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Faith, Hope and Love, these three.

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FALSE doctrines are losing their hold on the minds, consciences and lives of men. Cast Satan out of your heart, put error out of your mind, and do all you can to hasten the triumph of the Gospel everywhere.

CROSBY, the Baptist historian, who wrote in 1734, says: "The English Baptists adhere closely to this principle that John the Baptist was by divine command the first commissioned to preach the Gospel, and to baptize by immersion those that received it, and that this practice has been ever since maintained and continued in the world to this present day."

In his autobiography now being published by his wife, Spurgeon says that when he was made a Baptist by studying the Scriptures, he did not know there was another person in the world who held the opinion of believers' immersion, "for so little do Baptists make any show, or so little did they do so then, that I did not know of their existence."

Mr. GEORGE SMITH, head of a department in the British Museum, who has translated many of the old records of three or four thousand years ago, has found "a curious religious calendar of the Assyrians, into which every month is divided into four weeks, and the seventh days, or 'Sabbaths,' are marked out as days on which no work should be undertaken."

The Catholic bishops in Russian Poland are in a strait betwixt two. Russia ordered them to have all their services except the Litany, which may be in Latin, to be conducted in Russian. On their compliance, the wealthy Poles stopped their contributions, and these supported the bishops and priests. If they preach in Polish, they will be banished by Russia; and if they preach in Russian, they will receive no pay.

"EMERSON, in one of his latest papers, spoke of our time as an 'ungirt generation.' It needs more iron in the blood. It calls for a firmer teaching of the law, and a louder emphasis on duty. It demands fresh enforcement of the truth of divine holiness and the exceeding sinfulness of sin." So says Dr. J. M. Taylor, of Vassar. But if you lay emphasis on these things, Dr. Taylor, the ungirt generation will say you are lacking in "sweetness and light."

The N. Y. Advocate tells of a young man who died by accident and who had attended church regularly. For six months before his death he had not heard one appeal to sinners to seek the pardon of their sins. The Advocate adds: "If it could be proved that this young man who died without hope will not rise up in the judgment against such a man [as the pastor], it would demonstrate the falsity of Christianity, but the Word of God has provided for such a case in the malediction upon the 'watchman' who is recreant to his duty."

OUGHT HIMSELF ALSO SO TO WALK.

BY REV. E. T. HISCOX, D.D.

A practical injunction of great moment is that of the Apostle John (1, 2:6), in which he says, "He that saith he abideth in him, ought himself also so to walk, even as he walked." That is, any one who claims to be in Christ, to be his disciple and a follower of him, ought - is under obligation, an obligation imposed by the fact, and also by his profession of the fact of abiding in him—to walk before men, even as Christ himself walked. He who claims an inward conformity to Christ, a likeness of heart and spirit, is under the most sacred obligation to show an outward conformity of life and conduct to his life and conduct. A profession of being in Christ is futile and powerless unless it is justified and verified by an outward conformity in living and acting to the life of Christ, as we know it. It happens now, as even at the first it did—and at the last it will also appear—not a few say, "Lord, Lord," who neither do his bidding, imitate his example, nor cherish his Spirit. But a profession of faith in him implies the intention and the obligation to walk as he walked. Do his disciples feel that obligation?

Of course, every reader understands that the term "walk" here is not to be taken in its primary and literal sense, but as secondary and figurative, meaning not the moving about by walking, but referring to the conduct and moral deportment of life as conforming to that of Christ. The inward life moulds and shapes the outward. "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." This secondary use of common terms illuminates and emphasizes the subject, and, to an extent, is equivalent to both an exegesis of, and a commentary on, the text. To "walk in newness of life," to "walk by faith," to "walk honestly," "walk in love," "walk as children of light," "walk worthy of God," "walk circumspectly"—these, with numerous other uses of this term, show clearly its meaning and force as applied to the Christian life. A pure character and a godly life are supposed to be evolved from the convictions of truth on the mind and the regenerating work of the Spirit on the heart, as naturally and as inevitably as pure water flows from a pure spring, or as good fruit is produced by a good tree, or as light comes from the sun, or fragrance from the flowers. If there be more of carnality than of Christ in the life, it is proof that carnality rather than Christ occupies the heart. If the fruit be not good, the tree is not good. There is not only a process of regeneration in the soul by which a new life is implanted by the Spirit of God, but often, sadly enough, there comes a process of degeneration wrought by the power that worketh in the children of disobedience by which the light is clouded though not extinguished, and the life, which for a time was transformed, becomes conformed to this world. The garden of God, where were plants of righteousness of his own right hand's planting, now faints and is fruitless, being crowded and overshadowed by the noxious weeds of carnality, selfishness and pride.

Let it be distinctly understood that the character and conduct of a Christian, one who claims to be in Christ, is not to be weighed and measured by the lives and conduct of others about him. It is the calamity of Christianity that members of the churches are living as others live, not as Christ lived. They are walking by the measure of their associates, rather than as Christ walked. They are measuring themselves by themselves, and by others as defective as themselves, hence the low standard of practical godliness and the little

power the churches have to influence, not to say transform, the communities in which they abide. They walk as respectable worldly society walks, and seem content—not all, but many. Hence the world suffers, the cause of Christ suffers, the reputation of the Christian profession suffers, for the want of a living Christ walking in his disciples. And, strange to say, there are not wanting some even of those who profess to abide in him who ask, "Why be so particular in small things? why be so prim and prudish, and so separate from the world, as though you were better than others? Why not enjoy the world while in it? It is a very good world after all. Why despise and cast it out? Religion never was designed to make our pleasures less." Yes; and that is the logic of the deceiver, and of the deceived also. Is that being transformed by the renewing of the Spirit? Is that to walk as *He* walked? What a dreadful sentence is that, accepted as authentic and true, "Whoever will be a friend of the world is the enemy of God." A friend in the sense of lust, fellowship and heart service. Christ was a friend of the world in the high and holy sense, that he died to save it. Every one who loves Christ loves the world as he did, wishing to win it from sin, and save it to God. But they do not love it as accepting its standard of morals, walking arm in arm with it in fellowship, coveting its pleasures and seeking its rewards. The divine mandate is, "Come out from among them and be ye separate, saith the Lord."

Walking is moving on, advancing, making progress. Walking as Christ walked is stepping heavenward, is advancing in holiness, is growing in grace. It is walking by faith and in the Spirit. But the walking of Christians is not necessarily Christian walking. Some walk after the flesh, and in a vain show, according to the rudiments of this world and not after Christ, and not worthy of the vocation wherewith they are called. Paul said to the Philippians: "Many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the Cross of Christ." Of the heathen he expected nothing better; but from those who professed to be in Christ, such conduct came near to break his heart. They minded earthly things, and their glory was in their shame. Whatever may have been the particular faults charged against them, their course of conduct dishonored their profession, and was a blench on the Christian name, a scandal and reproach, a part of which all their fellow-disciples had to bear, in the judgment of the world, which did not carefully discriminate as to just the amount of blame each should share.

To walk as Jesus walked, is to walk with him in sacred fellowship. To such he promised to come and make his abode with them. Blessed companionship, possible to every true child of God! The hearts of the disciples on their journey to Emmaus burned within them by the way as Jesus walked and talked with them, though they were very sad when he met them. This is the secret of a joyous Christian life. They who walk as he walked, walk in the light, and there is no occasion of stumbling in them. They have the light of life. To them there is light on the Word of God, on the great problems of life and on their destiny. They walk also in love with both God and man, as the apostle urged the Ephesians to do. They walk in wisdom toward them that are outside, as the Colossians were exhorted to do. They walk honestly toward all men, as the Thessalonians were exhorted to do. And finally, they shall walk with him in white when he makes up his jewels.

Moses Vernon, N. Y.
EDUCATION is second only to nature.—Horace Bushnell.

THE PRAYERFUL HABIT.

Prayer as an habitual mood is greatly promoted by the use of set times and special places for its exercise. We do not, happily, how often to pray. How formalism would then have seized on what is the freest of all things, this matter of prayer! How much of mechanical religion, had we been commanded as to the number of times for prayer and as to its specific places! The freedom left us by our Lord is not the freedom to omit, but the freedom to accept, frequently the privilege. We are not left to use any place for our closet of prayer because place is of no importance, but for the very opposite reason. Men find that they can do better work in manual labor, better work as students and accountants, when they have become wonted to places. The boy was almost a philosopher who gave as a reason for missing the question that he was not used to the new school-house. We find that we must have a particular place for our daily devotions. When a lady told her pastor that her place for prayer was the large drawing-room where balls were held, he expressed surprise. But when she told him that neither at morning nor at night could she be alone, even in her own room, but that by rising an hour earlier the drawing-room could be made her closet, he not only ceased to wonder, but rejoiced at the determination of a Christian woman to be alone at some time and in some place, each day, with her God. "Enter into thy closet, and when thou hast shut the door, pray." It was the word that suited an age which made public worship the substitute for secret devotions. If there be no stated time and no special place, then this duty will be elbowed along by other duties quite through the day. Habitual devotion is essential to maintaining the spirit of the exercise. It is only a transcendental delusion with which some meet Christ's demand for "entering the closet," by saying, "If I am always in the praying mood, why do I need set times and places?" Christ knew us best. He said it. That is enough. But men have asked whether men should pray daily at the regular time, if they find themselves out of mood for the exercise. Will not such a prayer be merely formal? But this is to make the acceptableness of the prayer depend upon our feeling about it. The prayer we may think little of, because of its distractions, may be our best prayer. It had at least the outward form of obedience. We gave God the recognition. We gave Him at least the words. We tried to pray. Bodily weariness may have been, just for that hour, almost overpowering. But we would have prayed if we could. We obeyed our Lord. He accepted the attempt. Sometimes, too, a light surprises the praying man on his knees, and the listless beginning may have a joyous ending. If we please Satan by omitting the duty once, because not feeling as much in the mood to-day as yesterday, he will see to it that we are more out of the mood to-morrow. By the time it has been twice or thrice omitted, the habit of omission is formed, and stated prayer, as a regular exercise, has ceased.—D. W. Faunce, D.D.

The world has often seen what God can do through a consecrated man, but the world has seldom seen what God can do through a consecrated and united church. A church cannot be "run" on the principles that secure unity in the working of a mill or a railroad or an army. There must be sympathy, voluntary co-operation and subordination on the part of every member to the welfare of the whole body. Where these exist, the condition is fulfilled not simply for an occasional revival of religion, but for continuous triumphs of the Gospel in the community blessed by such a church.—Watchman.

"DID DR. WHITSITT GARBLE?"

REPLY TO DR. CHRISTIAN.

BY GEO. A. LOFTON, D.D.

In an article published in the *Western Recorder*, January 13th, under the above caption, my old friend and brother, Dr. Christian, again assails the scholarship and character of Dr. Whitsitt with the charge of garbling and other things as bad, if not worse. This, too, is a reiterated charge after Dr. Whitsitt's "Nashville Statement," and after his unconditional denial of the charge. The friends of Dr. Whitsitt, while admitting some minor errors, or technical mistakes, found in his statements and confessed by himself, believe that he is an honest man and that he has amply explained and apologized to his brethren. Having been one of the Nashville council who requested the statement from Dr. Whitsitt and who published a document in the interests of brotherhood and peace, I feel called upon to accept the general invitation of the *Recorder* to reply to the charges of Dr. Christian.

1. With reference to the charge that Dr. Whitsitt wrote certain articles for the *Independent* other than the four which he admitted in response to Dr. Christian last spring, or else that he has copied from these articles without credit, I have the following note from Dr. Whitsitt himself under date of Jan. 17th:

"DEAR DR. LOFTON:—Referring to your recent favor, I beg leave to say that I have already denied that I wrote any other than the four articles published in the *Independent* under the dates of June 24, Sept. 2, Sept. 9 and Oct. 7, 1880, but I hereby enter a more direct and explicit denial, if possible, than any I have made hitherto. While I was preparing my *Question in Baptist History*, I did not have the files of the *Independent* before me, and did not make use of any material save my own manuscripts and the printed books which I gave due credit. Except my four articles above mentioned, I have not read the other articles in the *Independent* for fifteen years and am in no way connected with them. You will be at liberty to use the above in any way you may consider advisable.

Fraternally,

WM. H. WHITSITT.

This is a plain and emphatic denial, on Dr. Whitsitt's part, that he wrote the *Independent* articles as charged; or that, if he did not write them, he quoted from them without credit. The only possible contradiction of Dr. Whitsitt's denial must come from the editors of the *Independent*; but they can only recall that Dr. Whitsitt is the author of the two articles of Sept. 2 and 9, 1880, with an indistinct recollection of his two articles of June 24 and Oct. 7. Surely, if Dr. Whitsitt wrote all these articles charged, the editors of the *Independent* would have some remembrance of such a continued correspondence. This ought to settle the matter.

2. Dr. Christian charges Dr. Whitsitt with being unscholarly in the use of the Kiffin Manuscript which he calls a "forged document;" of confounding the 1640, 1641 sections of this manuscript with the *Jessey Church Records*; and of making an addition to the *Jessey Church Records* "from this forgery." I deny that the Kiffin Manuscript has any of the marks of forgery, whether of recent or ancient date; and I affirm that it is a record of the *Jessey Church*, (except its 1639 section), from 1633 to 1641, and most likely taken from the minutes of Mr. *Jessey* himself, as the 1633, 1638 sections clearly indicate. Over against the assumption of Dr. Christian, I place the testimony of Dr. A. H. Newman, a most competent investigator, who says of this and other documents in the 1719 "Collection": "These documents are all thoroughly consistent with each other and with what is otherwise known of the history of the time in general and of the Congregational and the Baptist history in particular. We can conceive of no motive for the forgery of such documents, and those ascribed to *Jessey* and that not ascribed to *Jessey* were old papers in 1710. I think it would be difficult to find much historical material on which we can rely more implicitly." Dr. J. B. Thomas criticised the Kiffin Manuscript most severely, but he never pretended to call it a "forgery."

Crosby's use of the Kiffin Manuscript

proves it to be a genuine document, and he shows that the 1640, 1641 parts of it, now in question, is a section of the original document which he ascribes, from beginning to end, to "William Kiffin." He quotes substantially, (Vol. I, pp. 148, 149) its 1633, 1638, 1639 sections; but, (Vol. III, p. 41), he literally quotes the bracketed clause ["with whom joined William Kiffin"] from the 1638 section of the original manuscript, as if to connect it. On the same page (Vol. III, 41) he quotes literally from what he calls the "same manuscript" the exact language of the 1640 part of the original document with reference to the division of the *Jessey Church*, where he says: "In the year 1640, this church became two by mutual consent; just half, says the manuscript, being with Mr. P. Barebone, and the other half with Mr. Henry *Jessey*." The balance of the 1640, 1641 parts of the Kiffin Manuscript Crosby quotes substantially as found in Vol. I, pp. 101, 103; but even in this indirect and somewhat transposed quotation, he uses many words and phrases of the original document—all of which shows that the original Kiffin Manuscript, as a whole and in all its parts, (1633, 1638, 1639, 1640, 1641) was in Crosby's hands as we now find it, when he wrote the *History of the Baptists*, 1738-40. He "lent" this manuscript to Neal; and hence Neal's conclusion that the Blunt-Blacklock church of which he thought Mr. *Jessey* laid the "foundation," 1641, was the first Baptist (immersed) congregation which he had met with in the history of England, as the Kiffin Manuscript shows.

3. The charge that, on pp. 11, 12, of his book, Dr. Whitsitt suppresses the testimony of Evans with reference to immersion among the Dutch Baptists, at the time of John Smith, is also erroneous. Dr. Whitsitt is simply discussing the fact of Smith's self-affusion which Ashton, quoted by Evans, (Vol. 3, p. 208), confirms and with whom Evans "fully agrees;" and even if the question of the Dutch immersion, at the time, had been under consideration, Dr. Whitsitt had the counter testimony of Dr. Muller who says (Evans, Vol. 1, p. 223) that neither "the Netherlands, nor any of the various parties of the *Netherland Doopegesinden* practiced at any time baptism by immersion."

4. The charge that, on pp. 81-83 of his book, Dr. Whitsitt weaves the statements of Crosby from two separate volumes into one narrative and calls it the Kiffin Manuscript, does not alter the fact that Dr. Whitsitt was justified in the directly. As already shown, all the parts directly or indirectly quoted by Crosby belong to one and "the same manuscript;" and because he indirectly, but substantially, quotes a part of the 1640 section and the whole of the 1641 section, it does not imply that he calls the quotation in question. If so, the whole manuscript, including its 1633, 1638, 1639 sections, all of which he uses as valid history, would be in question for the same reason. Again, there is no substantial difference between Crosby's version of the original sections, and the original itself. To be sure, Crosby does not use the 1641 date, as found in the original; but he definitely details the events which belong to the original manuscript of that date in confirmation of the *Hutchinson Account* which he uses in conjunction with the Kiffin Document which is likewise confirmed by the *Hutchinson Account*.

5. Dr. Whitsitt's use of Robinson, in his Nashville Statement, was simply in defense, as I remember, of his use of the word "Baptists" as applicable to the "Anabaptists" who did not immerse before 1641, in accord with such writers as Robinson (*Hist. Baptism*, p. 547) who speaks of the "Dutch Baptists" as baptizing by "pouring." This is no misrepresentation of Robinson's position; nor would it have been, if it were a representation of the facts if he had quoted Robinson in vindication of his thesis. As already said, Dr. Muller shows that the "Netherlanders" and the "Netherland Doopegesinden" never immersed "at any time;" and Dr. Newman (*Review of the Question*, p. 219) says that Dr. Christian follows Robinson in the wholly unwarranted assertion that "Meno was dipped himself, and he baptized others by dipping." In his great work, *History of Antipedobaptism*, Dr. Newman says again (p. 309, note): "It seems almost certain that Meno did not require or practice immersion;" and what was true of Meno was true of his

followers, not only in 1790 when Robinson wrote, but at the time of John Smith's self-affusion, 1609, and from the days of Meno himself, if Muller and Scheffer are of any authority.

