to beg." Universal altruism means that everybody should be Elwes in every relation of life. You cannot give without a receiver, and the habitual expectation of receiving does not tend to the building of any Christian virtue, except, perhaps humility.

It is a minor objection to the altruistic theory that of all systems of life it is the one which tends itself most readily to hypocrisy. The men who in the Puritan times pretended to love God without in reality feeling any sentiment of the kind, were at heart a little ashamed of themselves, a little inclined to sin from self-contempt, a little, perhaps, moved by fear of the Being they were in the corner of their minds attempting to take in. The modern altruist, when he does not believe his avowed faith, is not ashamed one bit, but enjoys the unctious of his own sentiments, and thinks that he is at least preaching the right doctrine. He governs his household harshly, but protests against discipline; pays only market prices, and avers that low wages are an iniquity; declares that the rich must be made to give, and keeps the surplus of his own income to heap up for himself. There are thousands of such people about, always pouring out

"sweet" counsels, but taking the n themselves only when they find it convenient; and we do not see that they are any better than the old hypocrites who under the blazing microscope of the day have so nearly disappeared.

The new deceivers are not quite so false as the old, for they have power of self-deception, but they are even baser, and, like the old, they tend to make the true feel very hard. The hardest men are made by recoil, and there is a terrible temptation to recoil when men preach that all are bound to pass life in relieving others' burdens, and never stretch a finger to relieve the burdens they themselves are helping to impose. This how ever, is but a trifle when compared with the mischief that is done by superseding Christianity by a doctrine that, if universally acted on, would turn all mankind into expectants asking continually that all around should in the name of social duty do the best part of their work for them. "England," said Nelson, "expects every man to do his duty." "And mine too," whimpers the devotee of altruism, who even when he works faithfully for another expects ten men to work for him. Are all the masculine virtues to disappear in one rush of motherliness?—London Spectator.

"HONOR TO WHOM HONOR IS DUE."

I see that Senex, like many others, gives to Robert Raikes all the credit of being the originator of the Modern Sunday-school. As a Baptist, I want Baptists to have all the credit due them. So here is an extract from the Appendix (benevolent societies of the age) of J. Newton Brown's old encyclopedia, edited in 1835, which gives to William Fox, a Baptist, as much credit as it does to Raikes, the High Churchman.

"In 1785 the Sunday-school society was formed chiefly by the instrumentality of William Fox, Esq., a deacon of a Baptist church in London. In 1784 Mr. Robert Raikes, a worthy and liberal churchman at Gloucester, deeply affected with the prevailing ignorance and depravity of the lower classes around him, commenced a Sunday-school for the purpose of teaching the children of the poor to read the Holy Scriptures. At the same time Mr. William Fox, a Baptist of London, was deliberating on a plan for the universal education of the poor, and which he laid before the Baptist monthly meeting in May, 1785. The chairman supposing Mr. Fox intended to limit his plan to the Baptist denomination, that gentleman replied: 'The work is great, and I shall not be satisfied until every person in the world be able to read the Bible, and therefore we must call upon all the world to help us.' A provisional committee was appointed to appeal to the public meeting for the purpose of forming a society for the education of the poor. Mr. Fox, in the mean time hearing of Mr. Raikes' attempts, opened a correspondence with him to learn his plan of procedure, through which, at the public meeting, August 10, 1785, there was formed a society for the establishment and support of Sunday-schools throughout Great Britain."—JOHN E. DEER.

Roberts, Ala.

ONCE having tasted of His grace, the soul is never willing to be parted from its Lord. Blessed is he who, from past experience, knows that if Christ be with him, even the chills of death shall never extinguish the heart flame! G. C. Lorimer, D.D.

FOR ONLY  
**10 cts.**  
WE WILL SEND SEVENTEEN PACKETS OF CHOICE  
**FLOWER SEEDS.**  
This is our latest collection and includes 17 separate packets of popular request growing the following varieties that will succeed any where. A liberal guarantee is sent with all packets. To every order sending us 10c in stamps or other reliable postage, packing etc. we will send the following packets of flower seeds and our latest price list. The wholesale price of this assortment is about 75 cents, so you can see what a wonderful offer we are making.  
Asters, all colors. Zinnias, all colors.  
Candytuft, all colors. Petunias, mixed.  
Roses, all colors. Gladioli, mixed.  
Mignonette, all colors. Pinks, mixed.  
Poppies, all colors. Primroses, mixed.  
Alyssum, mixed. Pansies, mixed.  
Sweet Williams, all colors. Geraniums, mixed.  
Candytuft, mixed. Sweet Peas, all colors.  
Pinks, all colors. Primroses, mixed.  
To be sent to HENRY T. FARRER. Address all letters to MAY & CO., St. Paul, Minn.  
Special Packer Offer. For the former year we received 41,000,000 seeds from famous local show places consisting of the following 6 Rare Primroses: May Queen, pure white double. A. S. Harlequin, striped. Bronze queen, bronze. Beauty of Kent, yellow. Mrs. W. B. Wood, all colors.

PASTORAL STICKING.

Some pastors do not stick to a church as long as they ought to, while others stick too long. But it is not always an easy matter to determine, in a given instance, just how long a pastor should stick to his field of labor. Some people say that as soon as a pastor "ceases to be in touch with the people" he should quit sticking to them. But who is the proper judge in this matter? Who can tell when a pastor ceases to be in touch with the people? Some uneasy, mischievous members may decide that such a time has come long before it really has arrived. And the pastor may not discern it when it has occurred. Rev. D. McNaughton, in the *Canada Presbyterian*, says: "No minister should remain in a congregation after he has ceased to be in touch with the people. After this has taken place the longer the pastorate the worse for both congregation and pastor, and the sooner it can be ended the better. I have had a pretty good opportunity for the last three years of observing these things, and I am convinced that one half of the ministers in the church would like a change, if it could be had without trouble. Many feel that their usefulness is gone, but they do not like to resign and turn their families out, simply because they have made a few enemies by trying to do their duty faithfully. And who can blame them?" According to this writer there must be a great many Presbyterian pastors in Canada who are sticking to their fields simply because they want to provide enough food and raiment to keep their families in decent condition. How can such pastors throw their whole heart in the work of preaching? They cannot. Nor can their *advices to preaching* under such circumstances be of a high order. To simply stick to a pastorate until a better one, or a more congenial one, can be secured is not congenial with the motive which should actuate ministers of the Gospel. It seems to me that if a pastor will most prayerfully seek to know God's will as to when he should quit his field of labor he will receive in due time the right decision—an answer which will bring God's choice blessing with it. C. H. WETTERBE.

THERE can be no coward or craven more abject than a minister with any conscience who appears in the pulpit after an idle, dishonest week, to cheat his congregation with a diet of fragments, seasoned with counterfeit fervor.—James Stalker.

## WAIT TILL THE MORNING.

BY REV. J. POLLOCK HUTCHINSON.

Weeping may endure for a night,  
but joy cometh in the morning.—Ps.  
30:5.

Wait till the morning. The cares of  
to-day,  
The sorrow and anguish will pass away;  
Like a dismal dream of a horrible  
night.

'Twill melt in the glow of the sunny  
light;  
So wait till the morning.

Wait till the morning, child, and rest  
Thy aching head on thy Saviour's  
breast;  
Ask him to help with merciful care,  
Or else to give thee the strength to  
bear.

Wait till the morning. Every night  
Yields to the glow of the morning  
light;  
Every tempest that threatens harm  
Yields at last—his love makes calm;  
So wait till the morning.

God still governs. His mighty love  
Rules and reigns in the courts above;  
He hushes the heart oppressed with  
woes,  
And soothes to tender and sweet re-  
pose;  
So wait till the morning.

Wait till the morning, then we'll know  
Whence and wherefore the pain and  
gloom;  
The gloom and mystery of the night  
Will be dissolved in eternal light;  
So wait till the morning.  
—Herald and Presbyter.

## OUR PULPIT.

THE RAY AND THE REFLEC-  
TION.

BY ALEXANDER MACLAREN, D. D.

We love him because he first loved  
us.—1 John 4:19.

Very simple words! But they go  
down into the depths of God  
lifting burdens off the heart of  
humanity, turning duty into delight,  
and changing the aspect of all  
things. He who knows that God  
loves him needs little more for  
blessedness; he who loves God  
back again offers more than all  
burnt offering and sacrifices. But  
it is to be observed that the cor-  
rect reading of my text, as you  
will find in the Revised Version,  
omits "him" in the first clause,  
and simply says "we love," with-  
out specifying the object. That is  
to say, for the moment John's  
thought is fixed rather on the in-  
ward transformation effected—from  
self-regard to love—than on con-  
sidering the object on which the  
love is expended. When the heart  
is melted, the streams flow where-  
ever there is a channel. The river,  
as he goes on to show us, parts  
into two heads, and love to God  
and love to man are, in their  
essence and root-principle, one  
thing.

So my text is the summary of  
all revelation about God, the ulti-  
mate word about our relations to  
him, and the all-inclusive direc-  
tory as to our conduct to one an-  
other. To know that God loves,  
and to love again—there is a little  
pocket encyclopedia in two vol-  
umes, which contains the smelted  
down essence of all theology and  
of all morality. Let us look at  
these three points.

I. The ultimate word about  
God.

"He first loved us." Properly  
and strictly speaking, that "first"  
only declares the priority of the  
divine love toward us, and ours to-  
ward him. But we may fairly  
give it a wider meaning, and say,  
first of all, ere creation and time,  
away back in the abysmal depths  
of an everlasting and changeless  
heart, changeless in the sense that  
its love was eternal, but not change-  
less in the sense that love could  
have no place within it—first of all  
things was God's love; last to be  
discovered, because most ancient  
of all. The foundation is disclosed  
last when you come to dig, and the

essence is grasped last in the pro-  
cess of analysis.

It is no accident that there are  
but foregleams of this great  
thought brightening the words and  
the thoughts of Psalmist and  
prophet, saint and sage, from the  
beginning onwards, while the ar-  
ticolate utterance of the simple  
sentence was first heard from the  
lips of him who declared the Father,  
and stands in the part of the  
Book which, both in its position  
there, and in its date of composi-  
tion, is the last of the apostolic  
utterances. "God is love"—that  
is in one aspect the foundation of  
his being, and, in another aspect,  
the shining ruby set on the very  
sky-piercing summit of the com-  
pleted process of the revelation of  
that Being to man. "He first  
loved us." And hence from that  
center and germinal point stream  
out the whole train of consequences  
in the divine activity and in the  
divine self-revelation.

I need not ask you to contrast  
with this infinitely simple and in-  
finitely deep utterance all other  
thoughts of a divine Being—the  
cold abstractions of theism, the  
dim dreads of popular apprehen-  
sions, the vague utterances of any  
mythology, the clouds that men's  
thoughts have covered over the  
face of this great truth—and then,  
to set by the side of all these  
groppings, these peradventures,  
these fears, these narrow, un-  
worthy thoughts, the clear sim-  
plicity, the infinite depth of "He  
first loved us."

But I may ask you to consider,  
for a moment, the relation which  
all the other perfection of the di-  
vine nature has to this central and  
foundation one. There are all  
those pompous names, "Omni-  
presence," and "Omniscience,"  
and the like, which are but the  
negation of the limitations of hu-  
manity and of finite creatures.  
There are the more spiritual and  
moral thoughts of wisdom and  
righteousness and the like. These  
are but the fringes of the glory, I  
was going to venture to say that  
the divinest thing in God is love.  
There is the central blaze. The  
rest is but the brilliant periphery  
that encloses it. And that infinite  
love stands to all these other at-  
tributes in the relation of being  
their master and motive spring.  
They are love's instrument and  
in the divine nature, love is Lord  
of all. They give it majesty; it  
gives them tenderness. We may  
reverently say, in regard to the  
divine nature, what the apostle  
says about our humanity, that love  
is "the bond of perfectness"—the  
girdle which, braced around all  
the garments, keeps them in their  
place. For these infinite, innum-  
erable, unnamable and named  
divine perfections, that which  
brings them all into symmetry and  
keeps them all in harmonious ac-  
tion is love. He has wisdom, and  
power, and eternal being. He is  
love.

But do not let us forget that  
whilst thus my text proclaims the  
ultimate truth, these other at-  
tributes, as they are called, are all  
smelted down, as it were, into,  
and present in the love which is  
their crown. The same apostle,  
who has thus the honor of ringing  
out to the world the good news  
that God is love, declares that  
"this is the message" which he has  
to tell; that "God is light; and in  
him is no darkness at all." So the  
light of righteousness, as well as  
the lambent flame of love, burn  
together on that central fire of the  
universe. We must not so con-  
ceive of the love of God as to dark-  
en the radiance of his righteous-  
ness, or to obscure the brilliancy  
of that pure light which tolerates  
no admixture of darkness.

May I venture a step further  
and ask whether we are not war-

ranted in believing that in that  
which we call the love of God  
there do abide the same elements  
as characterize the thing that bears  
the same name in our human ex-  
perience. The spectrum has told  
us that the constituents of the  
mighty sun in the heavens are the  
same as the constituents of this lit-  
tle darkened earth. And there are  
the same lines in the divine spec-  
trum that there are in ours. And  
if we can venture to say of him,  
he is love, do not let us shrink  
from saying that then, like us, he  
delights in the companionship of  
his beloved; that, like us, but in-  
finitely, he desires the good of his  
beloved, and that, like us, he seeks  
only for the requital of an an-  
swering love. All these things, the  
joy of the Lord in man, the yield-  
ing of the Lord to man, the benefi-  
cent desire for the good of man,  
and the hunger for the response of  
love from man—all these things  
are affirmed when we affirm that  
God is love.

Our apostle would concur heart-  
ily in the great text from which I  
was trying to preach to some of  
you last Sunday night. Paul  
said, "God establishes his love to-  
wards us in that while we were yet  
sinners Christ died for us." John  
says, "Herein is love, not that we  
loved God, but that he loved us,  
and sent his Son to be the propiti-  
ation for our sins."

II. Here we have the ultimate  
word as to our religion.

"We love him—because he first  
loved us." There is a bridge want-  
ed between these two, and the  
bridge is supplied abundantly in  
this letter, in entire harmony with  
the teaching of the rest of the New  
Testament. Much which has been  
said, and profitably said, in refer-  
ence to the modification of the gen-  
eral type of Christian teaching in  
the writings, respectively of Paul,  
Peter, James and John. I thank-  
fully recognize the diversities. They  
are not divergencies, they are  
perfectly complementary and may  
all be made to harmonize. This  
apostle of love has also de-  
clared to us how it comes, the love  
which burns at the center of things,  
where there is a heart, kindles a  
responding love away out on the  
circumference of things, where  
there are men with hearts; and the  
bridge is—"We have known and  
believed the love that God hath to  
us." So says John. And Paul,  
the apostle of faith, who some-  
times as if his only conception of  
the link of union between God and  
man was, on the part of man,  
faith, responds when he speaks of  
a faith which worketh, comes to  
energetic operation through the  
love which it has kindled.

So we come to this, that a sim-  
ple trust in the love of God as  
manifested in Jesus Christ our  
Lord is the only thing which will  
so deal with man's natural self-re-  
gard and desire to make himself  
his own object and center, as to  
substitute for that the victorious  
love to God. You cannot love God  
unless you believe that he loves  
you. You will never be absolute-  
ly sure of that unless you have  
learned it from the cross of Christ.  
You will not respond with the love  
that he desires, but there will be a  
film between your ice and the fire  
that could melt it, until that is  
swept away by the simple act of  
confidence in God manifested to  
you in Jesus Christ. This is Chris-  
tianity; this, nothing less, is reli-  
gion—~~to love God because I be-  
lieve in Jesus Christ that God has~~  
loved me.

And that is the only thing that  
he desires or accepts. The religion  
of fear, what is it? "Thou wert  
an austere man . . . and I was  
afraid." Yea! and what did you  
do when you were afraid? "I hid  
my talent, and was utterly idle."  
Here rise, on either side of the



The wind and dust  
cause painful chap-  
ping of the skin.  
Those who are so affec-  
ted should use only a  
pure soap.