Dr. Christian says a great deal about Dr. Whitsitt's bad punctuation, omission of words, incorrect quotations, variations, mistakes, inaccuracies, etc., etc., but beyond what Dr. Whitsitt has already conceded and explained, I do not see that Dr. Whitsitt is substantially wrong at any point. It looks as if my good Brother Christian was out mote-hunting along here. In a book, or a statement, so hastily prepared—and under such a pressure—he was liable to some mistakes and errors; but beyond what is charged and what he admits, he has amply sustained his thesis by abundant testimony correctly and efficiently applied as the fierce and voluminous criticism of his opponents demonstrate. Dr. Newman (*Review of the Question*, pp. 205, 206), after granting Dr. Whitsitt's mistakes in quoting from Dr. Dexter, well says: "None of the criticism that I have met can be said to affect Dr. Whitsitt's contention that, so far as the documentary evidence goes, immersion was first introduced among the English anti-Pedobaptists in 1641." This proposition rests primarily on the old church records that have been so frequently referred to. It is strongly supported by a number of witnesses whose testimony has not been successfully impeached. That a number of documents have been misquoted or misconstrued does not invalidate the main contention, which, in my opinion, is abundantly sustained."

[As we said last week, it now remains for Dr. Christian either to furnish his evidence of Dr. Whitsitt's authorship of those additional editorials, or else to withdraw the charge. Whenever a man makes a charge that is formally denied, he is bound either to give his proof or to make a retraction. We are sorry Dr. Lofton contented himself with a general denial of the charge that Dr. Whitsitt garbled, instead of answering the specific cases Dr. Christian furnished as proof of such garbling. A vindication of Dr. Whitsitt demands that these specific cases be met and be shown to involve no garbling.—Ed.]

[I have read the above letter of Dr. Whitsitt's, and in due time I shall make some interesting remarks.—JOHN T. CHRISTIAN.]

WEAK SONGS AND LIMP PRAYERS.

I do not think one could rightly suggest the characteristics of our time which a minister encounters without naming a tendency to sentimentalism which shows itself in a great deal of our religion, and which, both directly and indirectly, does our work great harm. No one can read our hymns, whether they be of the rudest revival sort, or the translated medievalisms of ritualism, without feeling what I mean. They are very beautiful often, but compared with the hymns that our fathers sang, they are weak. They lack thought, and no religion that does not think is strong. It may be a reaction from the way in which many of the old hymns are made to labor with a process of reasoning that struggled most unoriginally from verse to verse, that the favorite hymn of to-day discards connected thought and seems to try only to utter moods of mystic feeling, or to depict some scene in which the spiritual parable is apt to be lost in the brightness of the sensuous imagery. I think that the same thing is true of prayers. A prayer must have thought in it. The thought may overburden it so that its wings of devotion are fastened down to its sides and it cannot soar. Thus it is no prayer, only a meditation or a contemplation. But to take the thought out of a prayer does not insure its going up to God. It might be too light as well as too heavy to ascend. I saw once in a shop-window in London a placard which simply announced "Limp Prayers." It described, I believe, a kind of prayer book in a certain sort of binding which was for sale without; but it brought to mind many a prayer to which one had listened, in which he could not join, out of which had been left the whole backbone of thought, and to which he could attach none of his own heart's desires.—"Lectures on Preaching," by Phillips Brooks.

AN UNPOPULAR CREED.

I belong to a class of church-members not numerous in the individual churches, but still I believe quite a respectable number in the aggregate. We are for the most part of mature years and long experience in the Christian life, but because of certain peculiarities we find ourselves out of harmony with the majority. We are often termed "old fogies," "cranks," and "obstructionists," and relegated to limbo as impracticable.

We believe that the church, including many members of it, is God's one and only society to which He has committed the promise and potency of all moral and spiritual well-being and work, and hence we are opposed to the modern church machinery, with its divisions, noise and methods. We are entirely opposed to the popular methods in vogue for drawing the unconverted to our places of worship, to feasting, floral decorations, and other specious panderings to the carnal mind, hence we are often compelled to absent ourselves from the services of the sanctuary. We do not believe in a state church, or in endowments for the Lord's work, or in "spollying the Egyptians" to help fill the Lord's treasury, hence we look to God alone by faith and prayer, that he may furnish the means through the gifts of His people. We believe, on the authority of God's Word, that the Holy Spirit has endowed the church with individual gifts for mutual edification and the upbuilding of the church of God, hence we favor the drawing out and exercise of these spiritual gifts in the body. We believe in the unity of the Spirit, and hence we gladly recognize as members of the body of Christ, all who give evidence of the new birth.

We believe the whole Bible was given by the "inspiration of God," hence we dare not listen to the so-called "higher critics," who, while they affect superior knowledge, "understand neither what they say nor whereof they affirm." We believe the Holy Scriptures, when they record that God made every living thing after his kind, hence we turn from evolution theories and other oppositions of science falsely so-called. We believe that much of the teaching of God's Word plainly declares death to be the penalty of sin, to be an enemy not a friend, to be the great separator, unclothed and destroyer, the king of terrors under Satan's power. Hence we long, and look, and pray for our Savior's coming again, as the blessed hope of the bliss and final consummation of the church, bringing the resurrection of the beloved dead in Christ, the translation of the living saints, and the deliverance of the groaning creation from the bondage of corruption. We believe that in the Gospel of his grace we have the sovereign remedy for the wrongs of earth and the havoc of sin. Hence we deprecate the wasting of effort on the part of many Christians who devote their best energies to social reform, politics, temperance, and the like things of the earth, so stopping short of God's "simple, unnumbered plan." We desire earnestly to contend for the faith once for all delivered to the saints, and yet we do not care to set up here and there a little coterie. Still we do not feel oftentimes our solitary position in view of the prevailing laxness of doctrine and discipline, from which we so strongly dissent. Moreover we are unwilling to break up ties which were long ago formed in the old church, still our visible home, and so, amid discouragements, amid surrounding deadness and formality, though oftentimes finding neither food nor fellowship, we can but continue by precept and example to seek to influence the churches toward a higher spirituality and a more Scriptural condition, meanwhile lovingly, patiently and prayerfully enduring our inner life of solitude.—J. D. K., in *Canada Baptist*.

PAUL went as far into the mysteries of theology and into the wonders of the divine government as any mortal man ever did. But there were times when he stopped as though he were awe-stricken and ceased to reason out conclusions, exclaiming, as in the eleventh of Romans, "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

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

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1898.

FIRST QUARTER.

SUNDAY, FEB 20.

THE TWELVE SENT FORTH.

Matthew 10:2-15.

MOTTO TEXT.—"Freely ye have received, freely give."—Matthew 10:8.

"Now the names of the twelve apostles are these."—These twelve the Lord chose from among his disciples to be his closest companions, to be, as it were, in a certain sense, the foundation stones of his church, he himself being the corner stone. "The first, Simon, who is called Peter, and Andrew, his brother."—They were fishermen of Galilee, sons of a man named Jonna. Our Lord himself gave Simon the name of Peter. The apostles are given in pairs, and two of these pairs were brothers Peter and John were our Lord's first disciples, but they quickly brought their brothers to him. It is a singular thing that the Catholics should claim Peter as the first pope when they do not allow their priests to marry. For, while it is probable nearly all the apostles were married, Peter is the only one whom the Scriptures declare, in so many words, had a wife.

"James, the son of Zebedee, and John, his brother."—These were also Galilean fishermen. Our Lord named them "Boanerges" sons of thunder, on account of their fiery dispositions it is thought. John was the youngest and best beloved of the apostles, and the one who has been most outrageously treated by the painters, who picture him as effeminate, when his Lord called him "son of thunder." John had one of the greatest intellects and hottest hearts the world has ever known. Our Lord did not love best a feeble nonentity.

"Philip and Bartholomew."—Philip was of Bethsaida, the city of which Peter and Andrew were natives. He was among the first of the disciples (John 1), and brought his friend, Nathanael, to his Lord, as John and Peter brought their brothers. Besides being divided into pairs, the apostles were marked off in groups of four, and Philip always heads the second group. Bartholomew is Hebrew, meaning son of Tolmai. His other name is Nathanael. Little is known of him, but that little is enough, for the Lord said of him when Philip brought him, "Behold an Israelite, indeed in whom there is no guile."

"Thomas and Matthew, the publican."—In the lists given by Mark and Luke, Matthew's name comes first, and the "publican" is not attached to his name. That he puts Thomas first and tells his old business, shows the modesty and the penitence of the man. "James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus."—This last was also named Judas, and was the brother of James. "James was not the same as the brother of our Lord, and there is little known about him."

"Simon, the Canaanite."—He is also called Zelotes, and that is what the word translated Canaanite means. He was a Jew, a Galilean, as were all the apostles except Judas Iscariot. Zelotes means "zealot," showing that this apostle had belonged to the party that claimed to be especially zealous for the Jewish religion and institutions. Last in all the lists comes the name which is a synonym for treachery, Judas, the man of Kerioth.

"These twelve Jesus sent forth."—Two by two, Mark tells us. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."—The Samaritans claimed to be Jews and descended from Abraham, and there is little doubt they were a mixed race, with some Hebrew blood. Their country lay between Judea and Galilee. They were not to go off into any road leading to the Gentiles, but to confine themselves strictly to the lost sheep of the house of Israel. The Gospel must be preached to the Jews first.

"And as ye go preach, saying, the kingdom of heaven is at hand."—Thus John the Baptist and our Lord began their ministry. The Jews would understand that the Messiah was at hand. They were to prove their divine commission and the truth of their words that the kingdom of heaven was at hand by the miracles they worked. "Heal the sick, cleanse the lepers, raise the dead, cast out devils."—These were the miracles which their Lord was working to prove the truth of his words.

"Freely ye have received, freely give."—The power to work miracles was given them without any pay; they must receive no money for what they did. No doubt grateful persons would have given them largess, as Naaman would have given Elisha. And Judas Iscariot at least would have gladly received them. But Gehazi's sin must not be repeated.

"Provide neither gold nor silver nor brass in your purses."—The brass mentioned was the smallest coin of the country made of copper. They were to take with them no money at all to supply their necessities. "Nor scrip for your journey."—A bag in which provisions were carried. "Neither two coats, neither shoes, nor yet staves."—The shoes were sandals, that is, leather soles with straps to fasten them on. They were to wear shoes, they were allowed to carry a staff, but they must not carry extra ones to use in case of need. "For the workman is worthy of his meat."—His food. Those among whom they were going would supply them with the necessities of life. Eastern hospitality could be trusted for that. "Our Lord here distinctly set forth the same truth concerning the preacher's right to have his wants supplied by those among whom he labours, which Paul teaches in 1 Cor. 9."

"And into whatsoever city or town ye shall enter inquire who in it is worthy."—A man of piety and hospitality who would welcome them to his house. He directed them as he did the seventy, not to change their homes while in the city. They could give themselves entirely to the work they were sent to do.

"And when ye come into a house salute it."—The salutation is given in Luke 10:5: "Peace be to this house." If the house were worthy, God would bless it according to their salutation. If it were not, their salutation would accomplish nothing. If any man or any city refused to receive them they were to shake off the very dust from their feet, showing their determination to have nothing to do with them. The swiftness of the sin of rejecting the Gospel is shown in the stern words which follow.

Warrior will not take away the chronic ail, restore nerves and bones, and remove pain; nor will it bring to the empty arms and the lacerated heart what they are always crying for. But waiting brings the beauty of God—quiet, peace, strength, trust, hope—not with the old bound and jubilation, but other graces, better quiet, peace, strength.—J. F. W. Ware.

HILL CLIFFE THE MOTHER OF SEVERAL CHURCHES.

Some time ago I sent you an article on Hill Cliffe. The history of the Hill Cliffe church shows not only its great antiquity, but also that she is the mother of many other churches in Cheshire, Lancashire, etc. "Records show that in 1704 Hill Cliffe had its branches in every direction. She had branches at Liverpool, Chester, Bickerton, Namptwich and Newton." Baine's "History of Liverpool" says: "The original Calvinistic Baptist congregation in Liverpool was a branch of a society at Hill Cliffe, near Warrington, and came to Liverpool about the year 1700."

"In the year 1714 the Liverpool portion of the church was formed into a separate body under the ministry of Mr. Peter Davenport." (See Kenworthy's History of Hill Cliffe.) We might think, sometimes by reading some histories, that the origin of the Baptists of Britain is traceable to the first Baptist churches of London, but the origin of the Baptist churches of Liverpool is traceable to Hill Cliffe, and the date of the origin of Hill Cliffe is unknown. In the above it is seen that Nantwich was one of the branches of Hill Cliffe. Nantwich is situated in the southeastern corner of Cheshire, on both sides of the Weaver, about fifteen miles from Bangor Iscoed.

"This place received its name from its salt works. Camden says in 1586 that the Welsh called Nantwich Heleddwen, because the salt there was white." Heledd means brine-pit. Heledd was the name given in former times by the Welsh to Holland, and certainly there were connections between these two countries both in a secular and religious sense very early. History shows that many Non-conformists or Anabaptists had fled under persecution from the Continent to Britain along the ages, and we have evidence now that workmen were brought from the Continent by the King of England to Nantwich to teach the natives how to work the salt. This is an important fact in the history of the Baptists, and throws light upon difficult questions. The salt works of Cheshire were the most important works of the kind in Britain in former times, and, prior to the Norman conquest, they were owned by the Welsh. When Henry III. destroyed these works in order to destroy his enemies, the principality suffered greatly until salt was discovered in Pembrokeshire in 1257; and England also suffered greatly, because, though the brine pits were in her possession, yet she knew not how to work them, and the salt that was imported into the country was very costly. Hence, one of the good things done by Henry VI. (1422-1461), was to invite a man who was skillful in working salt to come over from Zealand, and he brought sixty workmen with him. The most of these people settled at Nantwich, because it was there they found the best brine pits in the kingdom, and the works were developed with such energy, so that by the time of Henry VIII. (1509-1547) there were at Nantwich alone three hundred salt works in full life. It is natural to think that these foreigners opened the way for many of their fellow-countrymen to follow them, and to influence the natives in a social and religious sense; this accounts for the fact that so many of the old families of Cheshire have foreign names, and perhaps that it throws some light also on the early existence of Hill Cliffe, and also on the old meeting-house which the Anabaptists had

at Wyburnbury, which was about three miles east of Nantwich, which is referred to by Bishop Gastrell in his official report for 1721.—(See history of the Welsh Baptists by Rev. J. Spinkher James, M. A.)

These facts prove that Hill Cliffe is the mother of the Baptists of Liverpool, and it is claimed that the date of the origin of Hill Cliffe is unknown, though the Baptist Hand-book of Great Britain gives its date as 1522; and it also indicates very clearly the connections of these regions with the Anabaptists of the Continent. There is an interesting field of study of Baptist history in these regions. JOHN T. GRIFFITH. Lansford, Pa., Jan. 1.

MINISTERS' MEETING

Many hearts were made glad at the dear old Crooked Creek church and surrounding neighborhood, by having entertained the Ministers' and Members' Meeting of the Crittenden Association, which began Friday night Jan. 29th, 1898.

A few churches of this Association have been enjoying these fifth Sunday meetings, while there are a number, that do not realize the importance of entering into a hearty cooperation with their sister churches.

A number of ministers were present and assisted in discussing the questions. These discussions were enjoyed by a large congregation of earnest seekers. By the spirit manifested by the pastor and members of the church, we draw the conclusion, that the church has been greatly benefited by the meeting. On Saturday night we enjoyed a very able and timely sermon, by Bro. West of the Union Association. We welcome Bro. West with many other able brethren to our next meeting, which will be held with the River View church beginning Friday night April 29th, 1898. The meeting closed Sunday with a good feeling and an old-fashioned Baptist handshaking. May the Lord's richest blessing rest upon the work done in this Association. Many other items we would like to mention, but will not ask too much space of the dear old RECORDER, which we love to read so well. May God be with you. C. J. BAGBY, Mod. M. F. BAGBY, Secy. Feb. 1, 1898.

I AM not yet entitled to the honor of being enrolled among the "Old Guard." I expect, some day, to be entitled to that distinction, provided that God has so decreed and determined.

Dear RECORDER! I have great confidence in you. From the way you speak, I am persuaded that you are loyal to Christ and His church, and that you care more for both of them than you do for yourself.

Dear RECORDER! I love you. Why? For the reason that you are not afraid to "cry aloud and spare not." The truth is in your heart, and you are brave enough to declare it.

Lastly, dear RECORDER! You are a great help to me. You help me in my preaching, in my pastoral work, in my praying, and you make me stronger in that "faith which was once delivered to the saints."

Stand firm! Continue to be as fearless, as uncompromising, and as impartial as you have ever been. There are still hosts of loyal brethren and sisters in the Baptist ranks, and do not forget that they are all with you. May God bless you, and help you from falling into the ways or hands of the

Suffered Most in Spring

Cured by Hood's Sarsaparilla the Great Spring Medicine

Scrofulous Sore Leg for 25 Years.

All Spring Humors, sores, eruptions, boils, pimples, etc., are cured by Hood's Sarsaparilla, the "King of Medicines." Read these letters:

"C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—After suffering from a sore leg for 25 years, four bottles of Hood's Sarsaparilla have made a complete cure. My

No. 1. leg would inflame as soon as a dog's days would come and continue to be sore until spring. Then the sores would heal a little and break out again. I tried doctors and every remedy I could hear of, but all failed. I then heard of Hood's Sarsaparilla and bought one bottle, and it helped me so much that I kept on until I took four bottles; am cured, in good health and weigh 160 lbs."

Mrs. M. J. HARTLEY, Lovett, Georgia.

No Sore, No Erysipelas.

"C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—I want to say once more, Hood's Sarsaparilla is all you

Letter claim for it. I haven't had any sore or erysipelas since

No. 2. I used Hood's Sarsaparilla several years ago and was cured by it. I trust many may be benefited by Hood's Sarsaparilla as I have been. I recommend it highly as a blood medicine."

Mrs. M. J. HARTLEY, Lovett, Ga.

Hood's Sarsaparilla

Is sold by all druggists. Price \$1. six for \$5.

care Liver ill; easy to take, easy to operate.

Hood's Pills

"Edomites."

Yours very fraternally,

Geo. T. HOSTER.

Calro, Ill., Feb. 1, 1898

"STRONG MAN IRVING."

Montgomery E. Irving, who is said to be one of the strongest men in the world, in a recent interview with the Baltimore, Md. News, said, in regard to diet, "Keep away from coffee. It should be taken off the market."

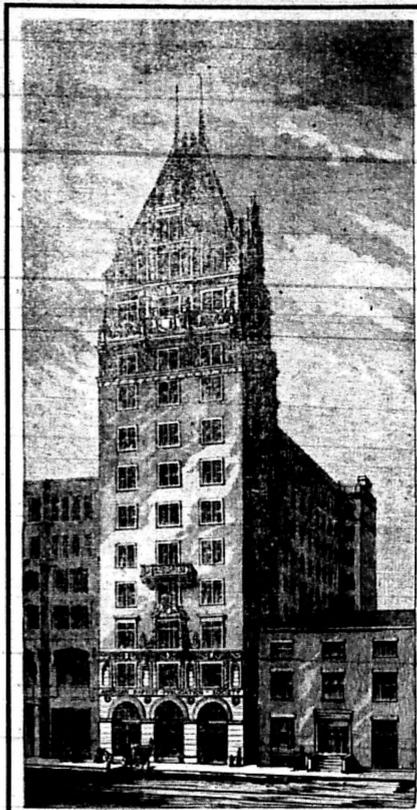
Whenever one talks with athletes nowadays, he finds the same expression in regard to coffee. It weakens the heart, shortens the wind, and unless one is very strong in the digestive apparatus, interferes seriously with that portion of the body.

If it is necessary for a strong man to avoid narcotics and drugs of his character, it would seem especially important for the brain worker or the highly sensitized and delicately organized woman to avoid them as they would any other poison, if they feel the slightest desire to maintain their health and a comfortable poise of the nervous system.

True, many people seem to use coffee without a direct harmful effect, but a little careful inquiry will nearly always develop the fact that coffee users have some disturbance of the body, which they always attribute to some other cause than coffee, but which, by a curious law, is likely to be helped if they can ever be induced to abandon coffee for ten days to a month, and take on Postum Cereal Food Coffee, which instead of narcotizing and destroying the nervous system, furnishes the food elements demanded by nature to rebuild the gray matter in the nerve centres throughout the body.

Postum is widely endorsed by athletic trainers, famous bicyclists and boxers, as well as thousands of well-known men and women who earn their living by mental occupations.

Postum is the only Cereal Food Coffee yet discovered, with a coffee taste, that is pure and free from low grade coffee or other drugs.



CROZER BUILDING.
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THIS BUILDING is owned and occupied by the American Baptist Publication Society, 1420 Chestnut St., Philadelphia. The building is pronounced one of the chief architectural adornments of this city. It is twelve stories high, forty feet wide, by two hundred and forty-six feet deep. The value of the lot and cost of the building is one million dollars. The location is the best, and the one hundred and fifty offices are rented at an annual income of about fifty thousand dollars. The opening will be Feb. 17th, and we are honored with an invitation to be present at the dedication of this, one of our greatest architectural monuments. W. P. H.

CIRCLE MEETING AT BIG ROCK, TENN.

The Ninth Circle of Cumberland Association convened at Big Rock Baptist church Saturday before the fifth Sunday in January.

At 10 a. m. Chairman G. W. Bray called the house to order, after which the organization was completed by the election of a clerk.

The names of speakers and messengers were enrolled except a few who were absent because of high water.

G. W. Bray preached the introductory sermon on the subject of missions.

The body then adjourned for refreshments till 1 p. m.

At the appointed time in the afternoon the body was called to order by the chairman. After the roll was called the programme was taken up and its various topics discussed.

As it would require too much space to report in full, we will notice only the most important subjects. Among these, an exegesis of Luke 6:1-13 by W. T. Greene; essays, "Scriptural sanctification," G. B. Cobb; "Nature and extent of the atonement," W. B. Hall; "What is it to be filled with the Spirit for service?" Rev. Wm. Parker, deserve special mention. G. W. Bray being appointed in

place of the regular appointee to preach the sermon for criticism, delivered same Saturday evening at 7 o'clock on the subject of "The final preservation of the Saints." Though his time for preparation was short, he delivered an excellent sermon, and those who hoped to play the critic were almost wholly disappointed.

Sunday morning at 11 o'clock a well-studied and arranged essay on this theme, "Is baptism a part of the new birth or essential to salvation?" was read by C. E. Parryman. A motion was carried to have this essay published in pamphlet form.

At 11 o'clock a sermon was preached by G. W. Bray. Subject: "How I may know that I am a Christian."

After refreshments the pastor preached on "Happiness and Hope."—Titus 2:13.

Through the whole work the query-box was made a prominent feature, which resulted in much discussion, to the pleasure and enlightenment of those present. Though several who were assigned subjects could not reach us because of high water and other hindrances, we all feel benefited, and by no means regard the time lost.

CLERK.

EDUCATION is only second to nature.—Horace Bushnell.

CONSIDER THE LILIES.

To-day as fresh as eighteen hundred years ago comes the voice of the Great Teacher, "Consider the lilies how they grow." And well worth while it is in this restless, toilsome age of grime and greed, of work and worry, of machinery and chicanery, for Christian men to pause awhile in the mad rush of life and consider the lilies how they grow. Our very slang betrays our trend, and when we speak of a man as having wheels in his head, we are only confessing what is only too palpably true as to many a human life. We are tending more and more to mechanical conditions. A man takes himself for a machine, makes a machine of himself, winds himself up, and then runs himself down and goes to pieces with calamitous crash.

And churches betray very similar conditions. A craze for organization possesses the pastor or lays hold of some of his associates, and straightway there is constructed some sort of machine such as primitive Christians never dreamed of, with wheels within wheels, and bands and cogs, and pulleys and wires, and friction and fire, and much ringing of bells and blowing of steam whistles, until earth is stunned and heaven astonished. We bring no railing accusations against pious and ingenious builders of machines, but we do beg leave to suggest that it may be wise even for those now and then to take a little rest and consider the lilies. They have in them a principle of life, and that is something infinitely transcending all the triumphs of machinery. Stephenson and Edison, and Arkwright and Watt and Fulton, and all the wizards that have ever lived, have never been able to manufacture a single germ of life. Of all things on earth life is the most wonderful and beautiful. It is a maxim of biologists that all life is from an egg. Better still is the maxim of the theologian that all life is from God. And Christianity is not an organization, nor can be run by machinery. It is a life, and in this regard we do well to consider the lilies.

There is great clatter and bang in the machine shop, but no noise in the garden, for silently the lilies grow, and the "kingdom of God cometh not with observation." Machinery can wear itself out or blow itself up. Let us individual Christians and as Christian churches not rely too much upon machinery, but consider the lilies how they grow. Work indeed is something, but growth is more, and perhaps in our eagerness in the matter of work we have not sufficiently appreciated the matter of growth, and are in danger of wearing ourselves out with the very fustiness of our activity. Or if we realize at all the necessity of growth we are apt to suppose that we can attain unto it by ambitious striving, as if by taking thought we could add a cubit to our stature. Con-

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

sider the lilies—not only that they grow, but how they grow. They simply open up their hearts to heaven's dew and sunshine and so they grow.

We are more and more disposed to think that unless we are running hither and thither like men who are fighting fire, we are losing time, and as a consequence we abound in fruitless activities, and the devil and his angels look on contentuously and cry, Aha! aha! What we need is not so much more activity as more unction. We are baffled and beaten like the disciples at the foot of the mount of Transfiguration. They were literally dead in earnest, for their earnestness was dead. What they wanted was more power, and the sources of power are in secret places. "This kind cometh not forth but by prayer and fasting." The strength we need comes not from wrestling with man, but from lying on our faces before God. "They that wait upon the Lord shall renew their strength." "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

We do well in the midst of our modern machinery to pause now and then to look at God's lilies how they grow. And let us so wait upon God and so open up our souls to the sweet influences of his grace that we may realize in our own experience what is written in Hosea: "I will be as the dew unto Israel: he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine, and the scent thereof shall be as the wine of Lebanon.—Baptist Teacher.

GROWING IN GRACE.

No duty is more clearly defined in God's Word than that of growing in grace. (see II Peter 3:18; Eph. 4:15; I Peter 2:2 and many other passages. Yet many Christians are making but little growth in the divine life. The wise but eccentric Dr. Wm. Vaughn once said that, "some Christians were like wasps; bigger when they were born than ever afterward." About all the religion some people have is their first experience, whereas it ought to be growing sweeter and stronger every day.

Come into God's kingdom as babes in Christ, but we are not to remain babes. We should grow up until we reach the stature of men and women in Christ.

All healthful growth is gradual. This was the teaching of the Master. In the parable of the sower, the seed which immediately sprang up immediately perished. In illustrating the growth of His kingdom the Savior said, "First the blade, then the ear, then the full corn in the ear." The state of maturity was reached gradually. Jonah's gourd "came up in a night and perished in a night." Much religion now-a-days is like the crackling of thorns under a pot; noisy but not substantial. Those who have witnessed the performances of "modern holiness cranks" will readily see the force of this

illustration. Again the great Teacher asked: "Which of you by taking thought can add one cubit to his stature?" The stature must be increased by gradual growth. Neither can we by a paroxysmal act of our will add one cubit to our spiritual stature. We are to use faithfully the means of growth which God has supplied and thereby grow up in him a perfect Christian. But says one, are we not commanded to "crucify the flesh?" To crush out the evil within us? Yes. But crucifixion is a lingering death. We cannot grow in grace unless we are in living connection with Christ. He is our life. The branch must be in living union with the vine.

No man can grow into a Christian. The germ of spiritual life must be planted in his heart and then he grows in the image of Christ. Many people in the church are not growing because they have no vital union with Christ. The spiritual germ has never taken root in their hearts. As well look for "grapes of thorns or figs of thistles" as to look for growth in them.

Prayer promotes spiritual growth. It enlarges the soul; increases its capacity for God's grace. It is emphatically "the Christian's native air."

No man can grow in grace who neglects it. Study of God's Word is another means sadly neglected by many. In this blessed book we find the holy example of Christ and his sacred precepts which we must try to follow. Public worship is also essential. David says, "They that wait upon the Lord do renew their strength." We all need more spiritual exercise. It will develop and strengthen our souls.

Let us remember in conclusion that it is not only our duty to grow, but God wants to see us grow. Our growth ought to be perceptible to those about us. In heaven we will enjoy just what we have capacity for. If we have grown but little in grace, have not developed our spiritual life, our reward will be in proportion.

WM. M. STALLINGS.

Springfield, Ky.

It was my pleasure to hear Rev. Malcom MacGregor, preach two able sermons last Sunday at Harrodsburg, where he has held a successful meeting with Pastor J. F. Williams. In the morning his subject was Love for the Church. It was uplifting and practical. In the afternoon at the request of many in the community he preached on the subject of communion. The house was packed with the leading representatives of all denominations. I will not attempt an outline as I cannot do justice to it, and hope he will furnish the substance of his discourse in an article for the Recorder. We have read much on this question, and have heard the ablest advocates of the Baptist position, and in many respects I consider the explanation, and defense of this Bible and Baptist doctrine the ablest, most convincing presentation of the subject I have ever read or heard.—The result of meeting to date is 29 admissions, and the meeting still continues with hopes of more admissions. W. P. H.

THOUGHTS ON ETERNITY.

Eternity, Eternity,
How vast is all immensity.
The side of time goes rolling on
And fills the space of all beyond,
And still the great beyond.
Wide space, who can measure thee?
Or fall upon a plan to find
The height or depth or width to see
The measure of Eternity.
The great beyond, the great beyond,
To thee no end can'er be found,
Immensely cannot be bound,
Its rolling tide sweeps on and on
And tells to all beneath the sun,
Eternity can have no end,
Because it cannot end.
Mighty thought, oh! mighty theme,
To mortal minds who think or dream
That time or space shall never end,
Eternity will ever contend
And prove to you there is no end.
Now God who fills immensity,
His law to all through Christ hath
Given
The right through all eternity,
To all who love and honor him
Shall live with him in heaven
That shall never end. Q.

OUR PULPIT.

WHY MEN REJECT CHRIST.

BY C. H. SPURGEON.

And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem.—Luke 9:52, 53.

I. First, I would remind you that the Lord Jesus Christ still sends messengers before he comes to the sons of men.

The message that we who are Christ's messengers have to bring is this, we have to tell who has come among the sons of man, asking for entertainment in their hearts. Brethren, it is God himself, the Lord of glory, who has appeared in human flesh, and has become bone of our bone and flesh of our flesh. He has come in the fashion of a man, he has lived and loved and labored here below, he has died, he has been buried, he has risen again, he has gone back into the glory, and now, spiritually, he is present among us. Here is his own declaration, "Lo, I am with you always, even unto the end of the world." We preach not to you a merely human teacher; we preach one who is certainly human, but who is also divine. We preach not alone a Teacher, but a Saviour who offered himself without spot unto God, that he might put away the sin of all who believe in him. And now, in the message of the Gospel, he comes again into our midst, even he whom angels worship, who is his Father's joy, the delight of his people, the hope of all who have a living hope, the pattern and the mirror of what his saints are yet to be. It is he of whom we speak, Jesus of Nazareth, the King of the Jews, who is also very God of very God.

As his messengers, we have further to say that he is willing to come and dwell in men's hearts. The messengers who came to that Samaritan village proclaimed the good tidings, "The Christ is coming! The Christ is coming! He is willing to come and lodge with you." Methinks the loungers at the gate were at first astonished that the great Miracle-Worker should come to their lone village, to the Samaritans with whom the Jews had no dealings; and they went in, and said to the people, "Jesus, who healed the sick, and raised the dead, is willing to come and stay a night with us." We tell you, dear friends, that the Lord Jesus is willing to come to you, that he will be glad to find admission at the door of your hearts. It were good news if we could tell you that he would let you come to him; but we tell you something better, that is, that he is willing to come to you. It were

good news if we said, "If you entreat him, if you beseech him, if you constrain him, he may perhaps come and stay an hour with you." But instead, thereof, we can come and say, "Our Master bids us tell you that he is willing to be received by you, and that to as many as receive him to them will he give power to become the sons of God, even to them that believe on his name." Oh, what glad tidings for your sinful hearts that the pure Christ is willing to come and live in you! Oh, what good news for you guilty men that the pardoning Christ is willing to come and take a lodging within your spirits! Tell it to one another wherever you dwell. Tell the good news that Jesus comes, not to pass by, nor even to sojourn merely for a night, but to come and take possession of the heart forever.

These messengers of Christ were also to tell the people to make ready for his coming. According to our text, Jesus "sent messengers before his face, and they went, and entered into a village of the Samaritans, to make ready for him." Make ready, then, for the coming of Christ into your hearts. "But," say you, "we cannot entertain him as such a King should be entertained." It is true, beloved, you cannot; but remember that this royal Guest asks nothing of you but that you give him room to abide in your heart. The Master still says, as he did of old, "Where is the guest-chamber?" He does not ask you to provide the fare for the feast, but to prepare the guest-chamber. He still says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Our great Melchizedek, when he comes to meet us, brings with him the bread and the wine—the bread, his body, and the wine, his blood. He gives us meat to eat that the world knows not of. Whatever preparation you have to make is not a matter that is beyond your power. I will tell you what to do to make ready for Christ, give him a room that is empty. Drive out the sin that rules there; or rather, ask him by his grace to come and drive out his enemy and yours. If you are willing to have him driven out, Christ is both willing and able to drive him out. Say to the Lord, "There is my heart, such as it is; it is all thine own." If you really say that from your heart, you are ready for him. Tell him that you grieve over your sin, for repentance will make you ready for Christ. Tell him that you are a lost sinner, and that your sense of need has made you ready to be saved by him. Tell him that you are willing to be renewed by his grace, tell him that you desire to be holy, that you wish to be cleansed in his precious blood; this is the kind of readiness which Christ wants. The best preparation for a feast is hunger, there is no sauce like it. Readiness for being clothed is to take off your rags; readiness to be washed is to see, and lament, and abhor your filthiness; readiness to receive alms is to take the place of a beggar, and to confess how poor you are. So, you see, I have asked no hard thing of you when, as the messenger of my Lord, I tell you that the King himself draws near, even the incarnate God, and that he is willing to enter into your hearts, and that all the readiness that he asks of you is that you open the door to let him in.

But, my brothers, the messengers of God have come to some of you a great many times. I wonder whether some of you can recollect the first sermon that ever made you weep. Do you remem-

ber the first holy book that aroused your sleeping conscience! Can some of you unconverted people call to mind your mother's tears, and your father's prayers for you! You will have, as it were, to swim through the river of your mother's tears if you are resolved to go to hell. Some of you will have to ride roughshod over your father's entreaties ere you will be able to reach perdition. You have been called many times, you have been invited again and again; take heed lest one day even the Christ should say, "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." The messengers of God are not to be trifled with. Sickness, losses, convictions of conscience, and a thousand other things are messengers from the Most High. Let us not trifle with them any longer; but even now, as the Christ sends out his messengers, let us receive them gladly, and say to them, "Tell your Master that we shall be glad if he will come to us."

II. Now, secondly, it appears from the text that, although Christ sends out messengers to announce his approach, there are some who will not receive him.

These Samaritans would not receive him; and alas! the people who will not receive Christ are still very many. One would be glad to preach until midnight to sinners who would receive the Saviour; no exhaustion would we mind if we could but preach to people willing to welcome our Master. We cannot make it out why some of you do not receive Christ as your Saviour; there is so much about you that is hopeful and good, that we cannot understand why you refuse him. There are such blessings attached to the reception of Christ—even eternal life hangs on it—that it does puzzle us how you can bar your door against this blessed Friend of ours; yet so it is.