99 1/2 PER CENT PURE  
THE PROCTER & GAMBLE CO., CHICAGO

valley, two mountains—Ebal and  
Gerazim. From the one were  
thundered the curses, from the  
benedictions of the blessing; the  
one is barren, the other is verd-  
ant—"which thing is an allego-  
ry." The religion of ear does  
nothing, the religion of love does  
all. The religion of self-interest  
is narrow, poor, mostly inoper-  
ative of any lofty enthusiasm or  
high nobleness of character. The  
religion of duty: "I ought to wor-  
ship, I am bidden to do this, that  
or the other thing, which I do not  
a bit like to do. I am forbidden  
to do this, that or the other thing,  
which I should very much like to  
do, if I durst." That religion is  
the religion of a slave, and there  
are hosts of us that know nothing  
better. And so our Christianity  
is a feeble and uncomfortable  
thing, and there is little joy, and  
little subjugation of the will, and  
little leaping up of the heart in  
glad obedience in it. I was talk-  
ing to a good-aged man not long  
ago whose religion was of a very  
gloomy type. He said to me, "As  
to love, I know nothing about it."  
Ah! brethren, I am afraid that is  
true about a good many of us that  
call ourselves Christians.

Then let me say, too, that if we  
love him it will be the motive power  
and spring of all manner of  
obedience and glad services. It is  
the mother tincture, so to speak,  
which you can color, and to which  
you can add in various ways pro-  
duce various tinted and tasted and  
perfumed commixtures. Love  
lies at the foundation of all Chris-  
tian goodness. It will lead to the  
subjugation of the will. And that  
is the thing that is most of all  
needed to make a man righteous  
and pure. So St. Augustine's  
paradox, rightly understood, is a  
magnificent truth "Love! and do  
what you will." For then you  
will be sure to will what God wills,  
and you ought.

If this be the summing up of all  
religion, a practical conclusion fol-  
lows. When we feel ourselves  
defective in the glow and operative  
driving power of love to God,  
what is the right thing to do?  
When a man is cold he will not  
warm himself by putting a clinical  
thermometer into his mouth,  
and taking his temperature, will  
he? Let him go into the sunshine,  
and he will be warmed up. You  
can pound ice in a mortar, and  
except for the little heat generated  
by the impact of the pestle, it will  
keep ice still. But float the ice-  
bergs down in the tropics, and  
what becomes of them? It has all  
run down into sweet warm water,  
and mingled with the warm ocean  
that has dissolved it. So do not  
think about yourselves and your  
own loveless hearts so much, but  
think about God, and the infinite  
welling up of love in his heart to  
you, a great deal more. "We love  
him because he first loved us."  
Therefore, to love him more, we  
must feel more that he does love  
us.

III. Lastly, here is the ultimate  
word about our conduct to men.

I said that John, by leaving out  
any specification of the object of  
love, as well as by the verses that  
immediately follow, shows that he  
regards the emotion as one, though  
its direction be two-fold. That just

comes to the plain truth that the  
only victorious antagonist to the  
self-regarding temperament of av-  
erage men and the only power  
which will change philanthropy  
from a sentiment into a self-deny-  
ing and active principle of con-  
duct is to be found in the belief of  
the love of God in Jesus Christ,  
and answering love to him.

That is a lesson for many sorts  
of people to-day. What they call  
altruism is no discovery of Chris-  
tianity, but its practice is. I fre-  
quently admit that there is much honest  
and self-sacrificing beneficence and  
benevolence which are not connect-  
ed, in the men who practice them,  
with faith in Jesus Christ. But I  
question very much whether these  
would have existed if the story of  
the cross had been unknown. And  
sure I am that the history of non-  
Christian attempts to promote the  
brotherhood of man, and to dif-  
fuse a wide and operative love of  
mankind, teaches us, on the one  
side, that the emotion is not strong  
enough to last and to work, unless  
it is based on God's love in Jesus  
Christ. And the history of Chris-  
tianity, on the other side, though  
with many defects and things to  
be ashamed of, teaches us, con-  
versely, that wherever there is a  
genuine love of God, its exterior  
form, so to say, the outside of it  
which is presented to the world,  
will be true love to man.

Christian people, lay this to  
heart, you are to be mirrors of the  
love to which you turn for all  
blessedness and peace. It is no  
use saying, "My religion is the  
love of God," unless the love of  
God is manifested in the love of  
man. If you love God you will  
love those whom God loves, those  
whom Christ died for, those who  
are just like what you were when  
you learned that God loved you.  
The service of God is the service  
of man.

One last word, "We love him  
because he first loved us." Do  
you? Or is it rather true of you,  
"I do not love God though he has  
loved me!" I saw not long since,  
up on the flank of a mountain,  
an obstinate patch of snow that had  
fronted, in unmelting cold, months  
of the summer sun. There are  
some of us who lift a broad shield  
of thick-ribbed ice between our-  
selves and the radiance of the  
warm heart of God. Oh, brother!  
do not shut that love out of your  
heart, for if you do, you shut out  
peace and goodness, and shut in  
all manner of poisonous creatures  
and doleful shapes whose compan-  
ionship will be misery and death.—  
Zion's Advocate.

God knows all things, and so  
far as His wisdom is necessary to  
us, it is at our service freely and  
fully. If we are trying to live in  
unity of spirit with him and to do  
his will, the wealth of his wisdom  
is available by each of us, no mat-  
ter how humble and needy we may  
be. He will not dispel for us all  
the mysteries or solve all the prob-  
lems which perplex us. That  
would be to enervate us and to rob  
us of the opportunity of cultivat-  
ing faith and courage. But so far  
as our honest study and earnest  
effort in our own behalf needs the  
enlightenment which he alone can  
afford, we may depend upon re-  
ceiving it.—London Independent.

THE JUDGMENT OF THE BELIEVER.

There is for the believer no future judgment to decide whether or not he is to be saved. That question has already been settled. Jesus says in John 5:24: "He that heareth my Word and believeth on him that sent me... cometh not into judgment" (R. V.) And Paul in Rom. 8:1: "There is therefore now no condemnation (judgment) to them that are in Christ Jesus."

There was a day when the believer was judged as to his sins against God's law. He was found guilty, and the penalty was visited to the uttermost. But it fell not on the believer. There was a Substitute to bear the penalty for him. Paul says (Gal. 3:13): "Christ hath redeemed us (believers) from the curse of the law, being made a curse for us" (in our place); and again in 2 Cor. 5:21: "Him who knew no sin he made to be sin for us" (in our place); and the glorious 53d of Isaiah says: "Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgression; he was bruised for our iniquities; with his stripes we are healed. The law hath laid on him the iniquity of us all."

We see from these Scriptures that the believer has really paid the penalty of the law, and is therefore free from its demands. Hence Paul could say to the Romans (6:14): "Ye are not under the law, but under grace;" and to the Galatians (4:4, 5): "But when the fullness of time came, God sent forth his Son born of a woman, born under the law, that he might redeem (buy back) them which were under the law. \* \* \* So that thou art no longer a bond servant, but a son" (R. V.). Surely the believer is never to be judged for the violation of a law to which he is not subject; nor suffer the penalty of a law from which he has been redeemed. There is a just principle in human law that a man shall not be twice put in jeopardy for the same offense, nor suffer a second time the law's penalty.

Here is a man charged with sin—violating God's law. He is found guilty, and the death penalty (according to Scripture) is assessed. But Jesus Christ (according to the promise to every believer) comes in and bears the penalty for him. Having thus, in the person of his Substitute, paid to the uttermost the law's penalty, is there any just principle by which he can again be placed in jeopardy? It was in view of His substitution for the believing sinner that Jesus could say with such emphasis of the believer, "He shall not come into judgment." There is not room at judgment for both Christ and the sinner. If the sinner stands for himself, he bears all the penalty, and Christ has no part in it. If Christ stands for the sinner, He bears all the penalty, and the sinner has no part in it.

But this question arises: While it is true that the believer's past sins are atoned for by the suffering of Christ, what becomes of the sins he commits after he is converted? The question is answered in speaking of David (2 Sam. 7:14, 15): "I will be his father and he shall be my son. If he commit iniquity, I will chastise him with the rod of men and with the stripes of the children of men. But my mercy shall not depart away from him." We find the same idea in Ps. 89:30-34: "If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the

rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips." The covenant was that if a man believed in Christ he "should never perish." If he sins after he believes, God will not break his covenant and send the believing sinner to hell, but will visit him here in this life with the rod and with stripes.

An illustration: A judge has before him for trial two persons. One is his own son, the other the son of a stranger. Both are proven guilty and the penalty impartially assessed. The judge pays the fine for his own son, and sends the other, in default of payment, to jail. The one whose fine has been paid is free. The law has no claim against him. The judge, in his capacity of judge, cannot lay his hand upon him. But there is a sphere in which he has a right to visit punishment, viz., in the capacity of a father. When he paid the fine yonder awhile ago he put the boy out of his reach as a judge, but he still has dominion over him as a father, and if he is the right kind of a father, he will exercise that dominion with a peach-tree switch as soon as he gets him home. Only he cannot punish the boy as a condemned criminal, but simply as a disobedient child.

Just so God cannot punish the believer on account of any legal shortcomings, because the demands of the law against the believer have been met and satisfied by Jesus Christ. But God, as a loving Father, will punish the disobedient believer as an unruly son in the family of the redeemed.

The believer is to be judged, but not with reference to his legal standing. He is to be punished, but not as a law-breaker. The only judgment to which he will be subject is as to his standing in the redeemed family of God. The only punishment he can ever receive is the temporal chastisement of a loving father, who while he chastises, securely keeps the unruly son in the hollow of his hand.

JEFF D. RAY, Caldwell, Texas.

WILLIAM TYNDAL ON BAPTISM.

William Tyndal has been very properly called the "Apostle of the Protestant Reformation" because of his translation of the New Testament into English. In addition to his translation of the New Testament he published several theological works in which may be seen clearly his theological views. In some of his works he refers to the ignorance and credulosity of his age respecting baptism, in which may be seen his view of the mode and design of baptism.

In his *Doctrinal Treatise* he says: "Ask the people what they understand by their baptism, or the washing, and you will see that they believe that the plunging in water (all the italics in this article are mine) saves them...."

See how narrow is their view of the rite. If anything has been omitted, or if the child has not been thoroughly immersed in the water, or if the child is sick so that the priest dare not plunge him in the water, but only pour the water on his head. Oh! how they fear, how they tremble! "What say you, Sir John?" they say (the common name of every priest), "Has this child been sufficiently Christianized? Has he been completely Christianized? They really believe that the child has not been Christianized."

Again: "Tribulation is our proper baptism, and it is symbolized

by the plunging into the water." (See "Ancient Church of the Welsh" by Spintor).

This is sufficient to prove how baptism was administered in Britain prior to 1536.

JOHN T. GRIFFITH.

FROM THE MOUNTAINS.

I thought I would give you a short account of my work. I have been here something over three years. Two of the churches have built houses of worship. The first I came to was old Union. The members, like sheep without a shepherd, were scattered here and there, but, by God's power and love, are shepherded again within the fold and worshipping in a large and commodious building, costing about \$800. The Wallaceon Baptist church, where I now live, was without organization or house of worship, and had been so for about twenty years. Some time since I held a meeting, assisted by Bro. Bryant, resulting in the organization of a church with ten members, which reached thirty-eight by the close of the meeting. They now have a splendid house of worship completed and paid for, or nearly so, situated about four miles west of Berea and seven south of Mt. Tabor. The prospects are for a strong church.

I also held a meeting at Scaffold Cane, and, at the close of the meeting, took up a collection amounting to \$400 to build at that place. I have been preaching there about three years. I am now encouraged that we will soon have another church building, which means victory for the Baptists at that place. All of this work is done in the bounds of Tate's Creek Association. Besides other places, one more of which I will mention, is Broadhead. I got Bro. McMurray, of Berea, to help me in a meeting there. The Sanctified Methodists had sown heresy discord and confusion. Bro. McMurray did not shut to declare the whole council of God, and set forth the doctrine as believed and taught by the Baptists. There were ten or eleven additions to the church and the adjustment of some differences and difficulties that had long since been existing between some of the members. Taking all into consideration, we had a glorious good meeting. Long live the RECORDER.

G. D. HENDRICKSON.

Wallaceon, Ky., Jan. 24.

CHRIST'S whole life on earth was the assertion and example of true manliness—the setting forth in living act and word what man is meant to be, and how he should carry himself in this world of God—one long campaign in which the "temptation" stands out as the first great battle and victory.—Thomas Hughes.

THERE are many things in the Word which are not difficult. There are many promises which are not in the least obscure. There is no use in wrestling with what has not been plainly revealed, or which may be grasped only by the instructed. Let us begin like little children and receive the Word with all meekness, and we will grow thereby.

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

I BELIEVE that great holiness sets us free from the love of this world and makes us ready to depart. By great holiness I mean great horror of sin and great longing after perfect purity.—C. H. Spurgeon.

Who Has the Oldest Sewing Machine?

A new "Singer" given in exchange for it.

We will give one hundred latest improved Singer Sewing Machines in even exchange for an equal number of the oldest sewing machines of any make, now in family use. Awards to be decided from applications sent to us before March 1, 1898. The new machines will be delivered within 30 days thereafter.

All you have to do is to send this information on a postal card: (1) your name; (2) location of your residence; (3) post office address; (4) name of your machine; (5) its factory number; (6) length of time in use; (7) paper in which you saw this. Send details in this exact order on a postal card—don't send a letter—and put nothing else on the postal card but the information desired.

This is no guessing contest requiring a payment, a subscription, or a personal service of any sort. If you own an old sewing machine, you have only to send the requisite information in order to compete for a prize worth having. It costs absolutely nothing but a postal card, which may bring to your door the best sewing machine in the world in exchange for your old one.

THE SINGER MANUFACTURING CO., P. O. Box 1814, New York City.

J. BACON & SONS,

425, 427, 429 East Market St., Above Preston, Louisville.

Hosiery Upoor. 4 LEADING BARGAINS 4

200 pairs of Children's splendid Black Ribbed Hose, absolutely stainless and seamless, heavy double thread, sizes 5 to 7, only, worth the pair, we will sell

2 Pairs for 15c.

150 pairs of Ladies' Improved Seamless Past-black Placed Lined Hose, extra heavy quality double heel, three-thread heel and toe, worth the pair, special sale price.

15c pair.

Ladies' Fancy Hose 25c

A beautiful assortment of Ladies' Fancy Foot Hose, in light, dark and medium shades. No qualities, for

25c pair.

Men's Underwear.

No. 1—For Men's Heavy, Derby-ribbed, Piece-lined Undershirts or Drawers, silk bound, pearl buttons, former price 50c.

No. 2—For Men's Fine-gauge Wool-mixed, Heavy ribbed Undershirts or Drawers, the shirts with satin front and pearl buttons, the drawers satins lined, extra well stayed, in camel's hair or blue color. Former price 75c.

No. 3—For Men's Natural-wool, Fine-quality Undershirts or Drawers, the shirts self-front, silk bound, attached and ribbed bottoms, the drawers extra well stayed and faced. Former price \$1.10.

No. 4—For Men's Fine-gauge and Quality Ribbed Wool Undershirts, silk faced and two-needle sewed; drawers made alike, well stayed, in dark tan only. Former price \$1.25.

83c

All Mail Orders Promptly Filled. Samples Sent When Requested.

THE GREAT CHURCH LIGHT. For electric, gas or oil, give the most powerful, the softest, the brightest and best light known for Churches, Halls and Public Buildings. Send size of room, height of light and estimate free. T. P. FRANK, 251 Pearl St., New York.