Let me put it to you, dear friends—I would like to "button-hole" you, to take you by the hand and to say to you, "God has sent his Son to be the Messiah, the Mediator between himself and you; do you deliberately turn away from him! He sent that dear Son of his into the world to save sinners, and in order that he might save them he died in unutterable pangs upon the cross. Do you really refuse to be saved by the merits of that matchless death! Is it so that you will both tempt the justice of God and reject the mercy of God! The plan of salvation cost God his darling Son; do you mean, in calm blood, to say that you care not what it cost? Will you sign the statement to the winds and have nothing to do with it? Well, then, what I ask of you is just this—really to make this decision with deliberation if you are resolved to be lost. I am not half so much afraid of you who would thus reject Christ as I am of the many who will not even think of him, who take up neither one position nor another, but who let the whole subject slip by with a neglect that is a thousand times more contemptuous toward Christ than even if they had thought it out, and had decided not to believe it. O sirs, do not, I pray you, neglect the Christ of God, and refuse him whom God hath sent to save you!

But there are some who never think about Christ at all. The year rolls on with scarcely a thought of him. Look on the vast mass of London's population, never going to any house of prayer to hear about Jesus. There is a but little reading of the blessed Book



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which tells us of him; one might imagine that they regarded it as all old wives' fables, or a dream from the "Arabian Nights." Yet they do not go quite that length, for they have not thought enough about it even to say as much as that. What! shall Christ die, and yet you do not think his death worth a thought! Shall he, with his pierced hands, open the kingdom of heaven to all believers, and will you not even look to see what he has done? Oh! how shall I plead with you? Would God that I had voice and heart commensurate to so stern a labor as that of pleading with consciences that go to sleep, and hearts that lie dead in the presence of a bleeding Christ!

There are also, alas! many who, though they do think of Christ, yet reject the plan of salvation by the great Substitute. They cannot see it, they say; they mean that they will not have it. They do not care to be saved by the atoning sacrifice, they would sooner trust in something else. Oh! dear friends, I am sure that, if you would work that problem out with a little care, you would soon come to a different resolve. I remember, when under deep conviction of my guilt, with a strong desire to be better, and to have peace with God, I tried prayer, I tried Bible-reading, I tried diligent attendance on the means of grace, I tried a change in my manner of life, I tried everything I could think of, but I never could find peace and rest until I cast myself on Christ's atoning work and trusted him to save me. Then did I enter into the peace of God and found a joy and rest of spirit which I would not barter for all the crowns of all the kings who ever lived. I do entreat you to think much of the sufferings of our Lord, and consider what they meant; and I should not wonder that you will at length fall in love with the great plan of redeeming mercy by which Christ was made to suffer in our stead, bearing our sins in his own body on the tree. At any rate, do give a full and fair consideration to God's way of salvation. Make room for it in your heart. Be ready to entertain the Saviour, at least go as far as this—weigh his claims, judge his doctrine, see whether there be not about his atoning sacrifice something of promise which is not offered anywhere else.

Yet it would not be sufficient even if I could bring you to think of Christ, and to judge somewhat more favorably concerning him. I do long—oh! that I had power to work this miracle, but I have not; I do long to open some sinner's heart to let the Saviour in. I know who will be the man who will be the first to welcome Christ. He who has no righteousness of his own, he who longs to escape from the wrath to come. I think I hear him say, "Sir, you put a question to me, and I will put one to you. You say, 'Will you open your heart for Christ to enter?' O sir, that is not the question; my heart is ready enough to receive him, but can I hope that he will come in?" Soul, there was never a heart yet that was willing to have Christ but Christ gave himself to

that heart. There is no question about his will; the question is about your will; he has said, "Him that cometh to me I will in no wise cast out." Now, if I were struck dumb—if in this throat were choked up, from which for so many years has pealed forth as with the sound of a trumpet the Gospel of Christ, I should like my last words to be, "Come to Christ just as you are." Never was a soul repulsed that came to him, though black as midnight, though guilty of crimes enough to condemn it to all eternity. Only do but come to Jesus. Be thou willing and obedient and thou shalt have Christ, for it is written, "Whosoever will, let him take the water of life freely." The Lord make all of you willing this very hour!

III. But now, thirdly Christ is often refused for the most absurd reasons.

It was a selfish reason that made these Samaritans refuse to receive Christ. Dog-in-the-manger-like, they would not accept Christ themselves, but they did not want him to go to Jerusalem. I have sometimes heard it said, "If this Gospel is preached to the scum of society, to the outcast and the low, I am not going to hear it." Ah! my fine gentleman, you will not have it yourself, and you do not want others to have it. I would be glad to come to Christ side by side with the foulest harlot who ever rotted into infamy; I would be glad to come to Christ with a criminal who was standing with the rope about his neck, about to be hurled into eternity by the common hangman; I would be glad enough to come to Christ with the poorest, meanest beggar who ever picked foul crusts from off a dung-hill. So long as I can but get to Christ, who am I that I should find fault with my company! Come, sirs, away with your pride! Yes, my lady, or my lord, you must come to Christ like anybody else. He cares nothing for earthly stars and garters, and honors and titles. He died to save sinners, even the very chief of them; and you are not in a fit state to be saved until you come down to the level which you think now so much beneath you, but which is indeed the true level upon which we must stand if we are to close in with Christ. O pitiful Samaritan pride and selfishness, unwilling that Christ should go to the despised Jews, for the proud Samaritan thinks, "If he comes to me he ought to go to nobody else."

I do not think there ever was a good reason for not believing in Christ. I believe that the most unreasonable things in all the world are doubt and unbelief; in fact, atheists and infidels are the most gullible persons living. The modern scientist, who does not believe in the first chapter of the Book of Genesis, and who pours scorn upon the New Testament, believes things infinitely more incredible than he can ever detect in Sacred Scripture. I do not hesitate to say that the whole theory of evolution is more monstrously false and foolish than any other ever conceived beneath high heaven; and it is a marvellous thing that men should be able to squeeze their minds into the belief of an

absurdity which, in time to come, will be ridiculed to children in the school-room as an instance of the credulity of their ancestors. As one science, falsely so-called, has passed away, devoured by the next notion that men have adopted, so shall it be to the end of the chapter. He who will not believe God shall be the dupe of lies, but there is no good and valid reason why men should not accept the Christ.

You dear people, who believe your Bibles, and listen to the Gospel from week to week, yet who do not accept Christ as your Saviour, are the most unreasonable of all people. If this Gospel is true, why do you not receive it? If Christ be the Saviour of sinners, why do you not believe in him? I could understand your casting your Bibles behind your backs, and never coming to the house of prayer again, however greatly I might lament such conduct; but I cannot understand the diligent hearer, of the Word, who commends and approves it all, yet never believes in Christ to the salvation of his soul. These Samaritans would not receive Christ, and they gave as the silly reason for their rejection of him that he was going to Jerusalem; and many who do not receive Christ must give equally unreasonable reasons for their unreasonable conduct.

IV. Now I must close by noticing that Jesus acts still very much as he did then.

First, he does not send fire from heaven to consume those who reject him. James and John came to their Master, when the Samaritans would not receive him, and said to him, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" Oh, dear! well might the Master rebuke them and say, "Ye know not what manner of spirit ye are of." But have not I seen men so eager to convert their fellow-men that they would even bully them to Christ? But there never yet was a man bullied to the Saviour; men do not believe in Christ through being threatened and coerced. Persecution is the devil's work from beginning to end; and it never does succeed, and never will. The Saviour gives us no permission to put it in action; he abhors it, for it is not at all according to his mind.

What, then, did the Master do? As he would not bring fire from heaven upon the people who rejected him so also he would not force himself upon them. Now, if you, my dear hearer, do not accept Christ, you may not at once drop down dead, you may not find your house on fire when you get home, you may not become a beggar; that is not God's way of dealing with those who reject Christ. I have heard of an impious man who said, "If there be a God, let him strike me dead." It was because he is God that he did not take the wicked man at his word; why should he? It is not according to the nature of God to act after that fashion. While you are in this world, listening to God's terms of mercy and grace, if you choose to receive Christ, it shall be a blessed thing for you; but if you refuse him, there is not one of us who would lay a finger upon you to harm you, or who would desire that you would suffer in your mind, your person, or your estate. Our Lord and Master would not treat you so, and he will not force himself upon you. When these Samaritans would not receive him he did not say, "Come, John, and James, and Peter, we will burst open the village gates, we will enter their homes, we will claim the lodging to which we have a right." Oh, no; that was not his way of working! The Lord Jesus Christ must be served,

willingly if he is served at all, and he must be received cheerfully if he is received at all. In many cases, those who received Christ when he was upon the earth received him gladly, and that is the only reception which he desires. Forced Christianity would be no Christianity. One volunteer here is worth ten thousand pressed men; indeed, Christ will have no pressed men, all his soldiers must be volunteers. There is a delightful pressure of his grace, but that never violates the will of man, though it sweetly inclines that will towards Christ.

What did the Master do when these Samaritans rejected him? He went elsewhere. We read that "they went to another village." I fancy that I can see the Master and his little band of disciples waiting outside that village gate as the sun is going down. The Samaritans ask, "Is he not going to Jerusalem?" Yes, he is; then they tell him that he cannot enter, he may go away, and they will not entertain him. He says not a word, he utters no complaint; but he just goes quietly down the hill, the little band following at his heels, and he walks away until he knocks at the gate of another village, where they lodge him for the night. That is all that will happen if you reject him, he will go somewhere else; but when I say that is all that will happen, it is a very great "all." It is a very dreadful "all," for my Master never seems to me more terrible than in his gentleness. You have refused him, so he is going away. No thunder peals to alarm you, no lightning flashes to destroy you; only he is going away. There is more terror in that going away than there would be in the tempest. One day, my hearer, if you continue to reject Jesus Christ, when you shall be in another world, you will have to read, written in letters of fire above your head, these words, "He came to you, and you would not receive him, so he went unto another." In the parable of the wedding feast, they that were bidden with one consent began to make excuse, and the Master of the house, being angry, said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Is it not wonderful that, even when the Master was angry, he only did a kind thing to show his anger! And, dear hearer, when Christ

When Dr. Hawker was preaching once, a learned man from London, who had listened to him, said, "I could not make head or tail of the man's talk." Some one told the doctor what had been said. "Ah!" he remarked, "I dare say the learned man could not understand the truth I was preaching, but there were scores of old women in the aisles who could." So, if there are some who will not have Christ, there are plenty of others who will. If you who are rich, or learned, or great, will not have him, he will give himself away to the poorest, and the lowest and the meanest, who will accept him; and they shall be in the bosom of their God at last, while you who were too proud to come to him, shall be cast away forever. O, my dear hearer, he stands before the door of your heart just now; he is gently knocking, not with a sledge hammer, but with his own pierced hand! Admit him, admit him, I beseech you; admit him at once; if not, it may be that he will never knock again. Probably he never again asked these Samaritans to welcome him, but some other Samaritans did receive him. He might reasonably have expected to be received by these villagers; but inasmuch as

they said him nay, he just turned his face from them, and went away. Shall he turn away from you like that, my hearer? Shall he depart from you then? What is your answer, "Yes" or "No"? Ere you go out of this house, I beseech you to answer me, and I pray God to help you to say, "Come in, my Lord, come in." May he grant it for his name's sake! Amen.

THE HEATHEN QUEEN'S EDICT.

The Queen of Madagascar once issued a proclamation against the sale of alcoholic liquors in the kingdom, giving as a reason that "it does harm to your persons, spends your possessions in vain, harms your wives and children, makes more foolish the foolish and makes people not to fear the laws of the kingdom, and especially makes them guilty before God."

And yet in this boasted "land of the free and home of the brave," this great country, proudly heralded as the greatest nation of earth because of its intelligence and enlightenment; because of its wealth and power; because of its magnificent scenery and its splendid art productions; because of its glorious realities along every line, and especially because of its incomparable charter of liberty, by which every individual is made free and independent, this land of all lands, the greatest and the grandest, the people themselves bind their own hands and feet with the shackles of galling slavery and place themselves in the attitude of helpless serfs under the dominion of the most merciless tyrant that ever swayed scepter over dependent and suffering humanity. King Alcohol knows no mercy and no sentiment of inspiration or elevation of mind or soul or body. He knows naught but degradation and ruin of property, of health, of life, of soul for all eternity. The Queen of Madagascar expressed, as above quoted, the true ideas regarding his character, except that she did not express it all. And yet the Queen of Madagascar was a heathen Queen of a heathen nation. It is to the everlasting shame of the American people that, instead of rising above the aspirations and sentiments of Madagascar's heathen Queen, they degrade themselves infinitely below by voting upon them the reign of King Alcohol to blast and blight and ruin all their glory and all their hopes for all time and throughout the endless cycles of eternity. All honor to Madagascar's heathen Queen! All sympathy for America's degraded and grovelling sons, whose highest aspirations are so very far below the heathen Queen's!

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THURSDAY, FEBRUARY 10, 1898

The latest movement in the direction of Christian union is the affiliation of the Congregationalist and the "Christians." These "Christians" are not the Disciples, but are a sect of Pedobaptists. They dropped all "human names," and required only a profession of faith in Christ. They allow immersion, pouring and sprinkling, but they do not insist on any ceremony at all for baptism. If you prefer to do nothing about baptism it is all the same. They are very "liberal." To be sure, Christ commands baptism, but they are not going to be so "bigoted" as to insist on a command of Christ. Their idea was to absorb all denominations, but they succeeded only in forming a new denomination and a small one. We can see no reason, save sectarianism, for their maintaining a separate existence at all. They do not stand for any distinctive principle, and we see no sense in their standing at all.

This affiliation means that where one of these denominations has a church the other will not plant one; that in missionary work they will not interfere with each other, and that the preachers of each denomination will be welcomed to the pulpits of the other. If a Congregationalist preacher becomes pastor of a "Christian" church, he will not thereby lose his standing as a Congregationalist and vice versa. This plan of affiliation has not yet been formally adopted; it has simply been agreed upon by committees representing both denominations. We suppose it will be adopted.

In the meeting of the Southern Baptist Convention at Fort Worth, Texas, the editor of this paper introduced resolutions, which were adopted, insisting that the Bible furnishes the only basis of Christian union, and inviting a conference of representative scholars of various denominations, who should seek to find out just what the Bible teaches on the points of difference. These same resolutions were adopted a little later at the Baptist Anniversaries in Chicago. The only response to this was from the Disciples, who expressed approval, and appointed a committee to report their approval to our Convention.

Since all the denominations recognize the Bible as God's Word, according to which all should go, there is within reach a rule by which to try all points of difference. Whatever is held contrary to Scripture teaching ought to be abandoned, while whatever is according to that teaching ought to be held firmly. Since there are such differences of doctrine and practice, it is manifest that a good many are wrong. The problem is to decide who are wrong and wherein. Each party claim to be right; then how is the matter to be decided? Manifestly the only way is to carefully study the Bible, with a willingness to follow its teachings, to learn what is the truth in regard to all the points of difference. The mutual concession and compromise method will not do. Christian union can never be effected, and ought never to be effected, on the give and take idea. One denomination ought not to give up what is right because another gives up what is wrong. Neither ought one to give up what is right because another gives up something else that is right. The Bible must settle it, and not the conduct of others, if the Bible indeed be the standard.

But it is said the denominations

differ as to what the Bible does teach. Exactly so: and the remedy is a closer study of the Bible in a teachable spirit. If a union could be effected by giving and taking, that union would not be according to Scripture, and so would be wrong. Even if differences remained after the best study of the Bible practicable, certainly everybody would be brought nearer to Scripture teaching, and progress would be made. And perhaps another generation might complete the work and ascertain the real teaching of the Bible on all points involved.

This is the Baptist position on the subject of Christian union. We hold our doctrines because we believe the Bible teaches them, and our appeal is to the Bible. We are ready to abandon any old doctrine and to adopt any new one, just so soon as we are convinced that the doctrine in question is contrary or according to Scripture, and not till then. We rest our whole case on the Bible, and with it we stand or fall.

The State Mission Board met on Tuesday of last week. The attendance was good. Dr. Warder reported a net reduction of the debt for January of \$37.24. Usually the debt has increased during January. During the month \$378.89 more was received than in January of last year. The present debt is \$780.29, as against \$1,793.43 a year ago. A small appropriation was made to Parkland. Dr. Warder announced that the Rev. T. T. Martin would labor six months in the mountains of Kentucky this year. This is indeed good news.

The amount received by Dr. Warder during January for all the missions was \$1,294.70. This came from Bethel, Bracken, Clear Fork, Davies County, Elkhorn, Franklin, Liberty, Little River, Long Run, North Bend, Shelby County, Sulphur Fork and West Kentucky Associations. There are about sixty associations in the state, but January is not a good month for some of them. We expect to hear from them later. Only thirteen—a lucky number—were heard from during January.

We remarked recently: "Some lively sparring is going on between the Commonwealth and the Religious Herald." The Herald denies the truth of the statement. We did not preserve the files of the two papers, and so cannot quote the exact language, but it can be hunted up if necessary.

The Herald charged the Commonwealth with unsoundness in favoring editorially the observance of the Lord's Supper at conventions and other general gatherings. The Herald also said, disparagingly, that the Commonwealth was edited by a committee. The Commonwealth, on the other hand, charged the Herald with misrepresenting the fact, in regard to what was said in its columns, insisting that the language in question was not editorial at all, but was by a contributor.

Beside this, it was a question whether the removal of the Evangel from Baltimore to Philadelphia would leave Maryland open to the circulation of the Herald, or whether the religious paper patronage of the Baptists of Maryland should go to Philadelphia. The Herald proceeded to open a "Maryland Department," in order to catch the patronage from that state; while the influence of those who controlled the Evangel directed the patronage to Philadelphia.

Such was the foundation for our remark. We would be glad to be assured that the Herald will make no statements with any less founda-

tion than we had for saying: "Some lively sparring is going on between the Commonwealth and the Religious Herald."

Our neighbor, the Christian Observer, in a recent issue, under the heading "The Baptists and Cloze Communion," said editorially:

Some weeks ago we noticed the remark of Dr. Henson at the recent Baptist Congress (at Chicago), to the effect that a Presbyterians may rightly be admitted to commune with Baptists. Such remarks as this from several speakers at this Convention, have led to considerable discussion on this and kindred topics.