Much Valuable Information... To Baptists in general and KENTUCKY BAPTISTS in particular is contained in our premium offer of DR. J. H. SPENCER'S HISTORY OF KENTUCKY BAPTISTS. To any one who sends us three new subscribers and \$5.00, we will give this 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. Western Recorder, Louisville, Ky.

WESTERN RECORDER.

LOUISVILLE.

THURSDAY..... FEBRUARY 3, 1898

The Religious Herald devotes its leading editorial last week to the refusal of Dr. Whititt to allow a trustee to see the list of matriculates of the Seminary. As usual, our contemporary does not fairly state the case. Why did not the Herald publish the correspondence? It is brief, and tells its own story. The first request was for a copy of the list, and when this was refused, the request was for simple access to the list, and this, too, was refused. There was no repetition of the first request, as the Herald alleges.

Our contemporary will not say "Dr. Whititt did wisely in refusing," but his refusal is apologized for by suggesting that he does not like this particular trustee, and did not know but he might make "an injurious use" of his information. In other words, the president of a denominational institution has the right to refuse a trustee access to the books, although he may, at his discretion, allow the trustee to look at the books, if the president likes him, and is satisfied he will do with the information only what suits the president. That this is no misstatement of the Herald's position is seen further from the following quotations from that same editorial:

"But the whole case rests on this general question: Has a trustee of an institution a right to demand access to the books and records of the faculty of interim? To that question only one answer can be given. No such right exists."

"The trustee has his rights and privileges. One of these is to inspect annually the work of the faculty, when the record of that work is ready for inspection. For the president to fail to furnish such a report at the proper time would be a neglect of duty."

That is to say, a trustee has the privilege of looking "annually" at the report of the president. For a trustee to assume to take a look at the institution itself "ad interim" is not to be thought of for a moment—according to the Herald. To try to take such a look, to use the Herald's phrase, "is a very genuine case of 'putting on airs.'" The Herald's contention is that the president has the right to let the trustees know only so much about the institution as he thinks is best for them. Instead of their being in control of the institution, he is in control of it, and in control of the trustees as well, with the right to say what they shall see and what they shall not see, and when he will let them see what he sees fit to let them see at all. We confess our surprise that even the Religious Herald should take so ridiculous a position. It is a good illustration of the blinding power of partisan prejudice.

The Herald shows its ignorance of law. According to law the trustees not only own and control the institution, but they are the institution. The law does not recognize the faculty at all, except as employees of the trustees. The responsibility of the trustees is both joint and several. Every trustee has the absolute legal right of free access to all the books of the institution. He has also the moral right. To suppose that a trustee simply has to take his seat in the meeting "annually," and look at the president's report, with no right to find out any more than the president chooses to tell him, is to make the trustee a non-entity. If that is all trustees are for, the sooner they are abolished the better. But that is not at all what they are for. They are to personally inform themselves

about all the internal working of the institution, and to take such action at their regular meetings as will render the institution most effective in doing the work for which it was established. They cannot, either in law or in morals, evade their responsibility. If the Herald would take a look at the laws in regard to trustees, it would get some needed and valuable information.

But there is no danger the Baptists generally will agree to the Herald's view. We have made no attempt to get any general expression of opinion. A goodly number, however, have spoken, and we have published a few of their utterances. In writing recently, on another matter, to Dr. A. O. Davidson, President of Georgetown College, of which the writer is also a trustee, we asked him whether he would let us see his list of matriculates if we came to Georgetown. Dr. Davidson replied: "Yes, you can have access to everything we have, from treasurer's books down."

Dr. B. H. Carroll, who is himself a trustee of the Seminary, writes of Dr. Whititt's refusal to let us see the list:

"I think he made a great mistake in both right and judgment in refusing you, a trustee, a look at the Seminary matriculates."

We could quote many others, and we may do so as the occasion offers. The matter is not a light one, as some brethren seem to think, because it involves the rights of trustees and Baptists in their institutions of learning. There is no more important question in regard to our institutions than, who has control? The position of Dr. Whititt in this matter is both absurd and illegal. We are surprised at his taking it, but it shows his notion of his authority. The position cannot stand the test either of reason or of law.

An exchange said, in speaking of the South as it was: "The sneer at the South as an inert, indulgent and indolent people is heard no more. They turned out the toughest soldiers of the centuries. Their mild manners, aversion to noisy display, disgust at the idolatry of the dollar was mistaken for lack of purpose and high resolve."

We hope the South will never lose their old aversion to noise and display, and their disgust at the idolatry of the dollar. Any change along that line which shall lessen these feelings will not be a progress onwards, but a progress downwards.

Progress does not mean noise and display and machinery and money. It means more honour, more bravery, more truth, more courtesy, more hospitality—in a word, more godliness. It means a larger number of honourable men and pure women. It means honour and veracity in everything. Less shoddy and less imitation and tinsel, less noise, less desire to be prominent and a greater desire for modesty and refinement. It means all which is included in the grand old word "gentleman."

The Advocate goes on to say: "If this Republic continues, it will be debtor to the seasoned, rooted, Christian civilization of the South. The South has a mission. They will be summoned to enforce law, guarantee regulated liberty, protect the savings of industry beyond the Ohio. The North was fighting for its own existence when it coerced the South to remain in the Union."

If these words are true, the South has a great and urgent responsibility to maintain her old ideals and to be careful in adopting ideas that tend to break down the qualities here praised. Much is said of the "New South," and

there is danger that the New will get so far away from the Old that the ideals will be changed and lowered, and that the "idolatry of the dollar" will possess the hearts of our people.

The president of a leading university in the North said to us that the hope of evangelical orthodoxy was in the South. Current heresies have affected the people of the South comparatively little, and the South is the bulwark of orthodoxy.

A prominent member of Congress from the North said to us that he regarded the South as the main hope of free government in this country. Old world socialism and old world anarchy have made little impression on the South, which is decidedly the most American part of the Union. The colored people are all Americans, born on our soil and permeated with American sympathies and ideas. We hope the South will prove equal to her responsibilities and opportunities.

THE Christian Advocate (Nashville) says:

The Baptist Church Congress overwhelmingly declared against close communion, taking the negative side of the question, "Is baptism a prerequisite of the Lord's Supper?"

Our esteemed contemporary is badly mixed. There is no such thing as "the Baptist Church Congress." There is a little coterie of Baptists who call themselves the "Baptist Congress," but they represent no one but themselves, and they do not claim in any sense to be a "Church Congress."

This "Baptist (f) Congress" did discuss the question, "Is baptism a prerequisite to the Lord's Supper?" and three of the members, as reported, took "the negative side" in the discussion, though two of the three have since said they were not correctly reported in the papers, and that they are close communionists. But the Congress did not "declare" anything on the subject. The Congress never takes a vote on any of the questions discussed.

We respectfully ask the Advocate to frankly tell us whether or not it believes that baptism ought to come before partaking of the Lord's Supper. Please tell us, Bro. Advocate, where you stand on this question.

By the kindness of Dr. W. B. Crumpton we have been furnished with a clipping from the North China Herald, giving an important meeting of the Tien Tzu Hui in Shanghai. The Tien Tzu Hui is a society for the abolition of the custom of binding girls' feet. It is not a missionary society, but composed largely of commercial and professional men, government officials, with their wives. The work is making gratifying progress. It appears that the Chinese Court does not favor foot binding. It is stated that in 1838 a decree was issued, ordering the severe punishment of feet binders. It also appears that an increasing number of Chinese parents are refusing to bind their daughters' feet. The hope was expressed at that meeting that by the close of this century the practice would be abolished. This seems to us an over- sanguine hope, but it is encouraging that those on the ground and studying the situation can indulge such a hope. Let the good work go on.

SUFFERER, if you must, do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or pain.—Phillips Brooks.

SOME of the best citizens of Georgia are protesting against Gov. Atkinson's having attended a Sunday bull fight when he was in the City of Mexico recently. They feel humiliated that their Governor should have acted so. We think they are right in protesting. He was not in Mexico in his individual capacity. He was recognized and honored as Governor of the great State of Georgia. We suppose the invitation to attend the bull fight was extended to him because of his official position. If plain Mr. Atkinson had visited the Mexican capital, such attentions would not have been shown him.

We think the people of Georgia have been compromised by their Governor's action in this matter. They have a right to protest, and they do right to protest. We think he owes his constituents an apology, with assurances that no such thing will happen again. Bull fights are against the laws of Georgia, and the chief magistrate of that great state should not patronize and encourage abroad what is illegal at home. Add to this the brutality of a bull fight. We hope the Governor will confess his error and make amends.

DR. HAYDN, of Cleveland, O.—Presbyterian divine—urges the removal of the sentence against Dr. Briggs, so as to assure all Presbyterians "freedom of research and utterance." Others have joined in the cry. We have no doubt that if a Presbyterian preacher should avow himself an atheist there would be some who would favor retaining him—just as the Lutherans do in Germany—under the plea of "allowing freedom of research and utterance." Every man in this country has the inalienable right of "freedom of research and utterance," and every denomination has the inalienable right to withdraw fellowship from those who antagonize the faith of the denomination. Presbyterians used to stand for a definite faith. It remains to be seen whether they will continue so to stand. We believe they will, notwithstanding some lax preachers, who cannot bear the idea of a denomination's holding firmly to its faith. To endorse Briggsism is to abandon Presbyterianism, and this we do not believe our Presbyterian friends will do.

The following notice recently appeared in the Chattanooga Times, addressed to "the Public:"

I hereby acknowledge myself an habitual drunkard, and warn every man connected with the liquor trade that he violates his oath by selling, giving or allowing me to drink.—(Signed) Beverly C. Bass.

This poor man had fallen into the drink habit, and he said "God knows I want to quit, but I can't" as long as I can get liquor. I take this method of cutting off the possibility of doing so."

We are interested to know the result. We hope the good people of Chattanooga will extend a helping hand to this poor man.

It is against the law for a liquor dealer to sell or give liquor to an "habitual drunkard." Did anybody ever hear of a saloon-keeper's being punished for violating this law?

RECENT reports from foreign lands to the American Bible Society show a deepening interest in the Bible. The circulation in South America has greatly increased though some of the governments are hostile. The greatest increase in sales has been in Ecuador. Very many Bibles have been distributed also in Southern Africa.

Editorial Varieties.

It is stated that all the students of Lincoln University—except five are professors of religion.

The Rev. B. W. Willden, D.D., one of the best known and best loved preachers in South Carolina, died last week.

The American Baptist Educational Society will meet in Norfolk on the day before the meeting of the Southern Baptist Convention.

We greatly enjoyed visits from Dr. J. M. Frost, and the Revs. E. O. Ware, W. E. Powers and C. H. Nash, who called on us within the last week.

It is a mistake to suppose that one part of the RECORD is more prominent than another. We strive to put good things on all the pages, so that no part will be neglected by the readers.

The Rev. Leroy Church, D.D., of Chicago, died last week. He was 85 years of age and was one of the best known men in the country. For twenty-two years he was the proprietor of the Chicago Times (Standard) 1833 to 1878.

The Baptist Signal is the name of a new and brightly paper just started in Kansasville, Mo. The Rev. G. P. Beawick is editor. Missouri is not suffering for the lack of Baptist papers. We wish them all well.

The American Baptist Home Mission Society propose to send missionaries to the Kiondike region. We suggested last when the Kiondike excitement began. We hope missionaries will be sent.

The Duke of Argyll, himself one of the foremost scientists men of the world, in a lecture at Liverpool during the late Christmas week, said that Darwin was "not so much opposed to the theological explanation of the Creation as his disciples supposed." The Duke declared his dissent from the doctrine of natural selection which is a basal doctrine of evolution.

Some of the Presbyterians, notably Dr. Gray of the Interior, are lamenting the further departure from orthodoxy of the Union Theological Seminary. But what is to be expected of a Seminary that retains Dr. Briggs as professor? When people get enamored of heresy, the more heresy they have the better they are pleased.

There are in Nova Scotia 311 Baptist churches, with 19,426 members, of whom 1,114 were baptized last year. In New Brunswick there are 176 Baptist churches, with 17,812 members, of whom 800 were baptized last year, while on Prince Edward Island there are 27 Baptist churches, with 2,221 members, of whom 130 were baptized last year.

Thursday of next week is Presentation Day at the Stenson University at DeLand, Fla. We acknowledge receipt of an invitation to be present. The new buildings are to be formally presented. An elaborate program has been arranged. Dr. W. H. Harper and J. L. M. Curry are to deliver addresses. We congratulate the University on its continued prosperity.

We extend congratulations to our good friend and brother Dr. G. W. Gardner of the South Carolina Baptist, on his marriage. Mrs. Gardner was Miss Suddie Shelor of Calhoun, Ga. We congratulate her also. We have not the honor and pleasure of her acquaintance, but we know him and we know his worthy of her.

The learned Dr. Parr, Dr. Johnson's great rival, lived to be 110 years old. But in a churchyard at Bolton-on-Swale there is the grave of Henry Jenkins who lived to the age of 140 years. He was called the "Yorkshire Methusalem," and he was probably the longest lived man of modern times. According to reliable testimony he used to swim rivers after he was 100 years old. In 1668 he made oath as the "First Ancestor" of a certain road to a mill had existed to his certain knowledge for 100 years. Two centenarians at that time testified that at their earliest recollection he was known as "Old Jenkins." Nothing is known of his family relationship. He was at one time in the service of Lord Conyers, as the register shows.

We have received an article from Dr. Lofton in reply to the last article of Dr. Christian. We would have published it if our space had permitted. It is in the paper given to Dr. C. This was the second page, and that part of the paper was set up before the article was received. The chief point of the article is a letter from Dr. Whititt denying explicitly that he is the author of those Independent editorials, except the four he has heretofore acknowledged. Dr. Christian charged him with being the author of others. It remains for Dr. C. to give the evidence on which he based his charge, or else to withdraw the charge.

The second of the New Era Institutes was held last week in Elizabethtown. We were present a day and a half and listened with interest to the Rev. J. N. Prestridge on the Person and Work of the Holy Spirit and to Dr. J. H. Sagar on Faith as a Witness, besides delivering the same two lectures in the evening at the Lehighville Institute. The attendance was not so good in Elizabethtown as in Louisville, but the interest was deep and there was plenty of good. Dr. Sagar is very properly giving a good deal of time and attention to this work. He represents two of the four contracting parties, and his personal attention is necessary. He has shown admirable skill and tact in his arrangements, and the outlook is most gratifying. The third of these institutes is held this week in Shelbyville. There will be some thirty in all.



FAMILY CIRCLE.

DONT.

BY NIXON WATERMAN.

I might have just the meekest fun if I wasn't for a word, I think 'er very worst one 'At ever I have heard. I wish 'twas 't' as you say. But I'm afraid 't's not; I 'spos 'at 't 'll always stay— That awful word of 'don't.' It's 'don't you make a bit of noise.' And 'don't go out of door.' And 'don't you spread your stock of toys About the parlor floor.' And 'don't you dare play in the dust.' And 'don't you tease the cat; And 'don't you get your clothing mused; And 'don't do 't's and that. It seems to me I've never found a thing 't'd like to do. But what there's some one close around 'At's got a 'don't' or two. And Sunday—'at's the day 'at don't.' Is worse of all the seven Oh, goodness! but I hope there won't Be say 'dost' 'n heaven —Harper's Young People.

LETTY'S ERRAND, AND WHAT CAME OF IT.

BY LUCIE DAYTON PHILLIPS.

PART I.

The old house close to the mill in Willow Bend had been tenanted for years. There, on the inside of scant signs of habitation in this secluded spot, and but for the noisy splash of the water that turned the great wheel of the ancient grist mill, the narrow road which followed the sharp bend of the river, and the faint, low house, dark with stain and moss, nestling at the foot of the gaunt gray cliffs, one might have thought its solitude unbroken by human voice or step.

The Bend was, however, quite a gathering place for the neighborhood, and upon the broad steps at the old stone mill one might listen to the latest piece of news, or hear a rare bit of gossip, eagerly told and leisurely discussed.

And something happened yesterday morning on a certain point, bracing morning air. There, on the inside of scant signs of habitation in this secluded spot, and but for the noisy splash of the water that turned the great wheel of the ancient grist mill, the narrow road which followed the sharp bend of the river, and the faint, low house, dark with stain and moss, nestling at the foot of the gaunt gray cliffs, one might have thought its solitude unbroken by human voice or step.

The long closed doors were thrown wide open; the shutters flung back from the barred windows. Young figures came and went in the silent rooms; childish feet ran to and fro in the empty halls.

"What you think?" began the miller as a neighboring farmer passed over his sack of corn. "Them children as ole Miss Conrad let 'em Bend property to has done moved in—got there this mornin' not much after sun up."

"How come the ole woman to leave the place to them, anyhow?" questioned the customer, seating himself in the doorway and taking out his cob pipe.

"Why, they air her own brother's children—Tom Conrad's 'you see, who's dead and gone these ten years or so. Likewise their mother, who followed on not so long afterwards."

"An' who's ben 'a keepin' keer on 'em senoo?"

"Well, nobody in pertikuler, as it 'pears. They're a likely, stirrin' set of youngsters, I should judge. The oldest 'a's ben teachin' school at Buffalo Gap 'n' around 'n' were told; an' the boys hev kep' hired out first to one an' 'n' to another 'cross the river; while the littlest went back to some private Home-I disremember the name—"

"Why, gee whis! How many an 'em air they, any how?"

"Jee six in 'all—four gals and two boys," said the miller concisely.

"An' they're 'a goin' to live all alone by themselves in the ole Conrad place," reflected the customer, squinting one eye in the direction of the solitary house up the Bend, now smitten by a broadening band of sunlight.

"An' why shouldn't they?" demanded the miller, a trifle querulously.

"There's a little money, that goes with the property, that's what. Five hundred dollars or so, a matter, that with good management 'll keep 'em comfortable, an'—"

"But that's the pint! Air a gang of youngsters like to be fitted to manage for themselves? Why, the oldest can't be more 'n an eighteen, I remembers them Conrad children right."

"Oh, they'll git along—'you'll see!" But the customer shook his head.

There were others who did the same at the idea of the six young Conrads living "all alone by themselves" in the desolate old house at Willow Bend.

made the most of her own advantages, and, tired of living here and there, teaching country schools for a pittance, and no more to do but what she could manage affairs and be a great lady too—some day. She was well pleased at the thought of having a home of her very own, and had already indulged in a world of dreams and fancies, all to come true at no distant time.

"We may make this old place into a grand summer home before very long," she told her sister, Letty, next in age to herself; poor Letty, freckled and short-sighted. "We may find gold on the land, or a rich silver mine, like the Dempsters did, or a big coal vein or—something."

Letty laughed. "We must find something to cook for dinner," she said, turning toward the unpacked boxes, "or we'll all be famished."

"Dinner!" said Virginia, rousing herself from the fit of musing into which she had fallen. "Why, of course; we must light the gasolene stove and get out some provisions. But I was thinking how much a bow-window would improve this house. It is really a fine situation, and with certain additions we can make it a true world—"

"Letty wants the matches, sister," cried Jean, the baby girl, who was sitting on the floor. "Please help us to find the bread and butter, sister," added June, the next in age, and for that day, at least, Virginia had little chance to indulge in dreams of what might be.

And there were busy days to follow, too. Indeed, a whole week went by before the necessities of the household were tied down in the old Conrad place. But the task of home-making could not well be otherwise than delightful to these orphan children, homeless for so many years, and light hearts make light work, you know.

There was something charming about the work in the rambling, open-roofed house to the six young Conrads who had fallen heir to it, and the loneliness of its situation only added the flavor of romance to the new life they were beginning.

It was indeed a spot that attracted the eyes of the beauty. The glass of the opening like huge walls shut in the peopled river, which just here make a sharp turn, outlined with willows that drooped their feathered branches to the water's edge. Guarded by the tall, stunted cedars and poplars, a long, narrow stretch of bottom land, rich in verdure. In night was the stone mill, deeply marked by time and weather, its sloping eaves over-grown with moss. A primitive dam of logs and boulders obstructed the river's course, and through the opening the sunny waters poured in bright cascades, and with a soothing melody.

But in spite of the noise of the water-fall, and the droning whirr of the revolving wheels of the grist mill, there seemed a mystic hush to hover over the place that gave it just a touch of solemnity and hush to the young, undisciplined souls face to face with nature's beauty and mystery, closer to her great heart than any of them had before.

And it was now that the six young Conrads began to get acquainted also with themselves, a branch of study entirely neglected heretofore.

With this fact, I wonder, that brought so many changes and surprises to the coming years, made them, in short, so eventful to the orphan children, warmly sheltered by this old roof-tree, owned by three generations of Conrads.

The new life was nearly a month old this mid March evening, and Letty, in the cosy bed-room she called her "very own," was going over some little made figures on a bit of paper, a look of perplexity on her plain young face.

At Hugh's entrance, however, she put it hurriedly out of sight—the look of perplexity—and gave him a smile of welcome. He was an awkward, overgrown boy of fifteen, freckled and plain like Letty, but in spite of his want of schooling, his lonely, neglected youth, Hugh Conrad had ambitious plans. He was always contriving and making experiments, the results of which never quite satisfied him, however. And Frank, his younger brother, was given to ridiculing his habit of working on such things, and called it "the waste of time."

But Hugh's genius, however, was shown as little about her brother's life as the death of their parents, had small patience with Hugh's slow, heavy ways. Such a dull, laxy-looking boy, she told herself, Frank seemed much brighter. He was handsome, too, but Hugh's face, as Letty would jeerfully plain. Still, she meant to do the best she could for them all. She, the oldest, must contrive by some means to give them advantages, to send them to school. Three hundred dollars would barely feed and clothe them here in this secluded spot. When her ship came in—

And a little later Letty and Hugh heard her singing blithely:

But though the storm her course has altered, Sure 'a post will with me fall, Never my faith in my ship has faltered, I know she's coming in!

Love, hope and joy on her cheeks are cheering, And no more of don but what she could manage affairs and be a great lady too—some day. She was well pleased at the thought of having a home of her very own, and had already indulged in a world of dreams and fancies, all to come true at no distant time.

They stopped a moment to listen, and then the talk between the two friends.

"So, you went in those new mines they are working about two miles from here," said Hugh, "and the boss talked like he might give me a job."

"What's the pay?" asked Letty.

"Well, not extra good, but we must take anything's offered just now."

"Yes, anything that's right and honest. I despise waiting around for 'something to turn up,'" said the girl. "There has been no end of things happening over there—all sorts of accidents; lamps going out at the wrong moment, causing explosions by so going out."

"Why, I thought the miners all wore a safety attachment fastened to their lamps," she returned.

"Well, the dip-nodes, but even this has not prevented explosions. It seems to be not quite the thing," went on Hugh.

"Why don't you try to think one out that will be perfect, then?" asked Letty, fixing her short-sighted brown eyes on his face in an earnest way she had: "I truly believe you could do it! And, if you do, you'll be just as rich as Hugh Conrad, to sell your patent for a lot of cash!"

"I'd go right off to—college, then. Oh, you needn't laugh, Letty! I'd catch up—'you see.'"

"I'm only laughing because I'm—happy—because I believe that you are just as successful and make all rich and proud of you," she explained with a heightened color.

Hugh flashed a look at her. She was almost pretty with that flush on her delicate face, that light in her soft eyes.

The mother had given Letty an inheritance far from being commonplace. It was from such she had gotten her loving, hopeful, and unselfish nature. She was not gifted like Virginia. On the other hand, she was only an unformed, timid and sensitive girl, whose dog-like faithfulness made an eccentric relative, willing to give her money and make all rich and proud of you," she explained with a heightened color.

"You'll think about that invention, won't you, Hugh?" she asked as he was leaving the room that night. "You are such a hand to work out things, you know."

"Why, I wouldn't mind trying," said Hugh, "but I've got to work in place to work—and besides," he hesitated, and a dark flush stained his tanned cheek, and then went on hurriedly: "Besides, Virginia thinks I'm a fool, a sort of half-wit. Oh, I know! An' it takes all the spirit out of a fellow to be looked down on that way, you see."

He rushed out, banging the door behind him.

As for Letty, she sat quite still, just as he had left her, and so lost in thought she took no note of her surroundings or of the passing moments. Hugh had gone out, and she felt chilled and cramped when he left, the came back to herself. But her heart was warm and her courage strong. Her plans, too, were well defined.

She opened a drawer with a small key that hung around her neck by a narrow ribbon and took out a box that opened and shut with a spring. She brought forth a beautiful, quickly, as if it sprang back at the pressure of her finger, revealing the contents.

"I don't mean anybody to know—not a soul," she told herself. "It's nobody's business but mine, anyway. And I'll get this very night for fear they might get out of the notion."

And then she wrapped a long black cloak over her plain dress, and, letting herself out of the quiet house by a side door, was alone in the chilly darkness of the wild March night.

[To be Continued.]

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., of the County of Santa Fe, State of New Mexico, and that said firm will pay the sum of ONE HUNDRED DOLLARS to the order of the undersigned, if said firm shall not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY. Sworn to and signed by me, undersigned, on this 5th day of December, A. D. 1895. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally, and sent directly on the blood and mucous surfaces through the system. F. J. CHENEY & CO., Toledo, O. Sold by Druggists and Dealers.

THE LOT OF THE OLD MAID.

In times gone by the old maid had her own place in the household. The wife's sister, the mother's sister, the maiden cousin, even the aunt and the grandmother filled in the blank about the family circle, and formed a background against which the main figures shone luminously. It is some time now since these odd chips of woman-kind fed the family tree, and set up separate mainstays of their own, says a writer in the Sun. Aunt Dolly, who could always quiet the baby, and was such a good hand at rubbing up mustard plasters, is cashier in the town drug store. Miss Rebecca, "Uncle George's stepdaughter, you know, who always lived with us," is away also, keeping accounts in a big concern and taking care of herself. Cousin Carrie, too, has deserted. She was such a help with the children's clothes, and always mended the table-cloths so that the quilted shell here she place was put in; but she has her accounting commission cards out now in a distant city, and makes knock-knocks in between whiles.

The old maid, so far as the home is considered, is a back number. She has emerged into bachelordom. There is stern purpose in her life, and she will show the world how well she can get along without certain things long believed indispensable to woman nature. Instead of doing odd tasks, with no prospect of tangible reward, she definitely works for a definite salary. It is a question, however, whether this evolution whereby she leaves the cast, the babies,—the tea drinking, and other old-maid prerogatives behind, and steps out into the business world, is a step in the march of progress or the reverse.

"If I had anything to do with a girl's future, with her career, as they call it," said a woman bachelor the other day, "I should tell her to swing on to the family tree as long as there were any two limbs of it hanging together. The domestic woman has heris and annoyances, doubtless; sometimes she is much teased; but at any rate she is human; she of a real flesh and blood being; not so much a machine."

"But independence is a sweet, ennobling one's nature," it is argued. "Ballistic fiddlesticks!" said the other woman. "The old maid of the old pattern was never dependent. She frequently did more indispensable things for the people she lived with so strongly it was paid. Indolences jumped together; and often she was the prime mover in things of great as well as of small moment in the family. Women, that is the majority of women, were never intended for business life. It is too set and rigid a school for them, and wears the wrong lines. They get self-centered and demoralized."

"If business life a good thing for women," repeated another woman, a wage-earner who has achieved good standing and salary in the mart. "Unfortunately I am not a business girl, so strongly on this subject that I would advise any girl to marry even the man considered a poor match, and one whom she is not passionately in love with, rather than dedicate herself to business. It would be far better, for the woman who has to have to sweep the piazzas and tidy the children, and even sew patches on the carpet, rather than escape care and annoyance at an office desk. Of course I am speaking now of girls just starting out; older women with deals to make are a different matter. They have business life had for any. It's like being schooled and schooled, and drilled and drilled, until all the sappy impulses and softer fibres of one's nature are put under, never to crop up again. And the worst of it is that you get so you want to stay in that drab, unfeeling condition, where a good dinner or a well-fitting gown affords the highest possibility of happiness. Business life does not affect one's nature that way, but it does women's."

All women cannot marry. In some communities there are not enough men to parcel out among them, and even if there were, the right man would not get to the right woman, thereby leaving unmatched fragments of both sexes selling about odds. Nobody draws inferences concerning the unmatched man. He is looked upon as able to bear the brunt of fate. The single woman, before she puts on the life of bachelorhood and elected to do things in a business way, lives the life of a woman, and she may have a man with whom she could form home ties. In many ways the old maid was absurdly in the wake of her wage-earning sister of to-day. If womanly and intelligent, however, her position in that household where her home life has been so insignificant one. She may have kept count of the spoons and forks, looked after the laundry list, and such small details. Might have lain awake nights thinking how Julie's winter coat could be let down long

(Continued on eleventh page.)



When we read of a railroad wreck in which a hundred people are killed, we are filled with pity and horror. There are other dangers in this life a thousand times greater than that of the railroad wreck, only we do not have them brought so forcibly to our attention. Consumption does not kill a hundred people at once in one train. It does kill tens of thousands for every one that is killed by accident.

If a sufferer will resort to the right remedy before it is too late, consumption can be cured. Dr. Pierce's Golden Medical Discovery cures 90 per cent of all cases if taken in the earlier stages. It has maintained this record for thirty years. Many of those whom it has rescued from the verge of the grave have permitted their names, addresses, experiences and photographs to be printed in Dr. Pierce's Common Sense Medical Adviser. This useful book free, and any sufferer who wishes to investigate may procure it and write to those who were once sufferers themselves. For a paper covered copy send at once one stamp, to cover cost of mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y. The "Golden Medical Discovery" is the great blood-maker and flesh-builder. It restores the lost appetite, corrects the impaired digestion, makes the liver active and the blood pure. Any medicine dealer who offers you something else said to be "just as good" is thinking about his pocketbook and not about your health.

"I have taken Dr. Pierce's Golden Medical Discovery and 'Partic' prescription with wonderful results," writes Mrs. Annie M. Norman, of Equinush, Wayne Co., Pa. "I had consumption," she writes, "and I had 'Golden Medical Discovery' cured me."

BETTER THAN GOLD.

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

DIRECTORS.

- H. V. Loving, President, Louisville Trust Company.
John B. Castleman, Barbee & Castleman, Insurance.
John H. Leathers, Cashier Louisville Banking Company.
John Barrett, Attorney at Law.
W. P. Harvey, President Baptist Book Concern.
John B. Pirtle, State Agent Travelers' Insurance Co.
William C. Kendrick, William Kendrick's Sons, Jewelers.
C. M. Phillips, formerly of Lebanon Standard and Times.
J. M. Cabell, Cabell, Baye & Co., Grocers.
Joseph H. Peter, Monuments, Stone Works.
A. G. Langham, Barbee & Castleman, Insurance.
Stephen E. Jones, Fire Insurance.
Call on or address C. M. PHILLIPS, Gen. Mgr., Louisville, Ky.

BURPEE'S SEEDS GROW!

Write a parcel card to-day for BURPEE'S PEARL ANNUAL for 1896. Lighter and better than ever before. W. ALLEN BURPEE & CO., Philadelphia.

TEAS and COFFEES

AT GREATLY REDUCED PRICES. The Best, Finest Tea, Wash or Clock TEA, with 25 CENTS of BURPEE'S premium quality and a beautiful present, with every pound. (Orders, the best for your money.) Write to-day for our new and improved Pearl Annals for 1896. Write to-day for our new and improved Pearl Annals for 1896. Write to-day for our new and improved Pearl Annals for 1896. The leading medical institution of America. Founded 1833. Unsurpassed in the world for its position, vocal and instrumental music, and education. George W. Cheswick, Medical Director. People everywhere. For complete address FRANK W. HALL, General Manager, Boston, Mass.