We sent this language to Dr. Henson, asking him if our Presbyterian contemporary had correctly reported him. He replied as follows:

Toubling the statement reported to have been made by me at the recent Baptist Congress in Chicago, to the effect that "a Presbyterian may be rightly allowed to commune with Baptists," I desire to say that no such language was ever used by me, nor any language equivalent to it. Loving as I do all that love our Lord Jesus Christ in sincerity, whether Baptist or Pedobaptist, I nevertheless believe that we ought sacredly to preserve the ordinance as they have been committed unto us. I believe and teach that the divine order is, first, faith, then baptism, then communion. I also believe that sprinkling is no more baptism than the use of the water in the Catholic church is the Lord's Supper, and that we have no more right to invite sprinkled believers to the communion table than any other unbaptized believers.

We were sure Dr. Henson had been wrongly reported. The eagerness with which our Pedobaptist friends catch at anything that seems to them to squint towards loose communion among Baptists, is quite significant. It argues that their consciences are not easy on the subject of baptism. Of course the Observer will make the correction.

The Pentecostal Herald, of this city (a Methodist paper), says: "The meeting of the General Conference is an important event. Laws are to be enacted for the government of the Church of Christ."

According to the Herald, a General Conference has authority to enact laws to govern the "Church of Christ." And since the Herald hardly believes that laws enacted by a General Conference are binding on those who are not Methodists, it must believe that the Methodists constitute "the Church of Christ." It is well to have the Herald declare its belief explicitly that the Methodists constitute "the Church of Christ," for which a General Conference has the power to enact laws.

The fact is, all the laws binding in religion were enacted more than eighteen hundred years ago; and they were enacted, not by a General Conference, a Council or any human authority, but—by the Holy Spirit. Whatever in religion is not over 1800 years old is wrong.

"When a preacher has departed from the faith of his denomination and some one calls attention to the fact, what is the best way for him to meet the charge of heresy?"

Well, the favorite way is to snap, snarl and snarl at the "heresy hunter," and prate of "liberty of thought." If only you can make the man odious who charges you with heresy, you can take a sort of comfort. To be sure that method counts for little or nothing with those who think and who care for the truth, but many people do not think and do not care much for truth—with these you can divert attention from your heresy. If this method does not avail, then charge the man who exposes your heresy with seeking to undermine

you in order to get your place. There are always selfish people ready to suspect selfish motives in others, and thus you can still further divert attention from your views. If these methods fail, then do the martyr act and cry "persecution." Ahem!

Here are a few pointed proverbs we have picked up from various lands:

"No one knows where the shoe pinches so well as he who wears it."—Roman.

"It is easy to sit at the helm in fair weather."—Danish.

"An ounce of mother wit is worth a pound of school wit."—German.

"I was common clay till roses were planted in me."—Hindoo.

"He who pitches too high will not get through his tune."—German.

"Hang your knapsack where you can reach it."—Haytian.

"Fools do at last what the wise do at first."—Portuguese.

"Too far East is West."—English.

"Tis the frog's tongue that betrays him."—Haytian.

"He who lives with cripples, learns to limp."—Dutch.

"Let not your tongue cut your throat."—Arabic.

"The tree overthrown by the wind had more branches than roots."—Chinese.

"Women, wind and luck soon change."—Portuguese.

"When the tale of bricks is doubled, then comes Moses."—German.

"A man has no more goods than he gets the good of."—Scotch.

"He who scatters thorns should not go barefoot."—Italian.

"Buy what you do not want, and you'll sell what you cannot spare."—Scotch.

"He who says what he likes will hear what he does not like."—English.

"If youth knew! If age could!"—French.

"If your foot slip you can recover your balance, but if your mouth slip you cannot recover your words."—Telugu.

"When it rains porridge, the beggar has no spoon."—Danish.

"You cannot rivet a nail in a potato."—Japanese.

"He that takes a raven for a guide will light upon carrion."—Persian.

"Stones and sticks are thrown only at fruit-bearing trees."—Persian.

"A man will not stoop till he has hit his head."—Telugu.

"One cannot make an omelet without breaking an egg."—Scotch.

"Live with wolves and you will learn to howl."—Spanish.

"With God, go even over the sea; without Him, not even over the threshold."—Russian.

"Beware the fury of a patient man."—English.

"Heaven bears the burdens of all trusting servants."—Bengali.

"We are always strong enough to endure the misfortunes of others."—French.

"What is the use of running when we are not in the right road?"—German.

Two weeks ago the Baptist Layman took the position that a trustee has no right to look at the books of the institution of which he is trustee. Last week the Layman quotes from the Western Recorder without acknowledgment. We hope our esteemed contemporary will proceed to mend its views and its ways.

Never part without loving words to think of during your absence. It may be you will not meet again in life.—Kichter.

Editorial Varieties.

In Greenland, young ladies wear red ribbons, married women blue and widows black.

During the year 1894, the number of lives lost in British merchant ships was exactly 100.

It is expected that the Northern Baptist Anniversaries will be held in St. Louis this year.

An Irishman said, "Yes, this is a sad world. We never put flowers on a man's grave till after he is dead."

The Richmond Christian Advocate describes a certain occasional preacher as "a middling fool with the fit-gings for notoriety." A happy description.

Mr. Daniel Drexler Emmett, the author of the "Dixie," is living in St. Mary, O., 83 years of age and in strained circumstances.

Dr. H. M. Wharton has denied that he had any intention to leave the denomination. We did not believe there was any foundation for the report.

The Southern Baptist Press Association is announced to meet March 9th in Asheville, N. C. They will be the guests of Dr. J. S. Felix and his church.

The East Baptist church of this city has between 800 and 1,000 members, and Dr. Christian knows where 875 of them live. He is gifted in keeping up with his people. Happy the pastor of a large church who knows where all his members live.

George Elliot said: "The cleverest men in the country do not get themselves or their ideas into Parliament because the blockheads are too many for them." This is comforting to defeated candidates.

Spencer's Fairie Queens and the common version of the Bible were published about the same time. The former now needs a glossary, so much of it having become obsolete; the latter, having been put in the present style, does not grow antiquated.

In a Church of England paper of Jan. 7th, 1898, occurs the following advertisement: "SUNDAY DUTY—Wanted by an experienced preacher accustomed to large churches. Highest references." Then follows the address. This is a sort of advertisement never seen in America.

Less than three months now remain before the meeting of the Southern Baptist Convention in Norfolk, and yet our Boards have received only about half what is needed to support the missionaries for the year. Let the collections be pushed and let the amounts be promptly forwarded.

We have received a neat tract on "The Treatment of the Malicious Flyer," by Clarence J. Manly, M.D., the youngest son of the late Dr. Basil Manly. It is ably written and shows a thorough familiarity with the subject. We congratulate Dr. Manly on the high stand he is taking in his profession.

The New Era Institute in Shelbyville last week was quite successful, though not so largely attended as was to be desired. The order was present one day, and besides lecturing himself, had the pleasure of listening to a sound, clear and able lecture from Dr. Weaver on church work.

Dr. Weaver has been pastor of Chestnut-street Baptist church of this city for thirty-three years. He says the secret of a long pastorate is two fold—first, love your people and, second, keep on studying your Bible. Dr. Weaver is as fresh to-day as when he first stepped into the Chestnut-street pulpit.

We met a brother the other day on the street and asked after his family. He told us how his mother-in-law, who lives with him, had started with him and the pleasure of hearing on her mouth. This brother showed not the slightest sign of pleasure that his mother-in-law's talking apparatus was temporarily out of repair. Indeed, he claims to have a model mother-in-law.

The Central Methodist contends that Baptists do not hold to open baptism; but so close church membership, and hence our defense of "close membership" is not valid. How often does the Central Methodist need to be told that Baptists hold to three prerequisites to the Lord's Supper, viz., a credible profession of faith, baptism, and an orderly church membership. Why is not the Central Methodist willing to state the Baptist position fairly?

Pastor Eitzman has been visiting points in Virginia and Pennsylvania in the interest of the German church of this city. Including what has been subscribed in Louisville, he has secured \$3,700, most of it conditioned on the raising of the whole \$10,000. It will be a great thing for our German work when this debt is wiped out. Only a month ago a half-million dollars' business was indistinguishable to his looks.

We are surprised to find Dr. W. G. Bittick of New York endorsing religious debauchery. He says: "Truth was never yet harmed by discussion. Hence quickly and manly discussions in the absence of debate. It ought to be borne in mind that all the errors of Christianity are simply results of discussion. An opinion that will not bear discussion, and which must be so carefully held as to be shielded from any investigation, is not worth the holding." Yet we are confident Dr. Bittick holds opinions he is not willing to publicly debate, but he does not refer to these. Many brethren are too afraid of discussion.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Special missionary meeting next Sunday morning. Broadway—Pastor Jones preached. Chestnut-st.—Pastor J. M. Weaver preached morning and night. Two received for baptism. East—Pastor Christian preached at both hours. Largest attendance of church members ever known. McFerran Memorial—Pastor Eger preached in the morning and Bro. C. H. Nash at night. Twenty-second and Walnut—Brother Sid Williams preached. Five received by letter, five for baptism, one by relation and one baptized. Meetings daily. Ten professions Sunday night. Bro. J. W. Givan delivered, recently his illustrated sermon on "Jesus, the Model Boy." The sermon was well received. Franklin-st.—Pastor J. N. Edwards preached at both hours. Highlands—Pastor Dawes preached as usual. Logan-street—Pastor Dew preached. Six received for baptism, one by letter and one restored. Meeting continues every night. Parkland—Pastor Gordon preached in the morning and Bro. L. F. Gregory at night. Largest Sunday-school in the history of the church. Portland-ave.—Pastor J. B. Shelton preached at both hours. Two received by letter and two for baptism. Wm. L. Wilson was ordained a deacon. Dr. Eger speaks Friday evening on Italy. Southgate-street—Pastor McFarland preached. Five received for baptism, three by letter and thirteen baptized. Third-ave.—Pastor Taylor preached. One joined by letter. Twenty-sixth and Market—Pastor Tompson preached. Two received for baptism and one baptized. Clifton—Pastor Masters preached. One received for baptism. Clay-st.—Bro. Richard Hall preached. Bro. Sigmund Ragowsky reported his evangelistic tour in the Northwest. He held many interesting meetings in St. Louis and elsewhere among the Jews. He believes the Jews are ready for the Gospel as never before.

SEMINARY NOTES.

Two hundred and ninety-seven matriculated up to date. Intermediate examinations have closed. Dr. Carver has his gripe. B. H. Dament is the most popular man in the Seminary for performing marriage ceremonies. E. J. Smith has gone to Georgia for a few days' visit. The three rooms in the infirmary have been elegantly furnished. F. E. Brinnston has returned to his pastorate in Gallipolis, O. H. E. East delivered an address at McFerran church on Sweden. M. J. Hoover spent last week with his family in Erlanger. H. T. Crumpton has accepted a pastorate in Alabama, and will not return to the Seminary. Nineteen new students arrived during the month of January. Several of the students and Dr. Dargan will attend the Students' Volunteer Meeting in Cleveland. Many are the praises of Dr. McGlothlin's masterly sermon at Twenty-second and Walnut-street church. Bro. Eutzinger will speak at Portland-avenue church next Sunday morning on Missions to Brazil. Dr. Kerfoot is not only a fine teacher of theology, but an enthusiastic prohibitionist. Dr. Dargan's Sunday-school class at Broadway is the largest in the city. E. B. Farrar was married last week to Miss Millie McCoy, of this city. All are looking forward with pleasant anticipation to the time when Dr. Sampy will resume his lectures on the Holy Land. Dr. J. H. Eger will speak at Portland-avenue church Friday evening on Italian Missions.

The hospitality of the homes of Drs. Watson, Adams and Egan has frequently been enjoyed by many of the students this session. We acknowledge the receipt of an invitation to be present at the marriage of Rev. W. H. Wray, Jr., to Miss Rachel Caraker, of Millersville, Ga., Feb. 15. We extend congratulations in advance. The examination in Old Testament History was a thorough test of the students' knowledge of this subject. I have gone all day without food and all night without sleep in order to think.—Confession.

When God wants to make an oak he takes a hundred years, but he can make a gourd-vine in three weeks.—Kerfoot. Missionary Day was largely attended, and the addresses of E. O. Ware on Louisiana as a Mission Field, and Dr. Eager on the History and Work of the Woman's Missionary Union were much appreciated.

Mr. J. H. Haynes, through Dr. Thomas, of Greenville, S. C., has presented the Seminary with a book and key from Dr. Boyce's old residence. It has been placed in the library, and is viewed with much admiration by the students. The Williams-Brown meetings at Twenty-second and Walnut-street church are being largely attended by the students. It does a noble amount of Systematic Theology and digging after Hebrew and Greek roots, to be shaken up by such a man as Sid Williams. He is having a very successful meeting. We are grateful to Bro. J. E. Hixon for editing this column for the last month.

The following were among the prominent visitors at the Seminary during the past week: Mr. Homer Chitler and bride, of Montgomery, Ala.; Charles Harris Nash, of Kentucky; H. M. Burnett, of Texas; Julius Millard, of Maryland; Prof. Craft, of the Baptist Seminary in Japan; Dr. E. S. Tucker, of the Publication Society, and Dr. S. C. Fulmer, of the Home Mission Society.

Supplies for Sunday were: H. W. Provenzo, Fort Springs; Bro. Carlo, Salt River; W. B. Brown, Buffalo Lick.

Hereafter send all items for this column to the undersigned. JOHN BASS SHELTON.

THE STATE.

Pastor L. H. Voyles writes from Bowling Green: "Please change my paper from Bowling Green to Horse Cave, as I have accepted a call from the church there and shall move in a few days." Your paper is growing in with the churches in this country. I hope to send you a nice list of subscribers soon."

Bro. W. L. Ways accepts the call to Falmouth. We congratulate both church and pastor. Bro. Ways is one of our best men.

Bro. C. W. Freeman writes from Bowling Green: "I never did like the principle of a preacher advertising his work, but, feeling that it is not the work of man, but the Lord's own, I concluded I would make a brief report of the results of this season's labors in my new field. I have been in the evangelistic and missionary work since I landed in this pleasant city, having held meetings at the following places: Mortar Branch, Riverside, Barren River, Highland, Providence and Hall's Chapel, resulting in a general awakening and the conversion of 147 persons in my name. Last Sabbath, at Hall's Chapel, I closed my work there Saturday night, having preached there fifteen days, and when I say it was a grand meeting does not express it, for Satan had got into the field, and such a state of affairs I never found before in any of my previous work. My neighbor, but now all are at the aid of this church, and I have 27 precious souls. Circle meeting No. 3 met with Deafeld church, this city, last fifth Saturday and Sunday, with good attendance, with a very interesting and profitable program. Dr. Harvey, of the RECORDER, was in attendance and added much to the interest and profit of the meeting by his presence and timely talks on subjects. At 11 o'clock Sunday morning he preached at this sermon to a large and appreciative congregation. Our next meeting is with Providence church in May, and we want to make this the best of all. I have been to revival meetings almost constantly since May 1, and am at home now trying to get a little needed rest, but an arranging my spring work. The work in this county is on the up grade. All the pastors are pressing all the lines of their cause and God is blessing them. Success to the RECORDER. Let it ever stand for the truth as it has and it will certainly succeed, for truth will prevail."

OTHER STATES.

Pastor I. H. Anding writes: "Please change my address from Union to Summit, Miss., and the Lord lead you to stand as firmly as ever for the faith once delivered, etc." Will have the privilege at Summit this year. Pastor Fisher, of the Fourth-street Baptist church, Portsmouth, Va., has just closed a glorious meeting. He was assisted by Bro. P. G. Elsom, of Danville, Va. The church was greatly revived and many persons confessed Christ, and many wandering church members were reclaimed. Bro. Elsom preached the Gospel and depends on the Holy Spirit to do the work. Pastor Fisher has received 43 up to this date, but many others will join.

Pastor E. E. Dudley, of Norfolk, has just closed a glowing also. Bro. Furman H. Martin did the preaching. The church has been greatly strengthened. The prosperity of his church was never so great.

Bro. C. W. Dugas, of Berkley, Va., has resigned and has accepted the care of Emmanuel church, Baltimore.

Bro. F. H. Martin left last week for Norfolk, Va., and will enter upon the pastorate in Salem, Va., about the first of February.

REVISED STATEMENT CONCERNING THE APPEAL FOR STUDENTS.

I have just returned from Galveston, Tex., after a most avoidable engrossment in secular matters, but I have a vital interest in the education of our rising ministry, I wrote to Drs. Kerfoot and Dargan relative to adding such of our young preachers as were poor and worthy of our assistance.

I first made an offer hurriedly to pay all over \$5 per month on the board, overlooking our regular "students' fund," and then aimed to revoke that offer so as to co-operate fully with the students' fund, and substantially provide for the board. I requested Dr. Dargan to formulate the matter, and he has done so to my entire satisfaction, and published it.

Now, as I may have been misconstrued, I wish to say that I am so partisan, and that the entire correspondence between Drs. Kerfoot, Dargan and myself had no reference whatever to the present controversy, and it bore no part in influencing my offer, but my entire action was simply the result of a long, heart-felt desire, which has never been abandoned, and the present time—for want of ability. Hence, my sole object was, and is, to help our poor young ministers. Now I have only this to say about our denominational differences. Recently I have been in close touch with some half dozen of our very best business men in winding up a large diversified estate, yet I found not one of these men was above making mistakes, however they were duly corrected, and all of us entirely harmonized. It does seem to me to be a sad comment upon our holy religion to suppose that Christians cannot, or will not, do the same thing. I for one can't suppose any such thing, and I will not believe that a wise, conservative, God-loving brotherhood will be in a place in which are directly interested in the above, and I will write Dr. Dargan as indicated in his article. I pray God's richest blessings upon the Seminary, and I do most prayerfully hope that this little effort and offer may start a tidal wave which may result in sweeping thousands of precious souls into the haven of eternal rest through the increased efficiency of many young ministers.

H. M. BURROUGHS.

New Liberty, Ky.