John B. Castleman. A. G. Langan.

**THE ROYAL Insurance Co**

OF LIVERPOOL.

(INCORPORATED.)

Barbee & Castleman.

Managers Southern Dept.

COLUMBIA BLDG., Louisville, Ky.

Agents in all towns in the south.

**"Baptist Church Government."**

The above caption is the title of a small book recently written by Elder Ben M. Bogard, of Charleston, Mo. Dr. F. W. Taylor, A. M., Th. S., of Louisville, Ky., says of it: "It is a gem. It is clear, brief, sound and cheap. Send me two dozen for use among my people." The Baptist Worker says: "It is the most concise, plain, convincing discussion which has ever been our privilege to peruse.... It vitrially explodes the Catholic, Episcopal and Methodist conceptions of church government." The Western Recorder says: "A clear, ringing statement of the subject, with Scripture proofs and quotations from scholars of other faiths. It is a good campaign document." Numerous other flattering testimonials can be given. Price 4 cents per copy; 3 for 10 cents; 10 for 25 cents; 40 for 100. Order of BEN. M. BOGARD, Charleston, Mo.

**DROPSY**

TREATED FREE. Positively CURED with our new medicine. Have cured many thousands of cases called Dropsy. From first dose symptoms rapidly disappear, and in ten days all symptoms are removed. **BOOKS** of testimonials of miraculous cures sent FREE. **TREATMENT FREE** by mail. Dr. H. H. Green's Home, Specialists, Atlanta, Ga.

**4 GOOD PIANOS**

2 New Uprights, 1 Standard make, New York.

1 Ballie Davis & Co., Boston.

1 Second-hand Upright, G. C. 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 once price in the next 30 days.

**S.T. Moore Co**

Manufacturers' Agents, Louisville, Ky.

**GERMAN BANK,**

FIFTH & MARKET, LOUISVILLE, KY.

CAPITAL AND RESERVE \$200,000

General Banking & Savings Bank

INTEREST PAID ON TIME DEPOSITS.

P. VIGLINI, President.

**HOTEL ALBERT.**

European Plan.

Cor. of 11th and University Place

One block west of Broadway, New York City.

Location Central, quiet. Most convenient for merchants, or ladies visiting the Metropolis. Rooms \$1.00 per day and upgrade. Service and surroundings first-class.

**DID THEY DIP?**

BY J. S. ORRILLIAN.

Cloth 75c; Paper 50c. Baptist Book Concern

enough for her, or how the three-year old's shrunken flannels could be made over for the baby. Such seemingly trivial matters might be counted on to her mind, but she was for all that a vital influence in the children's bringing up, perhaps more so than their mother, being exempt from social and household obligations, and in family life she was the gray or the old maid's judgment and thoughtfulness were relied upon.

She would know where the head of the household's papers were, very often when his wife did not, and she could always be counted on to track the youngster's lost cap, ball or knife to its hiding-place, to bind up a bruised finger, get an extra early breakfast, and otherwise bridge over gaps unfilled but for her.

"I'll tell Aunt Fanny she'll know what is best to do," would be the safety-valve in emergency, and, from shaping the sentences in a difficult and important letter, to charming away a headache or assuaging wounded vanity, this adjunct-general of the household might be depended upon to do the best thing.

Cousin Jeannette or Aunt Fannie was not paid in cash for services rendered. The value of them could never have been footed up, and certainly could not have been paid for in any coin yet devised. Sometimes the old maid had money of her own sufficient for her simple needs; but even if she did not, her dependency was regarded as far more of a trust than an incumbrance; and certain types of the old maid of that old pattern never thought of their golden days in the later-day light at all. It would kill her to leave those children, she knew that, and who would look after the flowers and have the parlor curtains put away properly at the right time if she was not there to see to it? That was the way the old maid would reason. Then when the long evenings shut in and the lamps were lit, and the youngest toddler toddled into her arms and the others got as close to her as they could, and she told them stories and sang songs and made them comfortable, the feeling that stirred her heart was very close to motherhood. She was happy then, in the self-sacrificing, disinterested way that is woman's way.

The old maid is emancipated now. She has all her time to herself after business hours, and knows exactly how much she will do, and exactly—a good many other things. The time and interests are mapped out by rule and measure. She has only her own pleasure to consult (outside of business hours), and there is no one to molest her with and coming, her uprising and her lying down. She lives in oneness, the full, free life of the individual in the city boarding-house, or the yet fuller, freer life of the lodging-house most convenient to her work. She has her things all to herself. Nobody disturbs her room; she is not troubled to wait on anybody who is ill, or to listen to any perplexing confidences, or discomberberate any single one of her plans for another's pleasure. She is at home after business hours, by can a woman, however clever, make a home out of the mere essentials and a little insinuate brio-a-brac? Some who have tried it say not. Their business goes on well, however, and that is the main point.

Men have a faculty of separating themselves from their business, as if from their pleasure, at will. Women have not this faculty. The occupation that, in a certain sense, is of a man's life an outside issue, is apt to be a woman's whole existence. Whatever she wants, she does wholly and directly, not in part. Continuous calculation, harking on ways and means, without humanizing influences, blunts the sensibilities. The old maid in her benighted dependence had a plethora of humanizing influences sandwiched in with the vestments and trappings of her lot. The very nature of her duties supplied a sap and juiciness that kept her from growing hard and cold. Without culture, oftentimes, the unenlightened ones had much that culture gives, namely, serenely sympathetic attention and something to vent that interest on. The bachelor clerk has no such vent. She is immune to care and annoyance in her stipulated round, but there is nothing warm and tender and heartsome in her life. The things that concern her touch the outer crust of her being only, nothing enters at the core.

Home and the household are naturally woman's domain, dispute it who will. The bachelor clerk has neither; his only home is his office, and his only home is his office. Which is preferable? When the successful woman bachelor dies, people ask, Did she leave anything? How much and who got it? When the old maid died it was understood at once that she left nothing, only a tender place in the memory of those whom she looked after and looked after in heart-hearted, unselfish way for so many years. Be their fate what it may, Julia or Jeannette or Louise, whose parents, according to their own state-

ment, are perfectly able to support them, go on equipping themselves with stenography, book-keeping, or some other machine or art, and start in on the woman-withering treadmill, independence, like the fateful fruit, once eaten of, they may not turn back, but those of their sisters already indoctrinated call to them to take heed and have a care how they do.

"There is something to gain by branching out," they say, "but infinitely more to lose. Consider the cost, and if you don't actually need to leave the family tree, don't do it.—Watchman."

At a New England Society dinner some years ago, Mark Twain had just finished a piquant address when Mr. Everts arose, shoved both his hands down into his trouser's pockets, as was his habit, and laughingly remarked: "Doesn't it strike this company as a little unusual that a professional humorist should be funny?" Mark Twain waited until the laughter excited by this rally had subsided, and then drawled out: "Doesn't it strike this company as a little unusual that a lawyer should have his hands in his own pockets?"—Argonaut.

SOME day, He will let you look back on your life story, and see the golden thread of His fatherly love and care shining over and around it all.—P. R. Havergal.

**WANTED**—The names of all persons suffering with Piles. We have a positive cure and want to tell you all about it. Address DON CHEMICAL CO., Chattanooga, Tenn.

**THE OPIUM AND MORPHINE HABIT.** "What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

**AGENTS WANTED.** Free outfit. One earns \$1000, several \$1500 yearly. P. O. 1371, N. Y.

**FLORIDA EXCURSION RATES.** Excursion tickets to Florida and other Southern resorts are now on sale via the Southern Railway, from and through Louisville and Cincinnati, in connection with the Queen & Crescent Route. Best routes and schedules. For particulars address Wm. H. Taylor, Asst. Gen. Pass Agent Southern Railway Co., Louisville, Ky.

**Stewart Dry Goods Company,**

INCORPORATED

**NEW YORK STORE**

LOUISVILLE,

IMPORTERS, JOBBERS AND RETAILERS.

DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY.

DRESS MAKING, MILLINERY, MENS FURNISHINGS, CLOAKS, CHINA AND GLASSWARE, STATIONERY.

Mail Orders Receive Prompt Attention.

SEND FOR SAMPLES.

**A Business EDUCATION**

Is absolutely necessary to the young man or young woman who would win success in life. This being conceded, it is of first importance to get your training at the school that stands in the very front rank.

**The Bryant & Stratton Business College,**

LOUISVILLE, KENTUCKY.

Write for beautiful book giving testimonials from graduates occupying prominent positions all over the United States—it will be mailed to you—FREE. COLLEGE BUILDING AND OFFICE—THIRD AND JEFFERSON STREETS.

**E. L. HUGHES.**

**LUMBER**

Sash, Doors, Blinds, BUILDING PAPER.

123 125 E. Main St., next to Galt House, Louisville, Ky.

**A REMARKABLE OFFER!**

AN OPPORTUNITY FOR OLD AND NEW SUBSCRIBERS TO SECURE THE HANDSOME ILLUMINATED HOLY BIBLE.

Read Carefully the Offers We Make Below!

Offer No. 1.	Offer No. 2.	Offer No. 3.
The Illuminated Bible, Style No. 1.	The Illuminated Bible, Style No. 2.	The Illuminated Bible, Style No. 3.
Bound in fine cloth, regular price \$10; our price \$2.75.	Full Morocco Binding, Limp, Gold Edges, regular price \$12.00; our price \$3.25.	Full Turkey, Silk-bound, Red under Gold Edges, regular price \$15; our price \$3.75.
With the RECORDER \$4.25.	With the RECORDER \$4.75.	With the RECORDER \$5.25.

**DESCRIPTION OF THE NEW BIBLE!!!**

This Bible is a genuine high art production, more elaborate, more costly, more complete and more satisfying than anything yet attempted. The text conforms to the Authorized Oxford Edition, and every proper name is accented and self-pronounced. There are copious marginal references, and a complete Concordance. The type is of a peculiarly clear round face, quite as legible as that of the printed Family Bible. But the crowning glory of this beautiful new edition is the Eight Hundred Superb Scriptural Engravings and its wonderful allegorical plates in brilliant colors, which graphically illustrate the text in the light of modern Biblical knowledge and in any language or in any tongue. These marvellously faithful descriptive illustrations

**WILL PROVE A GENUINE REVELATION TO BIBLE READERS**

who have grown accustomed to the conventional and too often misleading Biblical pictures hitherto in use. Modern research has thrown a flood of light upon the people and places of Bible days, and this ripe knowledge shows forth on every page, so truthfully embellished as to give the text a new and personal meaning. To this branch of the work, and at an enormous cost, was called the greatest of living artists, and in his intelligent conception of the work, and to their masterly skill in the portrayal of Biblical scenes, that the superiority of this Bible over any yet produced is mainly due. Every picture is an eloquent sermon on the everlasting truth of Holy Writ, pictures that have been imperfectly comprehended because invested with the charm of living reality; and pictures that have seemed far off and made familiar, as though we ourselves had trod the hills and valleys of Canaan with the prophets and disciples of old. It may be truthfully said that this really superb edition of the Book of Books has an important mission to perform, in illuminating and vivifying the Bible narrative and giving it, as perhaps never before, a present, living, human interest.

**READ THIS REMARKABLE OFFER!**

It is confidently asserted that this is the most artistically U.S. 14. Illustrated Bible ever issued at any price, not accepting those which sell at from \$50 to \$100. It is the only really illustrated Bible that has Complete Marginal References and a full Concordance. It has larger type than any other Teachers' Bible. The American Bible Union believes that it will be universally accepted as a means of speedy introduction to the millions of Bible readers, they have concluded an arrangement with us whereby we are able to supply all our subscribers at

Less than One-Third Regular Prices.

Instant application will secure one at this price—therefore act promptly.

They overtake the children of Israel.

may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness. 13 ' And Mo'yses said unto the people, ' Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: ' for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever. 14 ' The LORD shall fight for you, and ye

**ORDER ONE TO-DAY!**

All orders must be accompanied by cash in full, and complete shipping directions. The postage will be 30 cents extra. Checks or government money may be accepted, or money refunded upon their return. No description can do justice to this superb production, therefore a book of sample pages will be sent absolutely free to all applicants. The number of Bibles at our disposal at these prices is limited, and remittances reaching us too late will be immediately refunded. SEND FOR SAMPLE PAGES TO-DAY, and address all communications to the

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

THE OBJECT AND WORK OF THE FIFTH SUNDAY MEETING.

The work of the fifth Sunday meeting should be such as to command the attention of all. Many seem to regard the meeting as one not intended for themselves, but rather for the ministers and deacons. This is a mistake, which seriously checks the attendance, and cripples the usefulness of the meeting. It is for the good of all, and it should therefore be our ambition to secure a more general attendance of the brotherhood.

The importance of the fifth Sunday meeting is based on the fact that churches have a social relation. One purpose, then, of the meeting is to cultivate and sustain this relation. Wherever a people disregards this social relation, you are almost sure to find a church that is out of harmony with the best plans of our denomination. Churches, like individuals, are sympathetic, and the lack of some such meeting to bring them together may easily form a breach to destroy all harmony of effort and purpose. How cold even now are some of our churches to the general demands and interests of the fields! The fifth Sunday meeting holds an important place in promoting friendly discussion, and in bringing the churches socially into closer touch. Its first aim is not without importance in the preservation of those sympathetic cords which unite us for better service. Another object of the meeting, and one which I have just intimated, is to make our interests one. To secure co-operation we must become of one accord. This can best be done by letting the members of each association, like the members of a great corporation, meet and talk about the interests of the entire field. As to the work of these meetings, it seems to me to be threefold. It does an important work in awakening an interest in those things for which we have lost interest. Where there is not enough interest to sustain prayer-meetings, their importance is to be pointed out, plans suggested, and encouragement offered. The same may be said of the Sunday-school and other departments of the church. We can see, then, that one work of the meeting is to stimulate. In battle, whenever the army is indifferent or discouraged, speeches are made to arouse and stimulate the men for the great work. Many of the Lord's best men are indifferent or discouraged when they attend these meetings, but are aroused and stimulated by the speeches made and plans suggested. There is also in these meetings a work of correction. Often times the brethren have wrong ideas of certain subjects—ideas which they have scattered wherever they have gone. Some have incorrect interpretations of Scripture passages, while others have been trying to operate unsuccessful plans. The fifth Sunday meeting is a good place to correct these mistakes. The correction often hurts, like the lash on the boy's back, but it is all the better for the cause. The most important work of the meeting is that of education. The most of the people in attendance will need instruction. Many will realize their needs and will be ready to hear. The work of education must be a hopeful one just so long as the people are willing to be instructed.

Baptists are good people, but we need not expect them to be interested enough to support what they know nothing about. The fifth Sunday meeting will turn on the light, as each subject is discussed by some one or more who

are thoroughly prepared. Every subject can be handled in such a way that the listeners may learn something. Let us hope that every fifth Sunday meeting may be an advance step toward taking Kentucky for Christ. S. A. OWEN. Richmond, Ky., Jan. 10, 1898.

HONORS TO AN AMERICAN SCHOLAR.

Whoever adds materially to the store of human knowledge is sure to be recognized as a benefactor of mankind. This truth finds illustration in the world-wide recognition of Professor Herman V. Hilprecht, whose explorations and studies have done so much to bring to light important truths concerning the cradle of the race in Babylonia. He has pushed back the record of human history by several millenniums, and has brought into vividness the course of ancient kingdoms, and the social and individual life of peoples, in prominence long before an age when the world was supposed to be yet uninhabited. Professor Hilprecht is just returning from Constantinople with a store of new treasures unearthed at Nippur. The Sultan of Turkey has conferred upon him the insignia of the highest Turkish decoration,—"Osmanie, with the star on the breast,"—together with expressions of the highest satisfaction with Professor Hilprecht's work for the Imperial Museum and for the Nippur expedition. The oldest learned society of Greece, the "Syllogos," elected Professor Hilprecht, at the same time with the Patriarch of the Greek Church, an honorary member, with highly complimentary words of approval. The future king of Bavaria sent to him a richly framed copy of his own portrait, with an expression of high personal satisfaction with his discoveries and work. Professor Hilprecht had before received various decorations from royalty, and honors from learned societies. In Germany, in France, and in England, he is recognized as at the very head in his field of Oriental research; and the United States has cause to be proud of this. The University of Pennsylvania, the Sunday-School Times, and the members of the Babylonian Expedition, have peculiar reason to congratulate their representative in this general recognition of his faithfulness and ability in his great services. — Sunday-School Times.

EARNST PREACHING.

Perhaps one great reason of the frequent weakness of preaching is that it is not in dead earnest. No other preaching is worth while. If you see not the eyes of your congregation eager on you, but the tops of their heads bowing politely towards you, then you must bestir yourself; for you are not preaching, only prosing. Archbishop Whately says that a good preacher preaches because he has something to say. That is just the difference. There never can be too much of dead earnest preaching. There is no man so much in demand to-day as the preacher all on fire with his theme. Whenever he comes, his welcome goes before him. Even if men stone him, still he sits his throne and rules the hearts of men.—Church Union.

HERE IS THE WAY FOR YOU. A correspondent says: I was awfully hard up and seemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling Wm. Alcott's Flavoring Extracts and have cleared over \$100 in a week; one day I made \$16. Everybody wants them as they are in powdered form and lovely for loaf-pudding cakes, candies, etc. They are perfectly pure and far superior to liquid extracts and twice as strong. Address the U. S. Fruit Co., St. Louis, Mo., and they will start you at once, and it's your own fault if you don't make money. It's also worth for ladies. My sister-in-law, I did not want to start you on sell over and over to the same families, hotels and restaurants, etc. Why be idle when you can make \$16.00 a week?

THE OLD-TIME POWER OF THE MINISTRY.

We frequently hear it said: "The ministry of to-day has not the spiritual power that our pioneer preachers had." Alas! that such is true. Why is it thus? We have ceased telling our experience of grace in connection with our preaching. Those faithful men of God, having nothing to study but the Bible and the hymn book, would fill their hearts with the pure Word of God, and go out with the burden of the Lord upon them, and the worth and weight of immortal souls hanging to their hearts, they would tell sinners the Bible-plan of salvation, then confirm it by telling what the Lord had done for them. Under such preaching sinners were made to cry out, as in the days of the apostles, "What must we do to be saved?"

During the year 1835, one of the pioneer preachers of Alabama was engaged in a protracted meeting, when a very strong, stout-hearted man went to the meeting with the intention of "stopping all that foolishness," as he called it; but the man of God preached with such power, then related his experience with so much earnestness, that the man who had gone there with Satan in his heart, was smitten to the earth and made to cry for mercy. We seldom witness such scenes to-day, neither do we hear such preaching often. Not only our forefathers preached this way; but this was the manner in which the apostles preached, see Acts 23:1-21; 26:9-18.

Another cause of our weakness in the ministry is, that we fail to rely upon the Holy Spirit, as we should, for divine aid.

One important part of the Holy Spirit's work is to convince the world of sin. We seem to have forgotten this one truth, hence we try to convict sinners ourselves. No logic upon the part of man ever has convinced or ever will convince anyone of their lost condition. This can be done only by the Holy Spirit. The minister is to preach the Word, not science, ethics, or politics, but the pure Word of God. The Spirit, then, takes the Word and cuts the sinner in the heart, and makes him cry for pardon and salvation.

How helpless we dust worms of the earth are when left alone! "Without me ye can do nothing." But, "I can do all things through Christ who strengtheneth me."

We have ceased, to a great extent, warning people of the great Judgment day and of the narrowness of an eternal hell.

It seems that the great question with the ministry, both in the old and new world is: "What is the cause of so few conversions in our churches to-day." It was not so in days of yore.

I know a town with 900 non-church members in her limits, six denominations represented among her population, and I am informed that there have been only two or three public professions of faith, in this town during the past two years. Something is wrong, alarmingly wrong. What is it? I believe that such conditions are largely due to the fact that our preachers have ceased to warn the people of the eternal horrors of a burning hell. God's mercy and wrath go hand in hand and neither one can be omitted without making the Gospel less powerful. Why cease to tell men that they are hanging over the fiery billows of an eternal hell and under the wrath of a sin avenging God? How can sinners appreciate the goodness and mercy of God, until they realize their lost and helpless condition? No man will seek pardon, until he sees that he is condemned, eternally condemned, without the im-

WE make to any Lady A SURPRISING Subscriber of the "Western Recorder" BUT RELIABLE OFFER! AN ELEGANT \$15.00 SILK DRESS FREE!

We give you an opportunity to start the year—1898—with one of the best Sewing Machines made, and which is supplied with all modern improvements and attachments. Send us your name and address: Railroad Station, and order us to send you our \$15.00 Sewing Machine at the same time stating you are a subscriber of the "Western Recorder." On receipt of this will send you all freight charges prepaid—one of these machines. We want you to examine it carefully and see that it is exactly as we represent it in the advertisement and in our circulars, then pay the agent the price of the machine, and we will guarantee its perfect integrity in business matters, and because we know how satisfactory it is to a lady to see what she wishes to purchase before paying for it.

SEE HOW EASY TO SECURE ONE MANY PAY IN ADVANCE AND GET 15 YEARS BLACK BROCADE SILK FREE!

WE GUARANTEE Our Sewing Machines for ten years, and deliver the machines right to your town, all freight charges prepaid, to any part of the U. S. east of the Rocky Mountains.

LADY READERS OF THE "WESTERN RECORDER." It is possible for us to offer you any better chance to start the new year with one of the greatest Sewing Machines ever manufactured? Just see a few of the remarkable advantages which our Sewing Machine possesses, then remember the very liberal terms on which you can get it, and without further hesitancy send us instructions to ship you one of these machines on our terms and you will never regret it.

WE KNOW IF ONE OR TWO FAMILIES IN EVERY LOCALITY where the Western Recorder goes obtain one of our Superior Sewing Machines, the means will be found of our selling many more in the same neighborhood.

OUR NEW SEWING MACHINE

Is a perfect beauty and is a strictly modern Sewing Machine. Wood-work, Oak or Walnut. It is the perfection of mechanism in

WE FURNISH FREE FULL HIGH ARM. MODERN IN EVERY WAY. AUTOMATIC BOBBIN WINDER. IN A VELVET LINED BOX THESE EXTRA ATTACHMENTS. 1 Tuckor 1 Butler with Shirring Plate 1 Brauser Set (1 width) and Binder 1 Thread Cutter Total Retail Price \$4.75 WE INCLUDE ALSO, FREE! 1 Gauge 20 15 1 Gauge Screw 20 1 Oil Can (with lid) 15 1 Bobbin (at 5c.) 10 1 Instruction Book 10 2 Screw Drivers 20 1 Dozen Needles 40 1 Hammer and Foot 1.00 1 Belt and Coupling 25 1 Shuttle 1.00 1 Quilter 25 ALL THE ABOVE FREE \$4.75

It is adapted to every variety of sewing, from the lightest muslin to the heaviest cloth. The WOODWORK is unique and attractive in style and substantially made from well seasoned and carefully selected materials. Its elegant finish and rich trimmings are in line with taste and harmonize with the excellent workmanship of the entire machine. It has a Bobbin Winder, Spring Tension Shuttle, a Double Feed, Large High Arm and every device known to any modern-made machine.

If you do not wish a Sewing Machine (and a present of one of our Magnificent Black Brocade Silk Dress Patterns) write us and secure our colossal catalogue. It is splendidly illustrated and will be the means of saving you many dollars. It contains the price and description of everything of value and service for home, farm or counting house. We have sold over 60,000 Sewing Machines; been in business thirty years, and never known a dissatisfied customer. We are capitalized for \$100,000. You can find out all about us by asking any bank, or Dun's or Bradstreet's, or the Express Company offices. Foley & Williams Mfg. Co., 121 W. Fifth St., Cincinnati, O.

puted righteousness of Christ. Why should we not tell men of the awful horrors that hang around the second death, and of the eternal joys that cluster around the life of everlasting bliss? It has been truly said: "There is nothing that keeps wicked men out of hell at any moment, but the mere mercy of God."

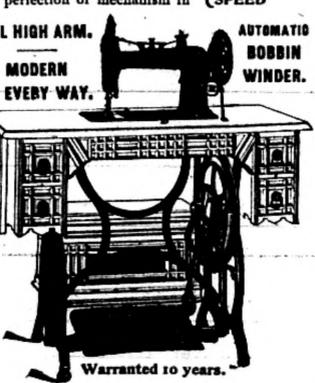
Why try to "patch" people up by persuading them that there is no need of a deep godly sorrow, when the very principles that reign in their carnal hearts were laid in the bed of hell, and hatched by the heat of the fire thereof.

Oh! for men, like the forerunner of the Christ, who will warn the people to flee from the wrath to come. Yes, we need the boldness of Christ himself, that we may tell the world: "It is better to enter heaven with one eye, than having two eyes and be cast into hell fire, where the worm dieth not, and where the fire is not quenched."

Why is there so little godly sorrow manifested upon the part of the seekers of religion to-day? Is it because sinners do not have to be sorrowful to God for their sins? Can a sinner obtain salvation without first realizing a godly sorrow in his heart? J. E. BARNARD, Oxford, Ala.

THIS IS THE REASON WHY WE GIVE SUCH LIBERAL OFFERS.

SIMPLICITY RELIABILITY DURABILITY STRENGTH BEAUTY SPEED



is a Perfect Machine for Hemming, Felling, Binding, Crocheting, Braiding, Seaming, Tucking, Ruffling, Gathering, Embroidering, Hemstitching, Quilting.

The New Era Institute held in Elizabethtown, Jan. 27th, 28th, and 29th, was a signal success. While the attendance was not as large as it should have been, yet those present manifested the most sincere interest, and the greatest enthusiasm prevailed throughout the meeting.

The lectures delivered showed thoroughness in preparation and much thought and research on the part of the lecturers; and the hearers expressed themselves as being greatly benefited by their attendance at the Institute.

The following brethren lectured during the Institute: Drs. T. T. Eaton, J. N. Pretridge, J. H. Eager, W. P. Harvey, J. M. Weaver, J. T. Christian, J. W. Warder and P. H. Kennedy, and Bro. J. H. Frank and J. E. Wood.

There were in attendance 91 ministers and a goodly number of deacons and laymen. Deacon Wm. H. Steward editor of the American Baptist was present and took an active part in the discussions.

These Institutes will, indeed, mark a "New Era" in the history of Kentucky Baptists. Collected for the work, cash, \$6.61; subscriptions \$9.50.

A MODEL PRAYER MEETING.

I came home last night from our mid-week prayer-meeting weary and sad. It was an average meeting in attendance and in interest. From ten to fifteen per cent. of the communicants were present. The singing was good and so were the prayers. But there was no "sound from heaven as of a rushing mighty wind," and there was no appearance of "tongues like as of fire." I opened my Bible and read Luke's account of the first Christian prayer-meeting, and asked: "Is not this the model for all ages? If we prayed as those primitive believers did, would we not be answered as they were?" I can not doubt it. First, they were "all together"—the whole one hundred and twenty. They crowded the place where they met. Just think a moment. Here is a church of three hundred members. Suppose that all of them should come to the prayer-meeting, instead of from thirty to fifty. Would not the large attendance not only manifest, but intensify, an interest that would be pleasing to God? And then if the three hundred were manifestly "of one accord," and if it was evident that they came animated by one desire, united lovingly and hopefully in one great expectation, would they not experience a fulfillment of the promise to those who are "together in his name"? But we are further told that the one hundred and twenty in that upper room "continued in prayer and supplication." They did not come together for an hour, and watch the clock impatiently if the leader protracted the meeting a few minutes beyond the time. No; they had assembled to wait on God for his promised gift of the Holy Spirit, and they could not go until they received it. They added to their faith, patience. And so would we if we were in earnest, as they were. Finally, they continued in "supplication." They did not merely pray in set and formal terms, but they besought and entreated. They were like the converted heathen, who, when asked about his praying, replied: "Oh, I begged, I begged." They were like Jacob at Paniel, who cried: "I will not let thee go until thou bless me." If our prayers had more of this element of supplication, they would be effectual.

In regard to this model prayer-meeting I quote a few sentences from various expositors:

"The Holy Spirit is given, not to the contentious and ungodly, but to those who dwell together in unity, and continue in supplications and prayers.

"Let him who desires to receive the Holy Spirit not forsake the assembling together of believers."

"United prayers, when they are perseveringly offered are especially acceptable and effectual. The common experience of many believers that God answers prayer, in a special manner strengthens our faith."

"They are assembled together with calm expectation and with holy hope in their souls. And they remind us of a group of children waiting in a darkened chamber on Christmas eve until the expected Christmas gifts have been duly arranged in an adjoining department."

"There was perseverance in the prayer of the primitive church," they continued. "There were unity in those early prayer-meetings—they prayed 'with one accord.' The prayers were not soon broken off, and were not hindered by disagreements among the supplicants. They ascended straight to heaven in a pillar of pure incense, and descended soon in

showers of blessings—a great refreshing from the presence of the Lord."

Let us study this apostolic model that we may so pray every week that we shall have fifty-two Pentecostal blessings every year! —C. E. B., in Herald and Presbyter.

THE BAPTIST CONGRESS AND OPEN COMMUNIONISM.

In the travels of Lemuel Gulliver, an ordinary man, through a series of unavoidable circumstances by which he is cast among a race of Lilliputians, becomes a man of such importance, as that those about him are in danger of being tread upon, when he went abroad, and to avoid which, the King of the country was compelled to issue a royal edict that on his going forth the inhabitants should remain within doors.

From the editorials of some of our city papers commenting on the recent Baptist Congress, held in Chicago, at which Drs. O. P. Gifford, of Buffalo, N. Y., Russell H. Conwell, of Philadelphia, Pa., and Theodore M. Banta, of New York, boldly advocated open communionism, it would seem that such as hold to restricted communion in the great denomination whose name they choose to bear, are in danger of complete extinction, since these great (?) men have concluded to go forth from their accustomed places and give publicity to their unbaptistic doctrines.

Although these men, are in the providence of God, occupying positions of prominence among their fellows, they, nor any who share their feelings on the subject of the Lord's Supper, together with them, will materially affect the views held by the denomination.

There have been in the past, men holding views similar to those expressed in the Chicago Baptist Congress, among us, who sought to make a breach in the denomination, and for a little time, some uneasiness in certain quarters was discernable, but it soon passed away like the early dew and with it almost the remembrance of the names of those who were the principals in the unholy effort. For the most part, they severed their connection with the denomination and sought affiliation with such as were in sympathy with them, the only honorable course to pursue, while here and there one remained to be like flies in the ointment.

That it is the unquestioned right for any man, minister as well as layman, to entertain such views as he will on the subject of the Lord's Supper, or with regard to any other doctrine, is generally conceded, but it is a question if one has a right to take a position and advocate it openly, on any doctrine held by the denomination as distinctively Baptist, which is antagonistic to those which we hold and our fathers for generations have held.

While we unite together in Associations, as we do, it is expected that we are a unit on the distinctive Baptist doctrines, and that we incur no risk in the interchange of church letters. The endorsement of a member of a Baptist church by any church of our associations, and such as seek membership in a sister church upon a letter given by another associational Baptist church is an endorsement by such church, should be sufficient without a question. By the position taken by those who so strongly advocated open communionism in the Baptist Congress of Chicago, and others who take the same position, and it is presumable that their churches sustain them in such

position, there is a liability of churches not in sympathy with open communionism being imposed upon.

If the Baptist churches which have open communion pastors are not in sympathy with them, let them require that their pastors at least cease from advocating open communionism, and if they will not do that, the restricted communion churches of our denomination should withdraw from them, whether they be among our strong churches or weak ones.