Bro. J. S. GATTON, of Eminence, called on our office his return from West Point church, Ohio county, and he assisted Pastor F. G. Jones, a Welsh Baptist, in a series of meetings. The result was 25 additions and the church greatly revived. The meeting will continue. Bro. Lowry Tichenor is a member of the church, and renders valuable assistance. He is a member of the noted Baptist Tichenor family of Kentucky, and related to Dr. I. T. Tichenor, Secretary of the Home Mission Board of the Southern Baptist Convention.

MISTAKES.

How few of us have courage to say, "I have made a mistake." It takes more than ordinary courage to do it. Once having erred in our judgment, words, or actions, we are loath to acknowledge the error, and endeavor to stand to what we have said or done is a part of our nature. As Uncle Remus says: "It is pruned into us." Pride is at the bottom of it. It is not confined to any class, except it be those whom Jones denominated the humble and poor in heart, but it has been found in small in number when compared with numerous other classes.

Not to acknowledge our faults is to assume infallibility. It is easy to say, "I know I make mistakes, for we are all imperfect creatures." But how seldom do we "I have made a mistake," and then let it go. This is the true of some otherwise great and good men. When we view the man himself, our pity is aroused, but when that man by his leadership draws others into his error, the case becomes deplorable. It leads to division and strife. This train of thought was started in the writer's mind many months ago by observing what he thinks were some very palpable blunders made by great and good men, but having been convinced (against their will) that they had blundered, had not the grace to acknowledge that they had done so.

Kidney and Bladder Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp Root. Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is a sediment or settling it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for anything, but will be found just what

is needed in cases of kidney and bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of having to get up many times during the night.

The mild and the extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to prove its wonderful merit you may get a sample bottle and a book of valuable information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention WESTERN RECORDER, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. This generous offer appearing in this paper is a guarantee of genuineness.

OWENSBORO MEETING.

What an opportunity they lost to make themselves loved and honored by all their brethren! T. A. MOORE.

ARE YOU TO LIVE IN ALASKA?

SOME REQUIREMENTS THAT WILL BE FOUND INDISPENSABLE.

The universal article of diet in that country, depended upon and indispensable, is bread or biscuit. And, to make the bread and biscuit, either in the camp or upon the trail, yeast cannot be used—it must be baking powder; and the powder manufactured by the processes of the Royal Baking Powder Company, miners and prospectors have learned, is the only one which will stand in that peculiar climate of cold and dampness and raise the bread and biscuit satisfactorily.

These facts are very important for every one proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder, it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a soft laked mass or lots of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is a place in which to export meat in food, or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful, and above all it is imperative that all food supplies should have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit, or that will be found when required for use to have lost a great part of its value.

There is no better cure to follow in these matters than the advice of those who have gone through similar experience. Mr. McQueen, who is called "the father of Alaska," after an experience of years upon the trail, in the camp, and in the various kinds of S. G. Government in his expeditions and Peary, the famous arctic traveler, have carried the Royal Baking Powder exclusively.

MISSION MAPS READY.

The maps of our Missions have been received and are much admired. Any one wishing to get the set of six maps can do so by sending two dollars (\$2) for the maps and thirty cents (30 cents) for expressage. By special arrangement the express company will deliver the maps in the United States for thirty cents, if prepaid. If you wish the maps, please give us your address and express office and send the \$2.30 to pay all charges. Fraternally, R. J. WILLINGHAM, Cor. Sec'y. Richmond, Va., Feb. 1, 1898.

Invited by the Ministerial Association, Sam Jones and George Stuart held an eight-days' union meeting in the auditorium of the Third Baptist church, beginning January 2.

No church, as such, went into the meeting, but the doors were thrown open and every body who wished to co-operate with the evangelists attended the meetings. The money to run the meeting was collected from the crowds in attendance. The meeting proved to be a great success. Quite a number of backsliders were reclaimed. Some of the most prominent business and professional men in the city were converted. Six of the churches protracted the revival in their own houses of worship, resulting in an accession of 230 members to the various churches. Of this number, 118 united with the Third church, making our total membership now 894.

Bro. J. L. White, of Macon, Ga., was with us ten days, doing some faithful and effective preaching and receiving 23 members into the church.

The church then rallied around me for a week longer and 45 more were added. Through the inclement weather of yesterday 410 of our Sunday-school answered to their names at roll-call. More than 500 people listened to my three doctrinal sermons on "The Act of Baptism," "The Design of Baptism" and "Close Communion." We received some splendid material in the church this meeting. The building is a success in every sense of the word. There were 500 people comfortably seated in sight and hearing of the preacher. The acoustics are perfect. We hope to finish the interior within the next two years. Our people have a mind to work, and the outlook is bright for the future. FRED. D. HALE.

Owensboro, Ky., Jan. 31.

THE Texas and Pacific Quarterly came to our desk a few days ago. We were pleased at first glance at the attractive cover, and we find the Quarterly most readable and full of valuable information for the members. The object of the Quarterly is the development of that great State. It is published by the General Passenger Department of the Texas & Pacific Railway Co., and a copy may be had upon application to E. F. Turner, General Passenger Agent, Dallas, Tex.

CAN you, or any of your readers, give any information concerning the whereabouts of Rev. Patrick Green? When last heard from he was at Hughes, Ky. Related to in Sedalia would like to communicate with him, but have lost trace of him. He is a Baptist minister. Any information concerning him will be thankfully received. Please make this inquiry in your paper. Fraternally, P. A. EUBANK, Sedalia, Mo., Feb. 3.

DEAR RECORDER—I write to say that Bro. W. E. Eutzinger, our missionary to Brazil, will visit any of the churches and speak to them on his wonderful Brazil. He has had his expenses. Bro. Eutzinger's address is 522 E. Ormsby avenue, Louisville, Ky. J. H. DEW.

ASHLAND HOUSE.

Cor. 24th and Fourth Ave. NEW YORK. OLD-FASHIONED KENTUCKY HOME. European Plan, \$1.00 per day. American Plan, \$2.50 to \$3 per day. 175 Rooms. H. H. BROCKWAY, Prop.

FAMILY CIRCLE.

GRANDMA'S ANGEL.

Mamma said: "Little one, go and see if grandmother really comes to tea."

LETTY'S ERRAND, AND WHAT CAME OF IT.

BY LUCIE DAYTON PHILLIPS.

PART II.

It was more than an hour before Letty retraced her steps and reached again the rocky road skirting the river's edge, which led from the mill to the old Conrad place.

his soul in a certain invention he meant to make perfect in time. If he did succeed—and Letty felt sure he would—he would apply for a patent in the fall.

and dollars, but he had refused to consider it. Now, however, having determined it seemed, to settle in that region, he had doubled the amount. How would they like to sell the land and retain the house, or would they prefer to sell the whole property for two thousand dollars and buy a neat cottage in town where they could have religious privileges and the children could go to school? He, himself, would advise the latter plan. The income belonged to them, and since he was the land, it was rocky and poor; the house old and out of repair. Two thousand dollars was a large sum to give for the property, now that real estate in that region was selling "for a song." Still, he would be glad to give the whole Western man wished to close the trade at once, paying cash down.

A MATTER OF CONSCIENCE.

BY DAVID LYALL.

One night about 10 o'clock Wardrop and I were sitting in the work room enjoying that unusual luxury, an evening at home. I was writing to my mother, and Wardrop enjoying a new book, when our little maid came in to say a young gentleman wished to see Mr. Wardrop.



Advertisement for Peter Henderson & Co. featuring 'SEEDS FROM OUR GARDENS TO YOURS' and 'OUR "SOUVENIR" SEED COLLECTION'. Includes text about seed quality and prices.

Advertisement for 'Quina-Laroche' and 'TEAS AND COFFEES'. Includes text about the product's benefits and contact information for F. O. Fougere & Co.

CHRISTIANITY wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a grain of wheat it will be better for them than blankets.

(Continued on eleventh page.)

The best seeds grown are Ferry's. The best seeds known are Ferry's. It pays to plant Ferry's.

FERRY'S Famous Seeds

Ask the dealer for them. Send for FERRY'S SEED ANNUAL and get all the good and new—the latest and the best.

R. B. FERRY & CO.,
Detroit, Mich.

CANCER

The following and many other reliable personal testimonies show thoroughly cured cancer without the knife. Dr. C. C. Brinkley, Louisville, Ky., writes: "I have cured seven years ago of cancer in the mouth. Dr. H. M. McMillan, Cincinnati, Ohio, cured five years ago. Had undergone several operations before with little result. W. H. Smith, Southport, Indiana, whose father was cured eight years ago. Address, Dr. C. C. Brinkley, 111 W. 8th St., Cincinnati, Ohio, for further particulars and free book."

"Baptist Church Government"

The above caption is the title of a small book recently written by Elder Ben M. Bogard, of Charleston, Mo. Rev. F. W. Taylor, A. M. Th. B., 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 Helper says: "It is the most concise, plain, convincing discussion which has ever been put to press. It utterly explodes the Catholic, Episcopal and Methodist conception of church government." The Western Recorder says: "A clear, ringing statement of the subject, with Scriptural proofs and concessions from scholars of other faiths. It is a good campaign document. Numerous other interesting testimonials are given. Price 5 cents per copy; 3 for 10 cents; 10 for 25 cents; 50 for 1." Order of

BEN M. BOGARD, Charleston, Mo.

4 GOOD PIANOS

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

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

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Location Central, yet quiet. Most convenient for Merchants, or ladies visiting the Metropolitan. Rooms \$1.00 per day and upwards. Service and surroundings first-class.

PARKER'S HAIR BALM

It cures itching humors, restores the hair, and keeps it from falling out. It is the best preparation for the hair ever made. It is sold in bottles of 25 cents and 50 cents.

DR. J. Z. CHRISTIAN.

Dr. J. Z. Christian, Baptist Book Concern, 111 W. 8th St., Cincinnati, Ohio.

the green bay tree, you know; but it's hard lines on poor beggars like me looking on. I begin to think honesty doesn't pay."

"It does in the long run; but I understand all you are feeling. Can't you leave your present berth?"

He shook his head. I could; but where to get another? I was seventeen weeks idle, and I only got this because I met George Cairns one day, and he took pity on me because we were once at the same school. But he doesn't take much notice of me now."

"I'd leave, I think. From what I've heard of Mr. Cairns I don't think I'd particularly enjoy serving him."

"You wouldn't; but then you see there are other things to be considered. You don't happen to have a sweetheart, I suppose?"

"I wish I had; they've parted us," I replied, as simply as I could, though the question stirred my whole heart.

"Well, I've one, too. She lives in Sella. Mr. Wardrop knows her; Annie Anderson is her name. We've been engaged nearly five years, and, well, you know how a man feels when he keeps a girl hanging on all that time. If I stop on at Cairns' place I could marry her next year. But when I told her something about our business she was horrified, and bade me leave at once. I did not think it was so bad until I spoke to her."

"One gets blunted after a bit, but she's right, lad," I said. "In matters of conscience women, good women at least, are usually right. I am sure Wardrop would tell you that."

"But don't you think women are a bit narrow in their views?" he began again. "They don't understand business, and exaggerate things."

"Perhaps they do," I replied, but carefully for I was thinking of my Euphan, who was so dauntlessly obedient to her father, to her own heart-break and mine.

"What did you want Mr. Wardrop to advise you about, then?" I said, after a moment, to bring him back to the point.

"Well, it was this. Only to-day George Cairns came to me and offered me the superintendence of one of the departments. That means, if I accept, I can marry Annie at once."

"In made some conditions, I suppose?"

"Oh, yes; he told me plainly I must not be so scrupulous, and that if I ever wanted to succeed as he has done, I must sharpen up a bit and learn to embellish the truth. These are the words he used, but he means that I must not be honest with customers about the value of things. What I wanted Mr. Wardrop to tell me was whether I ought to stay or go. I might never get a chance like it again."

"Why do you come to him," I ventured, "and not to a minister? Do you go to a church?"

"Oh, yes; but I thought the minister would just say leave, without weighing things up. You see it means a lot to me, but I want to do right, too, for my mother's sake and for Annie's."

"And for your own, too, lad," said Wardrop's voice in the doorway.

"Well, lad, what conclusion have you come to, and what do you think, David, of his dilemma?"

"I haven't had time to think it over, sir," I answered. "But of one thing I am sure, that I shouldn't care to call George Cairns master."

"Supposing you leave, Jamie, have you any chance of finding another situation soon?"

Oh, there are places I could get, I'm not afraid of that; I know more people than I did before I went to Cairns' place. But when would I get a chance like what was offered me to-day?"

Wardrop walked over to the old-fashioned bureau he had brought with him from his father's farmhouse on Strick Water, and took from it a well-used and old-fashioned Bible fastened with a quaint brass clasp. I was well acquainted with the look of it, for Wardrop read from it every night of his life, sometimes aloud, taking actual and deep delight in its pages. He turned it and said little about the religion he lived by day; it was given to me, dwelling with him at home, to see from whence he drew his secret strength. Jamie Loudoun looked at him somewhat shamefacedly, as he saw him turn the leaves.

"I have thought well over what you have told me, and I think it is my business. And every one that has been taken home, or brother, or sister, or father or mother, or wife or children for my name's sake shall receive an hundredfold, and shall inherit everlasting life."

"I don't know what I should leave?" said Jamie Loudoun, rising to his feet; and though his eyes were watery, there was a certain relief in his voice.

"I do. You'll never be a man where you are now, Jamie, only a stunted, miserable creature growing more so every day. You'll have to place your bet that it is in you will have room to grow."

"I'll write to Annie to-night," he

said then. "It'll make her happy, and I'll sleep the sounder for it. Thank you, Mr. Wardrop. I know you'd help me."

Wardrop went with him down the stairs, and was quite a few minutes gone.

"That's an honest lad, David," he said when he returned, and his face wore a look of quiet satisfaction. He'll never rue leaving George Cairns. But now, having helped him to a decision, I must justify it. To-morrow I'll beseech myself to help him to marry the dear lassie waiting for him by Yar-row brass."

And he did. There is one man in London to whom that night is an unforgotten memory. He is a prosperous man now, dwelling at ease with the wife of his youth, and their bonnie bairns about their knees. He will forgive me when he reads this, as I know he will, because it is a story he loves to tell, and because he has taught the lads at his knee to love and revere the name of Robert Wardrop. The text given to him from within the old-fashioned clasps of Major Wardrop's Bible he has made the litanies of his life. Nor has he rued it. He is not a rich man, as men like George Cairns count riches, but he has enough and to spare. For godliness with contentment, is great gain.—British Weekly.

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may serve the Egyp'tians? For it had been better for us to serve the Egyp'tians, than that we should die in the wilderness.
13 And Mo'ose 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 Egyp'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

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ELDER JOHN HILL SPENCER, D.D.

"HOW ARE THE MIGHTY FALLEN."

Bro. Spencer has left the scenes of earthly labor, to enjoy the reward of heavenly glory.

Of him it may be said, that he was mighty when reading Greek and Roman classics, by a brush fire light that the boy was the man in embryo undeveloped.

His might was seen, when by his limited self-attained education he engaged in teaching school; his power was displayed, (yet undeveloped), when at Bethel College he astonished the president and faculty, in making speeches in their literary societies.

I became personally acquainted with his might, about December, 1849, while engaged with others in an effort meeting at Hopewell, Allen county, Ky., when and where the Holy Spirit, sent conviction to his heart; and was soon made to rejoice in the power of regenerating grace; he at once engaged in singing praises to God, joining in the worship, astonished unbelievers who sneered at such demonstrations; our dear brother was never intimidated by scorn. The writer was intimately associated with him till he left this part of the state, since then have been in correspondence. Perhaps our fraternal feelings can be better understood, if you will allow a quotation from a private letter to me bearing date April 22, 1894. I had written to him at some length, suggesting that in his debilitated state, it might not interest him.

To which he replied, "you need never have any doubts on that subject, you first interested me forty-five years ago, last January. I had heard you before that; but not with so much interest. But since you took me by the hand, on Saturday morning, January 20, 1849, and expressed the hope and belief that I had found peace in Jesus; no word from you, spoken or written, has been without interest to me; midwinter as it was, and dark, and cold, that was a glorious morning. A great burden had rolled from my soul the night before."

Bro. Spencer was a mighty man of God in the pulpit, preaching Christ crucified; his earnest and logical appeals were powerful. The writer obtained his help in a number of meetings, even helping him from his chair to his feet, and then listened to his eloquent Gospel appeals with unresisting delight; much pleased to see saints comforted and sinners by scores won to Christ. Not only mighty as an evangelist in soul winning, but possessed with acute critical knowledge of Scriptural teaching; so that his solution of difficult theological problems was extensively sought.

He wielded a powerful pen, his name as a historian will be transmitted to unborn generations. The public mind, especially Baptists, will never forget the timely articles from his pen, published in the religious newspapers, defending with such clearness, "The faith once delivered to the saints."

And what shall I say more. Dr. Spencer was a safe adviser and counsellor. His judgment could be relied on by church members in all their relations of life, as being safe, and productive of the best interest of the churches. To illustrate this I am induced to quote from a note to me, dated January 7, 1897. On hearing of the death of my companion, with whom I lived for more than sixty years. Bro. Spencer wrote, "We are filled with sorrow, I cannot write, I can only pray, the Lord bless and comfort you, and He will; you know His promises.... They are yea and amen, trust them. Now suffer a

word from one who has loved and honored you, in his heart many years; your work like mine is nearly done. But it is yet to wind up, do it well, don't be impatient to leave it, do not neglect it, endure to the end, the rest will come in time, keep as busy as strength will permit. Idleness, repining, and dreaming of the past, brings imbecility to an old man. 'Work while it is day.'" The above was his kind advice to me out of his heart. With deep sadness I bid adieu to one dearly loved. And yet with pleasure I record the fact that God in His goodness continued the strength of his mind to the last, so he was mighty in faith, and resignation even to the time of his departure. Hence we can truly say, The mighty are fallen. May God bless the dear wife, for kindness and self-sacrifice, bestowed on God's chosen and faithful servant through all his suffering to the end. Who fought the good fight, who was ready, and waiting for the crown. M. F. HAM. Bowling Green, Ky.

MINISTERS' AND DEACONS' MEETING.

The ministers' and deacons' meeting of Sulphur Fork Association met with Fox Run church, at Eminence, January 28, 29 and 30. The introductory sermon was preached by Eld. L. W. Bruner, of Sulphur, from Mark 14:8. Theme: Christian obligation. The sermon was the key-note of the meeting.

On Saturday morning at 9:30 o'clock the body organized by electing Eld. D. N. Porter, M.D., and Deacon Evan Rogers, both of Eminence, moderator and clerk, respectively.

After further preliminary business Eld. L. M. Theobald, of Campbellburg, read an able paper on "The nature and extent of the atonement."

Eld. G. W. Wheatly, of Smithfield, argued the question, "Should a pastor accept a call to a church which is indebted to a former pastor?" After discussion by various brethren the conclusion was that, as a general rule, he should not if he knew that to be the case.

The Sunday-school mass-meeting Sunday morning was addressed by three brethren.

Eld. J. M. Frost, of Nashville, preached at 11 A. M. Sunday on "God's power to answer prayer" (Eph. 3:20), and at 7 P. M. on "The glory which Christ gives his followers" (John 17:12). Both grand sermons.

Eld. B. H. Dement, of New Castle, discussed the affirmative of the question, "Should churches discipline the members thereof for card-playing and dancing?" But the speaker argued that if these two classes should be disciplined, for stronger reason should dishonesty, liars and drunkards be.

Fox Run extended to the visitors the most cordial and liberal hospitality. The spirit of the meeting was the very best. Not a jar or discord in the entire meeting. All felt that it was good to be there. The next meeting (5th Sunday in May) is to be with Covington church, Oldham county. Come and see us. J. B. T.

MARRIED

At the bride's home, near Springfield, Ky., Miss Ella L. Gray to Dr. Joseph B. Cassell, of Harrodsburg, Ky. The bride is a niece of W. P. Harvey, President of the Baptist Book Concern, Louisville, and the groom is the son of Mr. John Cassell, of Harrodsburg. The ceremony was performed by the bride's brother, Rev. W. E. Mitchell, of Carlisle, Ky. We extend congratulations to the young couple.

Literary.

[All the books noticed in this column will be sent by the Baptist Book Concern postpaid to any address on receipt of price.]

BOOKS.

ROBERT SANDERS; or Light Out of Darkness. By Rev. T. W. Hart. 12mo, 279 pp. New York: The Irving Co., Publishers.

This is an interesting story, filled with stirring incidents. It is a romance of Greenville, S. C., and the famous Poe Was district in that state. A South Carolina gentleman marries an adventuress in Washington City, of whose pedigree and previous life he knows nothing. The results which he ought to have expected followed. His child was spirited away in his absence, and he was made to think the boy was dead. What was done with the boy, his subsequent finding his father, and the triumph of virtue and the discomfiture of the adventuress and her brother are told in the story.

THE TREATMENT OF THE MALARIAL FEVERS. By Clarence J. Manly, M.D. D. C. Mich.: William M. Warren.

This little book upon Malarial Fevers does great credit to the brilliant young physician who wrote it. It is short, but covers the subject thoroughly. It is written for physicians rather than for the public generally. It gives the best established remedies which have been tested and proved by the leading doctors, and will be of much help to physicians in dealing with this troublesome disease. The price is not given, but we would judge it would be 10 cents. However, a note of inquiry to the publishers will gain that information.

The address delivered by Dr. Benjamin B. Warfield, of the Princeton Theological Seminary, before the Presbytery of New York (Nov. 8, 1897), at the celebration of the two hundred and fiftieth anniversary of the completion of the Westminster Standard, is to be published immediately by Charles Scribner's Sons. The title of the volume is "The Significance of the Westminster Standard as a Creed," and the author shows in detail how these venerable documents originated, and what this statement of faith by the fathers really meant.

MAGAZINES.

We have not yet had time to read the *Homiletic Review* for February, but the subjects and names of the writers hold for the promise of a rich treat. Dr. Burr, author of *Ecco Coelum*, writes of the Credulity of Skeptics, and that is sure to be strong and telling. "The Preacher as a Religious Force," cannot fail to be well-handled by Dr. Cunningham Goukie. It is not necessary to name any more of the writers and subjects to prove that this number is a treat.

The long story in *Lippincott* for February is one of Capt. Chas. King's stirring army stories entitled "A Trooper Galahad." "How they lived on Nothing a Year," by Dora E. W. Spratt, gives account of the doings of sharpers with a public which Barnum said loved to be humbugged. The other contributors up to those points which this magazine has made.

Bro. D. F. Shacklett, of Pensacola, called at our office while in the city. He is one of our most earnest and useful pastors, and we are always glad to welcome him.

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Table with columns: FOREIGN MISSIONS, HOME MISSIONS, STATE MISSIONS, BOXES TO FRONTIER MISSIONARIES, CHRISTMAS OFFERING, MRS. JOHANNON, EXPENSE FUND, TOTAL. Lists various locations and their corresponding financial contributions.

Table listing various church and mission societies and their contributions, including First church, Lexington, Box 10 State Mission, etc.

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City Ticket Office, 820 Fourth Avenue. A. B. BRANSON, G. P. A., Chicago. W. A. KILGOLD, A. G. P. A., Louisville.

The Farm.

At Danville on Court day a few mules sold at \$30 to \$60.

The Paris Kentuckian reports public sales of clover seed at \$3.77.

J. C. Couiter, of Middleburg, sold his mules in Atlanta at \$40 to \$60.

Nineteen cavalry horses were bought at Glasgow last week at \$60 average.

Wm. Tarr, of Boyle county, Ky., sold 21 sugar mules last week for \$155 each.

A Cloverport man sold the past year \$48 worth of fowls and eggs, the product of six ducks.

R. M. Squires, of Chiloburg, sold his crop of ten acres of tobacco, 23,600 lbs. at 12 cts. per lb. or \$282 per acre.

The American Tobacco Company bought on the Cincinnati breaks last week \$115,000 worth of leaf tobacco.

F. P. Bishop bought recently in the West end a carload of hogs at 2 1/2 to 3c, and a lot of butcher stuff at 2 1/2 to 3c.

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

Ninety mules were shipped to New Orleans from Midway last week that Mr. Martin purchased from Thos. M. Parrish at \$57.—Clipper.

Mr. E. J. Thisler, the enterprising miller, sold last week 5,000 bushels of wheat to Mr. Josiah Smith, for \$1.10 per bushel.—Burrin Herald.

M. M. Swope, of the county, sold 12,514 pounds of tobacco for \$1,501.68. This was the yield of six and one-half acres of land.—Lexington Herald.

J. S. Grimes sold last week to Simon Wehl, of Lexington, 40 head of export cattle that will average 1,400 pounds for 4c.—Elizabethtown News.

A Barron county farmer raised 900 bushels of artichokes on one acre of ground the past season, and says they are the best thing on earth to fatten hogs.

The Interior Journal notes the sales of several carloads of mules in Atlanta, one load at \$50, one load at \$58, and two loads at \$65.50.

More hemp was raised in Woodford county last year than for a number of years past. Only two or three small crops have been sold here. Local buyers are offering \$8.50.—Versailles Sun.

Six carloads of mules have been shipped from Elizabethtown to the Southern market in the past week. The mule trade in the South is looking up—that is, mules are selling faster, although prices are about as low as ever.

At Lancaster Court yearling steers sold by the head, and prices were nearly five cents per pound. A good many sold at 4 cents and 3 1/2 to 3 1/4 cents were the ruling prices for heifers.

Wm. P. Grimes, of Lincoln, bought a nice bunch of calves from George Siler at \$16.66. J. M. Roberts sold to Dewey E. Bell, of Jessamine, eight yearling cattle at \$17.—Lancaster Record.

Six hundred cattle at Mt. Sterling on Court day and the market was extremely brisk. The best feeders sold at 4c. yearling steers brought 4c, heifers from 3c to 3 1/2c, and cows ranged from 1 1/2 to 3c. Best mules \$100 to \$125.

THE FAMILY COW.

BY WEBB DONNELL.

There are hundreds of families living in villages who now take a quart or two of milk from a neighbor, or from a regular milkman who ought to keep a cow for themselves—in the interest both of economy and of healthful living. This is particularly the case where there are children in the family, whose food, by good rights, ought to be a third, or a half milk in some form or other. Too many village children are growing up with imperfectly developed bodies, due largely to the one-sided character (an "unbalanced ration") of the food they eat.

Now let us look for a moment at the matter on the side of economy. The average family, we will say, buys two pounds of butter a week, and takes two quarts of milk a day. The butter will cost from forty to fifty cents per week, from twenty to twenty-five dollars a year. At five cents a quart, the milk will amount to seventy cents a week and thirty-five dollars a year. The butter and milk together will amount to from fifty-six to sixty-one dollars a year—a sum simply sufficient to feed a cow on hay, grain and pasturage every day in the year. It will be much more than sufficient in most localities. The amount of butter and milk that I have figured is certainly as small as the average family with children could get along upon, and then, the children would not have one-third as much milk to drink as they should have, while the housewife will often be sorely scrimped for butter; and yet for this insufficient supply there is paid out more than enough to give the family from six to twelve quarts of milk a day for nearly the entire year, and butter in great abundance.

Of course, there are many families in homes that have no stable accommodations whatever, and no chance to secure any; but there are other hundreds who either have the chance now, or with a little effort could make one, and so secure this daily luxury. A very small addition to the shed now upon a village lot would suffice for the accommodation of a cow, especially where the hay can be bought in pressed bales.

All this applies not only to the families of day laborers, mechanics, etc., but to the more prosperous village and suburban resident as well. The possession of a "family cow" will prove one of the greatest blessings that could well be imagined. Many, no doubt, think that the care of a cow would prove a burden. This is a mistaken idea, for there is something so attractive about a mild-eyed Jersey or Guernsey that the care of her is a pleasure. She becomes the pet of the family, and the children take as much delight in caring for "Queen Bee" or "Creampot" as in many of their sports.

Now let us look for a little upon another aspect of the case. Let us see how much more healthful and appetizing a table can be set when one has a full-milked and a full-cream-jug to draw upon. The whole family can drink milk cold from the refrigerator, with that beautiful creamy tint and taste that only those who know who own a cow. Then there is chocolate, broms or cocoa, with half its substance of milk, to give variety to the drink. There is delicious bread and milk for the children's supper, cream toast for breakfast, and puddings for dinner almost numberless in variety, made with milk, many having accompaniment of whipped cream. Then there is

the delicious and healthful cottage cheese, very easy to make, but hardly possible, owing to the quantity of milk required, unless one owns a cow.

There is also the appetizing kumias that so easily can be prepared for the member of the family whose digestion is impaired, if there be such, and the baked and boiled custards that are almost ideal foods. One might go on almost indefinitely, from cream-shortened bread and cake through the whole gamut of cooking to salad dressing and creamed vegetables, mentioning the delicious and healthful dishes possible where milk and cream abound, until one would feel quite sure that a third, at least, of the food needed by a family could be supplied by the family cow. And such healthful, delicious food it would be!

One word more, and that must be in regard to the family cow herself. Don't make the mistake of getting a poor one. Pay a liberal price at the start, for here extra quality is the true economy. Get a cow that is a deep, rich, persistent milker; that has kindness in her large, mild eyes. She must have a large body, a good-sized udder and a soft, loose skin. Let her have a "wedge-shaped" form, large at the hips and in the "barrel," standing lower at the shoulders, with thin neck, small, waxy horns and disking face. She must be furthest removed from any appearance of "beefiness." If her skin is yellow, as well as soft and loose, so much more indication is there that her milk will be rich. But try the milk and prove its quality before buying. She may not conform to all the "points" that I have mentioned; but in selecting her, bear them in mind, for they are typical of the good family cow. I think the greatest satisfaction will result if one selects either a Jersey or a Guernsey, or a high grade of one of these breeds.

Having got home the family cow, feed her well and make a pet of her. Her personality will bring you satisfaction as well as the product that comes via the milk-pail.—Independent.

It would not be wise, remarks *Farm and Fireside*, to feed only roots to poultry. Yet if the farmer will use only one-fourth of the grain he gives daily and substitute cooked roots, he will reduce the expense materially and get more eggs. The cheapest food is that which will make the hens lay, and the way to make hens lay is to keep them in good health. It is impossible to have a flock in good laying condition when only grain is given. Such foods as carrots, turnips, and potatoes are not rich in egg-producing elements, but they perform a service which renders all the food more valuable than hay. Let the farmer give his cows nothing but corn, and his supply of milk would be soon reduced. From a dietary standpoint the use of cooked roots is recommended, and they will enable the farmer to feed more hens and get more eggs with little or no additional cost.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. O'BRYEN makes oath that he is the senior partner of the firm of F. J. O'BRYEN & CO., whose business is the City of Toledo, Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. O'BRYEN.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1897.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. O'BRYEN & CO., Toledo, O. Sold by Druggists.

Hall's Family Pills are the best.

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We pay cash for solid gold or solid silver, at its value, to melt up—Send it by registered mail and we will tell you what we can offer for it. We do not buy plated articles at any price. Our Illustrated Catalogue of Solid Silver Novelties sent to any address—E. P. Barnes & Co., 304 W. Market, Louisville, Ky.

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run from Louisville, Ky., to Jacksonville, Florida, in 24 hours and fifty-five minutes.

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

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

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

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

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Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

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Louisville, Chicago.

Without Macbeth lamp-chimneys, you throw away money and comfort. But get the right one for your lamp. The Index free.

Wise Macbeth Pittsburgh Pa

This is an advertisement, but it is worth reading.

If you ever suffer from a corn or bunion

25 Cents

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 doctor hasn't got them, send 25 cents to the

Specific Remedy Company, LYNCHBURG, VA.

Hall's Campbellite Catechism.

J. N. HALL, Editor American Baptist Flag.

With conflicting answers of two distinguished Campbellites, A. M'GARY and T. R. BURNETT. Reviewed by ELD. JNO. T. OAKLEY, Baptist.

This book consists of 191 questions put to the Campbellites by J. N. Hall in debate. It also contains the conflicting answers of two of the Campbellite's most distinguished preachers, Elders McGary and Burnett. The Campbellite brethren cross each other repeatedly in attempting to answer Elder Hall's questions. This book is the best document to be had anywhere to refute the vagaries of Campbellism. Price Post-paid, 15 Cts.

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Send your Watch, by registered mail or Express, prepaid, and we will examine it, tell you what it needs and what it will cost to repair the same. C. P. BARNES & CO. 504 W. Market Street, LOUISVILLE, KY.

This firm is reliable.—Western Recorder.



The Gospel LIGHT FRINK'S PATENT... for electric gas, light, heat, softening, heating, and ventilation. Best in the world. Sent by express, prepaid. J. P. FRINK, 101 Pearl Street, New York.

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY.

Half-Session begins Jan. 12, 1898. All expenses without music... \$100 with music... \$125. Select Home School for Young Ladies. Eight Academic Schools, Music, Art, Education, Physical Culture, Technical Training, Special Courses for Nurses, Graduates of University of Virginia, Richmond College, Va. New England Conservatory, Emerson School of Oratory, etc. New furniture, electric lights, hot and cold baths, good farm, healthful, refined. Address for catalogue, EDWARD HARRISON, PRESIDENT.

THE ROYAL Insurance Co

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

Items of Interest.

The courts in Washington City upheld the ordinance of the District Commissioners forbidding bicycles with low handle-bars on the streets in the city limits. The courts held that the police officers were sufficient to carry out any ordinance the city thought necessary to protect pedestrians.

In the case before the courts in Washington City in regard to low handle-bars to bicycles, several of the witnesses were both physicians and wheelmen. And they were unanimous in their condemnation of these bars. They said the low handle-bars caused a contraction of the chest and crowded the internal organs out of their normal position to the serious detriment of the rider; also that the vision of a man riding with his head down was limited to eighteen or twenty feet in advance of his wheel, and that distance was not sufficient to enable him to avoid obstacles in his road or to ride safely at any speed.

A boy killed a playmate only five years old in the neighborhood of the murderer, being Hilden. There was no motive for the crime, so far as could be seen, but a love of murder. The murderer shows no compunction and no sign of any conscience. What is the world coming to?

Mr. Richard Croker, chief of Tammany, in a recent speech, said the people of New York wanted an efficient, honest and economical administration. If Tammany gave such it would be continued in power, if it did not, it would be thrown out at the next election. He is right. Mayor Strong failed greatly in economy, increasing the valuation, increasing the tax rate, and, in spite of the added funds, increasing the city's cost every year.

All our readers will enjoy the comment of the New York Independent upon the Princeton Alumni dinner in New York City: "The Princeton Alumni dinner in this city was an occasion to Professor Shields. What was his merit? Simply that he had signed a petition for the license of the sale of intoxicating liquors in the Princeton Inn, and when he was criticised for it in presbyteries and synods he resigned from the Presbyterian ministry. We see nothing grand or creditable in that."

The "new" man who will occupy the place abandoned by the new woman is getting ready for his duties. The Y.M.C.A. have opened a cooking school for men and it fills a long-felt want, to judge by the patronage. The papers are trying to do what cannot be done by employment to wait the masters of it. The world has never yet been overstocked with good cooks.

Dr. Koch has produced a new tuberculin, but the plan of the disease-makers is cautious. The physicians who have not yet had made discouraging reports to the Berlin authorities. Fresh air remains the only hope of consumptives.

Venezuela has been posted in London as having defaulted on its bonds. The installment due on Jan. 26 has not been paid. If Venezuela gets so heavily in debt she cannot pay and therefore cannot borrow, look out for an appeal to be received into the United States.

The total eclipse, May 28, 1900, will be visible from New Orleans northeastward to Norfolk, Va. Last year sixty-six observers along this line noted the condition of the skies from May 15 to June 15. According to their reports, the best conditions for observing the eclipse will be along the line in Alabama and Georgia. Similar observations will be made this year and next.

France has been in hysterics over the revelations of the corruption in her army. Eastern papers in the United States have been discussing over the proof of corruption in the army, as shown by the dry dock at New York City, and in the army as shown by the trial of Capt. Carver. But what are the nations to expect when they make money every thing and bow down to the rich?