It may be possible that these great men, like the renowned Gulliver, may be brought to realize that all the world are not pigmies and afraid of their lives, to save which they hide within doors.

It may chance that the shadow of such as tower above them, because of their loyalty to the Word of God, may fall upon them and reveal to them their own littleness, when they will wonder at the "splurge they cut."

When the rifle which they created has died away, and die away it will, like others which have preceded it, their names will be forgotten in the rubbish among which they have fallen. The grand old denomination whose doctrines they assailed will move on in its steady course, turning not to the right or the left, in its dissemination of a pure Gospel, and the correct advocacy of the ordinances as they have been handed down to us by Christ, the great Head of the church, and the apostles.

PABLEY D. ROOT.

FROM ARKANSAS.

A fearful cyclone visited Fort Smith, Ark., on the night of Jan. 11, and wrought immense ruin. Forty-seven people were killed. More than a hundred badly hurt. Stores, residences, churches and school houses wrecked. Our church house was left a confused mass of rubbish, fit only for kindling wood. The blow fell heavily upon the city. Four church houses to be rebuilt. We had no tornado insurance; hence we have to start from the ground. The city has a population of about 17,500. Two railroads are running through, and have been for several years. Another is laying track at the rate of half a mile a day. Another is grading, and expect to have trains running in by March. A third will let the contract during the next ten days, to get here before the end of the year. Two more headed this way. This will show something of our important position. We have a mission field of 600 people, where we had arranged to place a good man the first of March, in one quarter of the city. The demand is far beyond our strength. We ought to build a house that will meet the demands of our field. We have the most desirable lot in the city. It would be unwise to build a house to cost less than \$25,000, and we cannot raise above \$15,000 if we can that. And to accomplish this we shall have to burden ourselves for several years. The church is putting itself out to its utmost to meet the need. Give and it shall be given to you again. We have always tried to help the needy.

O. L. HAILLEY.

KASAGAMA, King of Toro, Central Africa, who was baptized last year, has addressed a letter to the Church Missionary Society asking that more missionaries may be sent to his country. The King has erected a church in his capital.

WANTED—TRUSTWORTHY AND ACTIVE gentlemen or ladies to travel for responsible, established houses in Kentucky. Monthly \$2.00 and expenses. Position steady. Reference. Enclose self-addressed stamped envelope. The Dominion Co., Dept. 2, Chicago.

A Woman's Deed.

A BENEFACTRESS WHO IS DOING INCALCULABLE GOOD.

Devotes Much of Her Time to the Benefits of Children—How She Helps Them.

From the Evening News, Detroit, Mich.

Mrs. John Tansy, of 130 Baker Street, Detroit, Michigan, is one of those women who always know just what to do in all trouble and sickness. To a reporter she said:

"I am the moth of ten children and have raised eight of them. Several years ago we had a serious time with my daughter, which began when she was about sixteen years old. She did not have any serious illness but seemed to gradually waste away. Having never had any consumption in our families, as we come of good old Irish and Scotch descent, we did not think it was that disease. Neither did she have a hacking cough, yet she grew thinner and paler each day. Our doctor called the disease by an odd name which, as I afterward learned, meant lack of blood.

"It is impossible to describe the feelings John and I had as we noticed our daughter slowly passing away from us. As a last resort I was induced to try Dr. Williams' Pink Pills for Pale People, made by the Dr. Williams' Medicine Company, Schenectady, N. Y., which I understood contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. Before she had taken half a box, there was a decided change and after three months' treatment you would not have

recognized her, as her health was so greatly improved. She gained in flesh rapidly and soon was in perfect health. I have always kept the pills in the house since and have recommended them to every one I could. I have told many mothers about them and they have made some wonderful cures. One of the girls had a young lady friend that came to the house almost every day, and she was a sight. Honestly, she seemed almost transparent. I did not care to have my daughters associate with her, as I was afraid she would drop dead some day when they were out on the street. I recommended and begged her take Dr. Williams' Pink Pills for Pale People, and told her of their sterling qualities and how the cost was slight, being only 50 cents a box or six boxes for \$2.50, at any drug-store. Finally I induced her to try them.

"They helped her wonderfully, and undoubtedly saved her life. She now recommends them to other young women.

"Every mother in this land should keep these pills in the house, as they are good for many other ailments. I don't believe in doctoring and never spent much money in medicines, but I can recommend Dr. Williams' Pink Pills to every mother that has a daughter just coming into womanhood."

WITH THE NEW YEAR

We place on sale at

...Greatly Reduced Prices...

all "dropped" passed season's patterns. These goods are the best standard makes, and are at reduced prices only because the mills have dropped them for newer designs. Every buyer of

Carpets, Rugs, Mattings, Linoleums, Lace Curtains, Portieres, Shades, Yard Draperies, Etc., Etc.,

—should see our offerings

W. H. McKnight Sons & Co.,

WHOLESALE AND RETAIL.

225 Fourth Ave. 328-430 W. Main Street, LOUISVILLE, KY.

SPECIAL—We are sole agents for the Interior Hardwood Co., of Indianapolis. Come to us for estimates on floors and Interior Finishes.



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.

Table with arrival and departure times for California route: Arrives Houston, Arrives San Antonio, Arrives El Paso, Arrives Los Angeles, Arrives San Francisco.

The rate for a double berth Louisville to Los Angeles or San Francisco is only \$6.50. Two persons are privileged to occupy a double berth when they so desire, the berths being ample in size for the purpose, making the sleeping car accommodations for a single person only one-half the above amount.

This is the only through sleeping car from any Kentucky point to the Pacific Slope.

Make timely application for space and for information as to rates to W. J. McBRIDE, City Passenger and Ticket Agent, LOUISVILLE, KY.

Let the Baptist Book Concern sell you books.

GET THE GENUINE ARTICLE!

# Walter Baker & Co.'s

## Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

Walter Baker & Co. Limited,  
Dorchester, Mass.  
(Established 1780.)



In buying seeds "generosity is extravagance," because the cost of cultivation wasted on inferior seeds always largely exceeds the original cost of the best and best seeds to be had. The best is always the cheapest. Try a little more for

# FERRY'S SEEDS

and always get your money's worth. Write for our paper everywhere. Always the best. Seed Annual from F. H. FERRY & CO., Detroit, Mich.

# OPIUM BELLS

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

# AIR LINE

Louisville, Evansville & St. Louis Consolidated Railroad.

63 Miles Shortest Route, AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE AND ST. LOUIS.

Double Daily Service, Parlor and Dining Cars, Pullman Drawing Room Sleepers.

Shortest Line and Fastest Time TO EVANSVILLE.

Depot Ticket Office, 7th and River. City Ticket Office, S. W. Cor. Third and Main.

J. B. CAMPBELL, D. P. A., LOUISVILLE, KY.

# ILLINOIS CENTRAL

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

Memphis & New Orleans Limited. No. 203 leaves 9:25 pm. No. 204 arrives 7:40 am. Through Vestibuled, 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. 24 1/2 hours to New Orleans.

Pullman tourist sleepingcars 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 Hendersonville, Elizabethtown, Owensboro and Hopkinsville.

Central City Accommodation. No. 231 leaves 6:35 am. For Central City and all intermediate points.

MAIL AND EXPRESS. No. 232 arrives 4:15 pm. FROM Fulton and all intermediate points.

MAIL ACCOMMODATION. No. 233. Leaves 4:30 pm. Arrives 9:35 am. For Elizabethtown, Hendersonville, Louisville, Owensboro, Beaver Dam, Central City and all intermediate points.

ALL TRAINS RUN DAILY. Except that there is no Sunday service to Elizabethtown and Hendersonville.

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, 250 Fourth Avenue. A. B. HANSON, G. P. A., Chicago. W. A. KELLORD, A. G. P. F. A., Louisville.

### The Farm.

The Glasgow Times reports the sale of 100 bushels of clover seed at \$3.50.

J. H. Wilson, of Eminence, sold recently in Atlanta, Ga., two car-loads of good mules that averaged \$65.50.

G. H. Nunnally, of Georgetown, sold to Miles, of Frankfort, 7,990 bushels of wheat on board the cars at Georgetown at 91 cts.

In Clark county, T. C. Robinson and F. M. Poer sold a crop of tobacco, 27,855 pounds to C. B. Stewart at 15c. Grown on 15 acres.

Watkins, Kennedy & Co., of Hardin county, have received 1,000 cattle from Alabama, which they will feed principally on cotton seed meal.

B. N. Ratliff, one of the most extensive mule dealers in Bath county, sold to Joe Phillips & Son, of Lebanon, one car-load of choice yearling mules at \$50.

G. A. Swinebroad sold to Gentry Bros., of Boyle, two horses for \$200, to Lawrenceburg parties 30 sloop cattle at 4c, and bought in Whitley county a car-load of plain 700 to 800-lb. cattle at 3 1/2c.

B. S. Coyle, of South Elkhorn, was offered 15 cents for one barn of tobacco by Liggett & Myers, but sold his entire crop to them at 14 cents.

Dan. W. Scott, of Pine Grove, sold 15 hogheads of tobacco in Louisville last week for which he got nearly 16 cts. per pound.

John W. Flowers, of Garrard, bought of John Woods 40 hogs at 3c, and of Jeff Dunn a pair of mare mules for \$120.

It is estimated that this country contains 350,000,000 chickens, and that they lay 14,000,000,000 eggs annually, worth \$165,000,000.

McCord's big hog at White Hall weighed last week 1,050, and is still on his feet, and will go to 1,250.—Richmond Climax.

On Friday of last week the following sales were made in Louisville: Charles Stewart, of Winchester, at Farmers' House for Robinson & Poer, of Clark, 21 bids. at an average of \$15; the highest price realized was \$22.50, which is the best price received anywhere for a hhd. of the '97 crop, the record-breaker up to that time being \$21.50.

B. G. Fox & Rice sold to James Bowen a pair of three-year-old mules for \$180. J. K. Rogers sold to Hudson Bros. six cavalry horses at \$75 to \$100, and to Shel Harrison three rompers at \$200 to \$125.—Advocate.

A good crowd attended Lancaster court, and there was considerable demand for the 150 or so cattle on the market. Yearling steers were the kind wanted, and some extra good ones which were sold by the head brought close to 5c, and some at 4c, while 8c to 3 1/2c was the price for heifers. Butcher stuff was dull at 1 1/2c to 2 1/2c.

### FOXES THAT SPOIL HOUSEHOLD VINES.

Buying things when they are not needed, because they are cheap and may come in place some time.

Buying in dribbles and on credit instead of in large quantities and paying cash down.

Bread dough left sticking to the pan, cake batter to the basin, rice and oatmeal to the sides and bottom of the vessels in which they were cooked.

Plated or silver spoons used for mixing cake, stirring soups and gravies, measuring salt or soda, scraping pots or pans.

Fragments of cake left to dry, bits of bread in the bottom of the bread-jar to mold, or thrown into the refuse pail, when they could be toasted for croutons or crust coffee, dried and pounded for dressings, soups and puddings.

Remnants of cooked vegetables or cold potatoes thrown out or left to sour, fragments of broken meat left to sour, fragments of broken meat fed to the cat or to the dog, when they could have been utilized for salads or croquettes.

Tea and coffee standing in the pot from one meal to another, to corrode and blacken it and become unfit for use as a beverage.

Towels used for dishcloths, napkins for dish towels or washrag.

Ironing on sheets from week to week, scorching them and weakening the fiber of the cloth.

Flat-irons allowed to get rusty, or rust from cracking nuts upon the face.

Using boiled starch, which cannot be made to do service a second time, when cold starch, if allowed to settle and the water poured off, will dry, and if kept clean can be used again and again.

Soap bought in small quantities and used green, when it spends quickly. Bits of undissolved soap in the bottom of the dishpan or washtub thrown out unnoticed.

Tubs or pails standing under the eaves full of rain water for the hoops to rust; left empty in hot weather to dry, leak or fall to pieces; in cold weather with water in them to freeze and burst the hoops or bottom.

Clothes-lines exposed from week to week to discolor and rot; clothes-pins lying about in the grass or yard. Tablecloths, sheets, towels, and napkins dried in a gale with corners whipped out by the wind. Calicoes and muslins hung to dry in the sun to bleach and fade.

Umbrellas turned handle up to dry with water running down to settle about the top and rot the fabric. A silk umbrella kept rolled in a tight case, causing it to crack in the folds.

Wearing shoes run down at the heel or sides, or with missing buttons to wrinkle up and lose their shape. Rubbers worn over new shoes, giving the leather a dull look and a tendency to crack.

Cinders and unburnt coal thrown out in the refuse, when, if cleared from the ashes, wet, and put upon a lively coal fire, they will make it burn brighter and last longer than fresh coal.

Using a knife in the package, losing strength and flavor, when it should be as purchased be put in tight cans or boxes. Vinegar and molasses jugs uncorked. Kerosene cans loosely corked, so the oil evaporates. Spice boxes half covered or open.

Not utilizing fruit and jelly skimmings, apple-parings, the rinsings of sap-pans, molasses jug and cups for vinegar.

Lack of attention to details in canning, fruit molds or ferments, and the contents of the can are thrown away, whereas the juice should be strained off and put into the vinegar barrel.

Metal can covers corroding in the damp atmosphere of a cellar, when a coating of linseed-oil or paint would preserve them almost indefinitely.

Scalding the fowls and wasting the feathers, when, if plucked dry, they could be utilized for cushions or bolsters.

Good brooms used for scrubbing, or left brush downward instead of being hung up. The splints allowed to become dry and brittle from neglect to soak the brush weekly in hot water.

Stoves stored in the summer in an outbuilding or damp place; pipes left to rust and tarnish unprotected by a coat of kerosene or linseed oil.

Throwing garments taken off at night carelessly over chairs without being brushed or freed from dust. Allowing stays to rub through the waists of gowns, or hanging gowns up by one sleeve.

Pinning out the bindings of dress skirts; hanging up shirts without loops. Bonnets laid away after wearing without being brushed. Wraps put away with dust imprisoned in their folds. Sheets worn thin without being turned. Woolens moth-eaten. Dried fruit neglected until it becomes worm-infested. Pickles left out of the vinegar to soften and spoil.

The friction caused by neglecting to oil the egg-beater, the wringer or sewing-machine. Not taking the stitch in time that saves nine. These are all "little foxes" that spoil the household vines.—SARAH E. WILCOX, in Country Gentleman.

### HOME GROWN PARSLEY.

R. S. Miller writes to the *New York Weekly Tribune*: Parsley seems to be an almost universal flavoring for soup, and while the florist very reasonably, it may be grown in the kitchen window, and so a few cents be saved and maybe a few dollars earned, if one finds sale for the surplus.

One woman—and this is a true story—made \$20 from a window box of winter-grown parsley. It was about the most easily earned money she ever had, too. The only difficult thing about it to the "average" woman would be the making of the box; but there are many who could saw and hammer very well, and put boards together the right size and shape. The box in question was six inches in depth and was made to fit the kitchen window.

The box was filled with good soil, and the seed—four packages—were sown. The seed ran slow to germinate, and the box was put away in the cellar for some three or four weeks, until the green shoots began to show. Then the box was brought to the light and panes of glass were put over until the young plants had reached a stage to require their removal.

I shall not try to tell how much parsley was cut from this window box, but I will say \$20 was made from an investment of twenty cents, and a little work. The box of green is very pretty to look at, considered simply from an aesthetic point of view, but, aesthetically aside, it was thoroughly practical. The kitchen is nearly as good a place for plants as the greenhouse, the steam from the various kinds of cooking, laundry work, etc., making just the right atmosphere for plant-growing.

### ENGAGEMENT and WEDDING

0000 RINGS 0000

Besides many other styles of Gold Rings in stock. We make to order or repair any ring. New Illustrated Catalogue of different patterns sent on application.

C. P. BARNES & CO.  
504 W. Market Street, LOUISVILLE, KY.

### FLORIDA!

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

This is the best time ever made 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. WHEEDON, 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'YS.

### SUNSET LIMITED,

A train without an equal. Leaves St. Louis 10:30 P. M. Tuesdays and Saturdays.

Only 68 Hours to Los Angeles

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.

# MONON ROUTE

LOUISVILLE, NEW ALBANY, CHICAGO

### 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 sleeping cars ever built.

Out agents give the most polite and courteous attention.

Notice the MONON. It is the most popular route.

ADDRESS: ... R. H. BACON, FRANK J. REED, D. P. A., Louisville, G. F. A., Chicago.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

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. Relieve the pain in 15 minutes—remove corns in 5 days. If your druggist hasn't got them, send 25 cents to the

Specific Remedy Company, LYNNBURG, VA.

"Bowlegged."

This was the remark of one of the purchasers of the

Sears Gas Generators

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

Kerosene is the coming fuel. After many years of experimenting we have perfected a generator that burns a pure white hydro-carbon gas generated from Kerosene Oil. No smoke, no odor, cheaper than gas, coal or wood. 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 weight of carrying in wood and coal and building of fires and carrying out ashes and its necessary dirt is done away with. Send for descriptive circular. Price \$5, we prepay the express charges.

Agents Wanted, good commission. Sears Oil Generator Company 22 Dearborn Street, CHICAGO.

ASHLAND HOUSE, Cor. 8th and Fourth Ave. NEW YORK. OLD-FASHIONED KENTUCKY HOME. European Plan, \$1.00 per day. American Plan, \$2.50 to \$3 per day. 175 Rooms.

H. H. BROCKWAY, Prop. HERE IS LUCK FOR YOU.

To introduce our Bargain Catalogue we will mail on receipt of five cents this beautiful, sized color slip-stick, and our catalogue of holiday bargains. The uttermost productions of any mail order house in this country. Keaton-Need Co., Dept. 17, 76 Broadway, New York

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

All expenses without meals... \$100 with meals... \$125. Select Home School for Young Ladies. Eight Academic Schools, Music, Art, Elocution, Physical Culture, Thorough training, Best Officers, Ten Instructors, Graduates of University of Virginia, Richmond College, Va. New England Conservatory, Emerson School of Oratory, etc. New furniture, electric lights, hot and cold water, good fare, beautiful grounds. Address for catalogue, KEATON-NEED CO., Publishers.

WATCHES... Our 98-page Catalogue sent to any address illustrates and prices many patterns of solid gold and silver, gold filled and nickel watches, suitable for ladies and gentlemen, missies and boys. Write to us. O. P. BARNER & CO. 324 W. Market Street, LOUISVILLE, KY.

NOW IS THE TIME TO PLAN FOR YOUR WINTER TRIP TO CALIFORNIA. Commencing October 15, 1897, the Washburn Railroad in its new Pullman Palace Car, will resume the line of Vestibule Sleeping Cars between St. Louis and Los Angeles, Cal. The train will leave St. Louis Wednesday and Saturdays at 7:30 P. M., and arrive in Los Angeles at 7:30 A. M. For full particulars, apply to the Ticket Agent at St. Louis, Mo. This is the finest route on earth, beating all competitors with through service, superior Pullman sleeping cars, and the best of food, service and descriptive matter, send for circular. L. E. McQUILLAN, D. P. A., Washburn Railroad, Louisville, Ky.

Items of Interest.

The Outlook says that the struggle over China is not a commercial one. Her trade amounts now to \$200,000,000 and is capable of great development. Germany is poor, England is crowded, and Russia's population is increasing very rapidly. Hence the grabbing to get ahead of each other.

The effort to bring in song-birds from Europe into Oregon to take the place of those which have been killed, has met with gratifying success. The nightingales disappeared, but the Robins, Hensies and larks have multiplied rapidly. They go as far south as Central America in the winter, returning in the spring. Massachusetts appointed Highway Commissioners to build good roads as far as a very limited appropriation would go. Last year they built forty-five miles of good roads as modern man can build, but they scattered these over 100 townships. They reduced hills in this work, that being the most important thing. And, as they hoped, the people in the townships have been aroused by the sight of small pieces of good road to make extensive improvements.

In Massachusetts, as in other states, tramps commit small crimes for the sake of being sent to prison where they are better cared for than many honest men outside. Gov. Wolcott makes a wise suggestion in regard to these, and that is that prisoners be employed to dig a canal across Cape Cod peninsula. Thus making their work would soon cause the tramps to avoid the state in the winter.

The arrangements for the Arctic expedition to be sent out by the Swedish government are about completed. Dr. A. G. Norrholm is to be the leader, and there are scientists galore with unpronounceable names who are to go also. One hunts microbes as his special business. The main object is to investigate the eastern side of Spitzbergen.

The balance of trade of California with Australia has been greatly in favour of California during last season. The steamer Alameda brought last year \$2,000,000 worth of goods, and \$1,000,000 worth of goods to Australia. San Francisco, making \$1,000,000 which has been sent during the present season.

The experiments made by the French gunners with the new field piece invented by M. Canet have given great satisfaction. The gun is so light four horses can pull it, it fires from 8 to 10 shots a minute, and the powder used is nearly smokeless. The cannon is exceptionally strong and the recoil slight owing to a hydraulic brake.

The Independent advises churches in the West to beware of agents offering to Warawak, whom He Varley has taken up. The Fifth-avenue Presbyterian church excluded him, the Presbytery decided unanimously against him as did the New York City Mission and Tract Society. He is a bad man, or man who stand high as business men, and many preachers in New York City are bad men.

Surgeons in this country have no idea of letting a foreign doctor stay ahead of them, even if he gets there first. Dr. Carl Schlichter took out a woman's stomach in Zurich a few weeks ago. Now the surgeons in this country took out a woman's stomach in Milwaukee, and a man's in St. Louis. But, unlike the Schlichter case, both of the patients died.

Southern France seems subject to floods. Every winter we see accounts of them. Now the damage has been done in the district of Perignan by heavy rains. The river Tet has overflowed, flooding the country for miles. Many houses have been destroyed, and the loss of cattle is heavy, but no loss of life is reported.

Many protests have been made to President McKinley against his removing Mr. Denby from Paris in his cabinet, and appointing a young and inexperienced man. One set his head brought to his attention. Mr. Denby is the dean of the diplomatic corps, and so has the drawing of all the collective notes which are sent to the Chinese Government. If he is removed a French Roman Catholic will be sent, and this is greatly to be deprecated.

An Italian syndicate has made an agreement with Venezuela. The syndicate is to found a bank with a capital of \$20,000,000. Venezuela is to be a partner. The syndicate is to give six acres of land free, title to be acquired at the end of three years. If this shall result in turning the stream of Italian immigration from the United States it will be a good thing.

An article which appeared in the Official Catalogue of Rome and is said to have been directly inspired by the Pope, is attracting much attention. It asserts that the Vatican and the Italian government can no longer co-exist, and urges the establishment of an Italian Republic. What effect this will have in Italy remains to be seen.

According to reports England is not hurried by events in China, for the reason that modern war-ships require an immense amount of coal and all the coal-fields yet opened in Eastern Asia are in the territory of England or Japan. The only coals which are worked in Siberia are the railroad fuel, Russia, Germany and France could do little against England and Japan.

WANTED—TRUSTWORTHY AND ACTIVE live gentlemen or ladies to travel for responsible positions in the West. Salary \$25.00 and expenses. Position steady. References. Enclose self-addressed stamped envelope. The Southern Co., Dept. E, Chicago.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably, in advance. On the words of the notice, if more than the charge will be. Unless the notice is longer than the notice, it will be brought down to 100 words.

KING. The sudden death of Miss Bertha King, of Garrettsburgh, Ky., aged 17, brings to our consideration the uncertainty of life. She was well and in the best of spirits, enjoying the company of her schoolmates during the Xmas holidays. On Tuesday, Dec. 23rd, she was taken sick and died in blissful peace Jan. 3, 1898. She had a bright and happy disposition, unselfish, and at all times ready to use her energies for the pleasure and comfort of others. Her traits of character were exceptionally pure for the age of her sex. Bertha was a good student, ambitious to develop her God-given faculties. Her cheerful face, gentle voice and loving deeds are gone, we think, but after all they are not dead—they shall live forever. To me her life has been a benediction, and I trust to become in spirit like her. ONE WHO KNEW HER.

LOWE. Mary Bynum Duvall, wife of W. H. Lowe, daughter of George M. and Harriet E. G. Duvall, was born in Greensboro, Hail County, Ala., Jan. 4, 1872; married Dec. 28, 1891; died Jan. 4, 1898. Her death was almost without a moment's warning. She died of apoplexy at her home in the care of her brother-in-law, Dr. G. T. Fuller, where she had gone on a visit the day before. Her health seemed to be unusually good. Sister Mary Lowe was a member of the Mayfield Baptist church at the time of her death. She professed a hope in Christ early in life and lived a devoted Christian. She was a lady of high culture, amiable in all her ways, loved and admired by all who knew her. The funeral services were conducted by her pastor, Rev. H. C. Roberts. Text: 1 Cor. 13:13. W. F. LOWE.

DUVALL. Sister Mary Duvall was born Aug. 17, 1871; accepted her Savior and joined Gilead church in 1890; died Dec. 4, 1897. She suffered long at her brothers, Elder J. T. Duvall's, last spring, and when the disease returned, she asked her parents to pray the Lord to take her life. She was a lovely character, faithful to friends, parents, church and her God. Many were the tears shed while the writer tried to offer words of comfort. Sorrowing father and mother, sister and brothers, be comforted by the thought, she is with the Lord, free from disappointment and suffering, waiting your coming. May the Lord bless, guide and comfort her loved ones. B. F. HAGAN.

MARTIN. Fell asleep in Jesus at Florence, Colorado, January 31, 1898, John F. Martin, of Atlanta, Ga., brother of Elder T. T. Martin, formerly of Beattyville, Ky.

MONUMENTS. If you wish to purchase an appropriate memorial of either Marble or Granite, write to J. J. Carter, Co., 229-241 West Green Street, Louisville, Ky., for a copy of their New Leaflet, giving information of importance and illustrations free.

BEYWOOD LAKE, MICH., JAN. 28, 1898. THE PISO COMPANY, Warren, Pa.

Gentlemen: It has been twenty years since I took the first dose of your Pisco's Cure for Consumption. I had been for fifteen weeks so that I could not get to that country. To each family Pisco's Cure before I could lie down and enjoy a sweet sleep without coughing. I am never without it in the house, and have been the means of getting many others to use it by telling them what good it has done me. Yours respectfully, AMELIA BARREDO.

A BLACK SILK DRESS FREE. Our first readers are certainly to be congratulated for the opportunity afforded them in another copy of this paper by Staley & Williams, 315 E. Chestnut St., St. Louis, Mo. to obtain a Black Brocade Silk Dress Pattern free. This firm will send one of their Sewing Machines, price \$25.00, and a silk dress pattern free and pay the freight to any of our subscribers who remit \$2.50. If upon a month's use of the machine it does not fully meet your expectations they will return the money and remove the machine (at their own expense) as soon as they get advice from you that the dress pattern and machine are at their disposal. The offer is fair and honorable and personally reliable. The firm of Staley & Williams, 315 E. Chestnut St., St. Louis, Mo., have offices in London, (England), Chicago, Cincinnati, and undoubtedly are everywhere advertising in a good family religious paper, and presenting their customers with a "man of one book" (not that he did not read widely), his strength of purpose made him really a great Gospel preacher. Had I been called upon to name ten of the very best preachers in Kentucky, and I have heard many of them, W. H. Williams would certainly have been one of the ten. His sermons were characterized by clearness, force, and orderly arrangement and best of all they were accompanied by

Taken Internally. Always Pure and Reliable. Applied Externally.

COUGHS, COLDS AND SORE THROAT

Cured by

THE ONLY POND'S EXTRACT

THIS IS IT!

Invaluable for all Itches, Pains, Inflammations, Catarrhal Trouble and Piles.

POND'S EXTRACT CO., New York and London.



MAYFIELD SANITARIUM, 921 Taylor Avenue, St. Louis, Mo.

Home and hospital established and controlled by Baptists, and admits all sick and afflicted of other or no denomination. The Medical staff is composed of some of the best known physicians of the city, and who are recognized authority in their special lines of work. Any physician of good standing can treat his own patients in this Sanitarium, and patients can choose their own physician if they so desire. It has a nurses' training school and a woman's board of charity. The location of the Sanitarium is good, and with its many other superior advantages without a doubt makes it one of the most attractive and desirable institutions of its kind in the West, and there are hundreds of patients who need treatment and yet their hesitancy to come because they are not acquainted with Sanitarium methods. Elegant accommodations furnished at \$5, \$7, \$10 and \$14 per week. Nursing at \$2.50 and \$5 per week. Medical and Surgical services reasonable. Our aims in this new Sanitarium are just the same as when we first entered the work 12 years ago. For other information address W. H. MAYFIELD, M.D., Mayfield Sanitarium, St. Louis, Mo.

REV. WILLIAM HENRY WILLIAMS. A TRIBUTE.

Will you not allow me to space for a loving tribute to the worth of my dead friend the Rev. W. H. Williams? If I were called upon to give an analysis of the character of this man of God, I should certainly give prominence to his modesty in the character of preschers, to say nothing of other men. I doubt if it ever occurred to Bro. Williams that he was in any sense a great man. And if the departed take cognizance of affairs here he must be surprised to find himself mentioned in terms of equal appreciation with such heroes as Spencer and Pratt; and yet he was as great as either of these—only in a different sphere. Who ever heard his voice on the floor of our Southern Baptist Convention? I doubt if he ever addressed that body, though always there, and yet no man in that great body of great men will have more stars in his "crown of rejoicing" than this quiet and unassuming man. His strength of purpose greatly impressed those whose privilege it was to know him well. He evidently at the very outset of his ministerial career determined to make of himself a "good minister of Jesus Christ," and this he did to an admirable degree without theological training save what he received from a close study of God's great books of Nature and Revelation. With a Bible and Concordance he formulated for himself a system of theology as stalwart and orthodox as the old "Philadelphia Confession." Being pre-eminently a "man of one book" (not that he did not read widely), his strength of purpose made him really a great Gospel preacher. Had I been called upon to name ten of the very best preachers in Kentucky, and I have heard many of them, W. H. Williams would certainly have been one of the ten. His sermons were characterized by clearness, force, and orderly arrangement and best of all they were accompanied by

the "power and demonstration of the Spirit," and consequently were blessed to the conversion of hundreds of souls.

A striking trait of this choice spirit was his kindly sympathy for, and tender interest in, his younger brethren in the ministry. My first acquaintance with him was when as a student at the Seminary I went one vacation to be Sunday-school missionary and colporteur to the Goshen Association, with headquarters at Leitchfield. He had just come to be pastor at the same place. He at once interested himself in the missionary—and set about developing what preaching ability he might have; even allowing him to preach to his intelligent congregation and gave him much encouragement after the effort. His tender solicitude for the young and struggling preacher and the many attentions shown his family in his absence at once made of the missionary a devoted and life-long friend. His kindness to the writer and his family will never be forgotten, nor will that of his now desolate companion upon whom he begs the tender mercies of God in this hour of darkness and desolation.

And now dear friend, since it was not permitted me to say goodbye while the dew of death was dampening, farewell until my own disembodied spirit shall have traversed the trackless ethers and swept up the delectable heights of "eternal deliverance," we shall somewhere har-b by the bow-bound throne of God, say good-morning. N. W. P. BACON. Hernando, Miss.

WELL, then, my God, I too will be content and happy, and wish for nothing but what thou wilt. From my cross, my burden, my adversity I will not ask to be relieved until it please thee to relieve me. Nay, I have no desire even to be in heaven so long as it is thy pleasure that I should serve thee and thy church in this life of misery and toil. To me let thy will be heaven, thy counsel wisdom, thy good pleasure satisfaction.—Christian Scriver.