Now can the British government expect the officers in the army to set honour before money with the government's example before them? England would not fight in case of the Armenians, although she was honorably bound by treaty in their defense and had received credit for their protection. Her reason was that she was not strong enough to have had to fight. But when her money-making in China is threatened, instantly Sir Hertz-Bech uses the word "war" which diplomats avoid. And yet war means war not only with Russia but with Germany and France.

Statistics have been kept of the deaths of babies in the New York City Infants' Hospital. The summary of the deaths of those under two years of age has been published. Eighty per cent of the foundlings died, fifty-nine per cent of the babies received into the hospital without their mothers, and only thirty-five per cent of those whose mothers survived. Of the 995 infants under six months of age received without their mothers in 1894, only 13 were alive April 11, 1897. Yet these children received the best medical attention. Nothing can take the place of mothers with babies.

Edward Allen of Tipton, Devoe, had celebrated his one hundredth birthday. He is a learned man, speaking twelve languages. The London Baptist says he has not seen a doctor for years and writes letters without his spectacles.

A despatch from Rome to London on the 17th said a severe earthquake shock was felt that day at Argenta, eighteen miles southeast of Ferrara. Several buildings were wrecked and some persons were injured.

DEATHS.

For actual subscribers we insert an obituary notice of 150 words free. We charge one cent a word for all over 150 words, invariably in advance. Omit the words "We know all about" at once what the charge will be. Unless the money accompany the notice, it will be brought down to 100 words.

HILL.

Our beloved brother Jesse N. Hill was born in Muhlenberg county, Ky., March 14, 1841, and died of his own disease at his home in Central City, Ky., Jan. 12, 1898. He was married to Miss Kate Nichols, of South Carrollton, Ky., Sept. 14, 1870, who proved a faithful helpmeet until his death. At the age of fifteen he professed faith in Christ, and was baptized by Bro Welch into the fellowship of the Baptist church. In 1856 he moved his membership to South Carrollton, Ky., where he was ordained deacon of the church and also served as clerk. He moved to Central City and became a member of that church in 1860, and there served as deacon and clerk till his death. He was one of the organizers of the Central City Baptist Sunday-school, was made its first clerk, and for a time was one of its most faithful teachers. In our struggle to build our house of worship, he was one of the most faithful in his efforts and liberal in his contributions. He believed in the Bible system and gave his tent to the Lord, and a result of this the floor and the organ found in him a warm friend and helper. Our dear brother was not only a pillar in the church, but he was a man among men. In his home he was thoughtful and kind; in his business he was accurate and honest; and as a citizen he was trusted and honored. In short, he was a man in every good work. As his pastor for five years, we learned to love him and lean upon him; and can enter into deep sympathy with his bereaved wife and adopted daughter. While many are sad because of his death, "we sorrow not as those who have no hope." For he lived and died trusting in his Savior, and "Blessed are they who die in the Lord." We commend the bereaved to him who has said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." In the language of Peter, "Casting all your care upon him, for he careth for you."

W. H. BRENDLE

McIntire, Ky.

JOHNSTON.

Lucile Johnston was born Oct. 19, 1866, in Jefferson county, Ky., and died Jan. 23, 1898. She was the daughter of Orlando and Mary M. Johnston, and granddaughter of that stalwart, Isaac L. C. Johnston. She was an annually bright child, and could walk and talk at seven months of age. Her latent for music was simply phenomenal, and she could sing many of the Gospel songs in almost perfect time. Her favorite selection was, "Let the blessed Sun shine in," and now the blessed and unbroken sunshin is here for her memory. Her services were conducted at the Brownsboro Baptist church, of which her mother is a zealous and devout member. The parents have the sympathy of the entire community in this hour of bereavement. We trust that our little Lucile's death may be born another Christian life. J. W. POSTER.

SUTTON.

Bro. H. F. Sutton was born in October, 1819; died Dec. 20, 1897. His funeral was preached by the pastor at the Fork of Dix River church in the presence of a large congregation. He was one among our best members; he was a member fifty-four years. He loved his church and was always ready to make a sacrifice for the cause of Christ. He leaves a devoted wife and six children to mourn his loss. He has been a subscriber of the RECORDER for many years—loved it next to his Bible. On how many church and pastor will miss him. May God bless his bereaved family and give them grace. W. M. KUTKENDALL.

DICKERSON.

John B. Dickerson, an old and highly esteemed pioneer of Kenton county, passed to his home beyond, Jan. 18, 1898. He was born in Bracken county, Ky., Aug. 20, 1817, and at the time of his death was eighty years old. He was a meek and quiet spirit, a staunch Baptist and had been a subscriber to the WESTERN RECORDER fifty-nine years. He leaves four sons and one daughter to mourn for him. The funeral services were conducted by Bro. Z. T. Oddy at the residence of his daughter, Mrs. S. B. Bostern, Georgetown, Ky. B. J. S.

MONUMENTS.

If you wish to purchase an appropriate monument for a child or Graduate, write to J. S. Clark Co., 220-247 West Green Street, Louisville, Ky., for a copy of their New Leaflet, giving information of importance and illustrations free.

ARE YOU HUNGRY?

Go to work for us and we will fill your mouth with good things and your pockets with money. We want men and women everywhere to sell our "Royal" Candy and Soda. It is a new and unique candy, low cost. They are particularly good and twice as strong as liquid extracts. They are "Royal" Candy and Soda. Address the U. S. Fruit Co., 51 South Main, and we will send you a sample, no cost. Don't be hungry go to work.

BENEVOLENT Old Gentleman (pointing a moral to village school children)—Now, why do I take all the trouble to leave my home and come over here and speak to you boys? Bright Child (innocently)—Please, sir, pr'aps your folks to ear yourself talk, sir.—YIA-BIA.

Taken Internally. Applied Externally. Always Pure and Reliable.

COUGHS, COLDS AND SORE THROAT

Cured by

THE ONLY POND'S EXTRACT

THIS IS IT!

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



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WE HAVE NO AGENTS



Do not have sold direct to the consumer for 25 years at wholesale prices, saving his dealer's profit. Ship anywhere for examination. Everything warranted. 115 Cedar of Virginia. Top Haggis, \$25 to \$70. Saddle, \$10 to \$15. Carriage, \$100 to \$150. Wagon, \$150 to \$200. Catalogue of all our styles. Write for large, free. Do not buy cheap. Buy with caution. Large, small, open and feather. See our ad on page 12.

ELKHART CARRIAGE AND HARNESS MFG. CO. W. B. PRATT, Supt., ELKHART, IND.

BURPEE'S FARM ANNUAL 1898 FOR THE LEADING AMERICAN SEED CATALOGUE.

The best seeds the world has, at lowest prices. This handsome new book of 146 pages is mailed free to planters everywhere. Write to-day. W. ATLEE BURPEE & CO., PHILADELPHIA.

RHEUMATISM AND LAGRIFFE.

A Remedy Which is Sure to Cure These and Many Other Diseases.

"5 Drops" is a remedy for rheumatism, neuralgia, sciatica, in gripes and indigestion. The manufacturers of "5 Drops" have many letters from those restored to health, of which the following is a sample: Paris, Texas, Jan. 9, 1898. Swanson Rheumatic Cure Co., Chicago, Ill. Dear Sir:—I write to accept my thanks for your medicines. Will send you the amount mentioned in your letter, and please send me the remedy to begin with. I have some orders already. Please send me as soon as you can. With many thanks to you and God. I am enjoying better health than I have for years. I feel as if I am spared to do you; can give good news. Yours truly, Mrs. M. J. JARVIS. During the next thirty days the company will send out 101,000 of their sample bottles for 25 cents a bottle. From the past they know that every sample bottle will continue one of the merits of "5 Drops." Not sold by druggists, only by us or our agents. Agents wanted. Write to J. W. Swanson Rheumatic Cure Co., 167 Dearborn street, Chicago, Ill. This company is reliable and promptly fill every order.

CHESAPEAKE & OHIO RAILWAY.

Union Depot, foot of Seventh Street, one block from Louisville, running solid to New York. Elevated Station, head of Galt House, City Ticket Office, 2nd Fourth ave. Schedule in effect May 16, 1897. F. P. V. LIMITED, DAILY. Through Pullman vestibule service to New York, connecting at Annapolis with the famous Chesapeake and Potomac Rivers Railroad, via Washington, with Dining Car and Observation Car. Entire train lighted with electricity. Leave Louisville..... 8:30 am Arrive Washington..... 11:15 am Arrive Baltimore..... 8:50 am Arrive Philadelphia..... 12:45 pm Arrive New York..... 1:45 pm Arrive Providence..... 1:45 pm Arrive Boston..... 3:45 pm Arrive Old Point Comfort..... 11:30 am Arrive Norfolk..... 11:30 am Return garrives in Louisville..... 8:00 pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman Vestibule Sleepers to Chicago, Louisville to Washington. Leave Louisville either on schedule or daily. Hot Springs..... 9:00 am Arrive Washington..... 8:40 pm Arrive Norfolk..... 8:40 pm Arrive Philadelphia..... 7:00 am Arrive New York..... 6:00 pm Arrive Richmond..... 8:30 pm Arrive Old Point Comfort..... 8:30 pm Arrive Norfolk..... 8:30 pm

LEXINGTON SHORT-LINE.

Leave Louisville..... 8:00 am Arrive Lexington..... 8:00 am Arrive Frankfort..... 7:00 pm Arrive Lexington..... 11:00 am Arrive Winchester..... 9:00 pm Arrive Mt Sterling..... 12:00 pm

You needn't pack up any worries. You can get them anywhere as you go along.

BETTER THAN GOLD.

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

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- Joseph H. Futer, Mount Vernon Stone Works. A. G. Langham, Barbee & Castleman, Insurance. Stephen E. Jones, Fire Insurance.

Call on or address C. M. PHILLIPS, Gen. Mgr., Louisville, Ky.

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

Commencing October 20, 1897, the Washakie Railroad, in connection with the "Santa Fe" Railway, will resume the line of Vestibule Limited Cars between St. Louis and Los Angeles, Cal. These sleepers will leave St. Louis Wednesday and Saturday as usual, arriving at Los Angeles Saturdays and Tuesdays at 6:30 p. m. This is the finest train on the coast, and is accompanied with through service by extra trains hourly. For reservations or tickets, come to the Ticket Office, Mt. Vernon, Ky. L. B. MULLIGAN, D. P. A., Louisville, Ky.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—J. E. Lowell.



Items of Interest.

There were two fires in Savannah on Sunday, one of which was known to be of incendiary origin. This fire began at 7 o'clock in a warehouse on Jefferson street and was not put out till it had destroyed property to the amount of \$125,000.

It has been known ever since the tariff bill was passed that Germany was angry and would avail herself of the first opportunity "to get even."

The steamer Warimoo, which arrived Jan 31 at Vancouver from Australia, brought the news that the thermometer in many sections of Australia is prohibited on the extensive grounds of danger from the San Jose scale.

There have been riots in several cities in Italy. Owing to the necessity of retrenchment, the government had stopped work on public improvement and many were thrown out of employment.

The United States government, with many bows and smiles, and the object lesson of the friendship between the countries—Spain has accepted the assurance with, if anything, more bows and smiles, and to show her pleasure has reciprocated by sending two warships to New York harbor.

Those who think the world is coming to a speedy and bring forward the many early quakes in various countries. And either earthquakes are more generally reported than formerly, or there have been an unusual number of them.

A despatch from Pekin would indicate that in spite of Sir Hicks-Beach using the word "war" in his speech, England has backed out in China.

The unusual number of disasters at sea goes on, almost every issue of the New York papers telling of one or more. The latest was a steamer California, from Seattle to New York City, was wrecked on the rocks at Rome, Denmark.

General Westcott telegraphed from Camp General that the Afridi tribesmen had attacked the Fourth Brigade in a gorge near Skinkamar, and the Brigade has met with serious losses.

We do not understand all the ins and outs of social matters in Berlin of course, but it seems to us that Minister Wilver loved the dignity of the United States when he complained to the Emperor that he and his wife had not been called upon by the gentlemen and ladies of Berlin.

Queen Victoria has decided to have the old New Palace turned into a public museum. The state rooms of Kensington Palace, including the famous hall decorated by Sir Christopher Wren, which have been closed since 1760, will again be thrown open to visitors.

An effort is to be made to get rid of the English sparrows in Cincinnati where they have become an almost intolerable nuisance. An old law has been found which authorized the creation of a fund to offer a bounty of 50 cents a dozen for their heads.

GOOD MEETINGS.

I have just returned from Harrodsburg where I attended Dr. Malcom MacGregor's meetings. He is assisting the Rev. J. F. Williams. Twenty-three have united with the church and many are asking the way of life and salvation.

The writer of this article is not given to flattery, but truth and kindness about a brother are never out of place. Better speak one single kind word about a faithful servant of God while he is living, and pin one single rose bud on his coat, than to give him an eloquent oration, a monument and a hot-house over his grave.

More than this, the churches are not free from a tendency to substitute the welfare of an organization for the spirituality of the inner life. When we think of religion we insensibly think of audiences, spacious churches, missionary organizations, and all the paraphernalia and machinery of religion.

DR. T. T. EATON—You doubtless noticed Prof. Vedder's contribution to the Watchman, December 30, page 10, titled: "The folly of open communion." Early in the article appears this: "Schism in Christ's body, not justified by adequate cause, not compelled by loyalty to Christ and his truth, is a sin."

Is not this a weak place in an otherwise magnificent argument? Is not the inference deducible from this statement that Baptists might be termed justifiable schismatics?

On putting aside the question of succession—if Baptists have the truth and practice it to-day—can they truly be termed separatists, even if those opposing do outnumber them?

It is a truism that the minority, if holding to principles and practices true to the original, are entitled to be recognized as the body as against a majority which have strayed into opposing principles and practices!

I trust my inquiry will be understood as, not can the Baptists give adequate reason, etc., but do they constitute a schism in the religious world?

This letter is personal, and not for publication, nor do I ask of you time given to a personal reply, for I know you are a busy man, but thought to call your special attention to this statement, and that if the inquiry was worthy you might, at your convenience, be pleased to treat the subject editorially, or that "Senex" might give it notice.

[Senex returns this letter, telling us to publish it; the questions are so well put, he says, the ask-

ing them gives a better answer than he could give. In compliance with his request we publish the letter, omitting the brother's name, as the letter was not intended for publication.—Ed.]

PERSONAL RELIGION.

Probably every one of us who is following active pursuits is conscious of the strength of the forces which work against a deep and personal religious life. Mr. Gladstone, a few years ago, expressed a doubt whether the human brain would be able to keep pace with the development of inventions. It might, he thought, come to pass that men would be overcome by the very appliances which they had originated.

More than this, the churches are not free from a tendency to substitute the welfare of an organization for the spirituality of the inner life. When we think of religion we insensibly think of audiences, spacious churches, missionary organizations, and all the paraphernalia and machinery of religion.

The emphasis placed on religious work sometimes obscures the importance of the inner life. The principal message of some pulpits seems to be, do good, practice philanthropy and helpfulness, with barely a recognition of the truth that to carry good to another soul we must have something good to carry; and that, in a true sense, being precedes doing.

On Wednesday of next week at the Brandywine Baptist church, Chadd's Ford, Pa., the Rev. Hickmann Denning will be married to Miss Jennie, daughter of Mr. and Mrs. Benjamin H. Mahan.

Advertisement for SIMONSON, WHITESON & CO. featuring MAMMOTH brand clothing. Text includes: He was a Baptist preacher and he said he had never seen such genuine bargains in clothing as the New Mammoth is offering this winter.

the mighty progress that our destiny is linked with the final outcome. Why trouble ourselves about our personal relationship to God, when we are marching in the glorious procession onward to the goal of all progress? And yet, unless the teaching of Scripture deceives us, each one is to give account of himself to God.

On Wednesday of next week at the Brandywine Baptist church, Chadd's Ford, Pa., the Rev. Hickmann Denning will be married to Miss Jennie, daughter of Mr. and Mrs. Benjamin H. Mahan.

THE MARKETS.

Report for the Week Ending Saturday, February 5, 1898.

Cattle—The receipts for the week have been liberal, but the quality was not so good as the week previous. The market opened steady on all desirable grades of butcher cattle; there being a fair attendance of buyers, the offerings met with ready sale.

Table with columns: Item, Price. Includes: Choice shipping steers, 1,000 to 1,200 lbs., 4 1/2 @ 5 1/2; Light shipping, 1,200 to 1,400 lbs., 4 1/4 @ 5 1/4; Best butchers, 1,400 to 1,600 lbs., 4 1/2 @ 5 1/2.

Table with columns: Item, Price. Includes: Choice packing and butchers, 225 to 250 lbs., strictly sorted, 3 1/2 @ 3 5/8; Fair to good packing, 180 to 200 lbs., 3 1/2 @ 3 5/8; Good to extra light, 160 to 180 lbs., 3 1/2 @ 3 5/8.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, February 5, 1898.

Following were the sales for the week and year to February 5, with comparisons:

Table with columns: Year, Sales, Week, Year. Includes: Year 1898, 5,415, 16,751; Year 1897, 5,415, 17,290; Year 1896, 5,005, 21,817.

REJECTIONS.

Table with columns: Rejections, Week, Year. Includes: Rejections this week, 811; Rejections same time in 1897, 1,055; Rejections same time in 1896, 1,077.

ACCEPTANCES.

Table with columns: Acceptances, Week, Year. Includes: Acceptances this week, 1,301; Acceptances same time in 1897, 1,397; Acceptances same time in 1896, 1,419.

REMARKS.

Trunk, green mixed, 5 1/2 @ 6 1/2; Trunk, sound, 5 1/2 @ 6 1/2; Medium lugs, 5 1/2 @ 6 1/2; Good lugs, 5 1/2 @ 6 1/2.

WEEK-END CROP.

Table with columns: Item, Price. Includes: Trunk, green mixed, 5 1/2 @ 6 1/2; Trunk, sound, 5 1/2 @ 6 1/2; Medium lugs, 5 1/2 @ 6 1/2.

REMARKS.

Table with columns: Item, Price. Includes: Trunk, green mixed, 5 1/2 @ 6 1/2; Trunk, sound, 5 1/2 @ 6 1/2; Medium lugs, 5 1/2 @ 6 1/2.