

WESTERN RECORDER

Faith, Hope and Love, these three.

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God's will is the very perfection of all reason.—Edward Payson.

THESE wise words of Dr. Broadus need to be remembered by all of us: "The mere externals of religion are offensive to God where its spirit and life are absent."

"In the matter of worship God stands upon little things; such things as seem to be very small and little to us, yet God stands much upon them in the matter of worship. For there is nothing wherein the prerogative of God doth more appear than in worship, as princes stand much upon their prerogatives."—Burroughs.

THE *Journal* tells the story of a Congressman whose last words to his wife as he started for Washington City were, "Do not fail to thoroughly drill our boys in the Shorter Catechism." He explained to a friend that he did not care for the Shorter Catechism, "but I have often found in my experience that men in public bodies, such as ours, who spring into prominence and leadership, are men who have studied the Shorter Catechism."

AMONG the opinions of the Anabaptists in England, as given by Dr. Some in 1589, were these: "That the ministers of the Gospel ought to be maintained by the voluntary contributions of the people: the civil power has no right to make and impose ecclesiastical laws: people ought to have the right of choosing their own ministers: though the Lord's prayer be a rule and foundation of prayer, yet not to be used as a form, and that no form of prayer ought to be imposed on the church."

AN amusing interchange of compliments took place in a certain town in England. The vicar and the Independent preacher had the same name. A letter intended for the latter was left at the vicar's house by the postman, and he sent it to the other minister with this indorsement: "If you had not taken a title to which you have no right, this would not have occurred." Soon after a package of the lithographed sermons sold to preachers was left at the Independent's door. He sent them on to the vicar with this note: "If you had not arrogated to yourself a position for which you have no fitness, this mistake would not have happened."

WE have had an idea that the "baptized churches," as they called themselves, ceased to be called Anabaptists in the last days of the reign of James II., when the king and papists on the one side, and the established church on the other, tried to win the re-creation of Non-conformists. But we were wrong. Mr. Buffin published "A true picture of the Anabaptists" in 1709, and in 1719 in the famous assembly at Salters-Hall the Baptist ministers were called Anabaptists. And in fact all through the time covered by Crosby, who wrote in 1738, outsiders gave them that name.

THE CONDITIONS OF ACCEPTABLE PRAYER.

BY REV. R. W. MOREHEAD.

It is the duty of all who are accountable to God to pray to him; also their duty to love him—to love him with all the heart, soul, strength and mind. But all do not love God, nor can they with unrenewed hearts. So, though men are commanded to pray, they cannot pray acceptably while enemies of God, not being subject to his law, hence not obeying this or any of his commandments. Regarding iniquity in their hearts (having pleasure in it), their sacrifices and their thoughts are an abomination to God. Those who are not conscious of sin and do not repent of it, are not heard. And as without faith it is impossible to please God, and whatsoever is not of faith is sin, none but those who are believing penitents, having broken and contrite hearts, can pray acceptably.

"When the guilt, the strength and the tyranny of sin are felt to oppress the soul, we flee to God for refuge; and prayers and cries, like incense, will ascend before him from the troubled and humbled heart. On the contrary, if the guilt, the strength, and defilement of sin are not felt and lamented, neither learning, nor the most pious education, nor absence from gross vice, though united, can create the least measure of the spirit of prayer."—Venn.

A firm belief in God's Word and a conviction of sin are necessary to prevailing prayer, and these are wrought by the Holy Spirit.

Those who, like the Pharisees, pray to be seen of men, or, for a pretense, make long prayers, are not heard. Nor are such as with a proud and boastful spirit trust in themselves and despise others. And sinners call in vain after having continued to refuse the calls of God and to disregard his offered mercy. Then he will laugh at their calamity and mock, their fear having come. Such as do not forgive others will not be heard, nor those who ask for things to be consumed upon their lusts.

Acceptable prayer is such as arises from a sense of our need of such things as God alone can bestow, accompanied with an earnest and sincere desire for his aid and favor. A call for help—a cry of distress; an earnest longing for relief from trouble, especially that caused by sin. As God is the only Being to whom we are to address our prayers, we must come to him as an almighty, omniscient and omnipresent Being, believing that He is, and that He is the rewarder of them who diligently seek Him; and that He is full of loving, tender compassion, and has promised that "if we shall seek the Lord our God, then shall we find him when we seek him with our whole heart; and that 'he is nigh to all, those that call upon him, to all that call upon him in truth.' Hence in acceptable prayer there is a sense of dependence, of unworthiness, a heartfelt sorrow for sin, and an earnest desire to be saved from it, also an honest confession and forsaking of it.

And secondly, as already stated, there must be faith in God, and we must ask believing. So the promise is, "That whatsoever things ye desire, when ye pray believe that ye receive them, and ye shall have them." "Ask in faith." "This is the confidence we have in him that if we ask anything according to his will, he heareth us."

Third, God hears the prayers of the righteous and of such as keep his commandments. The prayer of the upright is his delight. His ears are open to the cry of the righteous, and the righteous cry and the Lord heareth and he delivereth them out of their troubles. The fervent prayer of the righteous man availeth much. If we abide in Christ and have his words abiding in us, so that being made partakers of his

life and righteousness, and living righteous lives, according to his Word, we may ask what we will and it shall be done unto us. That is, God hears those who have regard for his will and keep his commandments.

And there must be submission in prayer, asking according to his will, and having a desire that his will should be done either in giving or withholding. Willing for God to choose for us rather than choosing for ourselves, assured that he will withhold no good thing from them that walk uprightly.

Fourth, Prayer offered in the name of Christ is acceptable to God. The Lord Jesus says: "Whoever ye shall ask in my name, I will do it, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." As Christ is the only Mediator between God and men, we may through him come boldly to a throne of grace, and obtain mercy and find grace to help in time of need, offering up our petitions to God in dependence on the sacrifice, the righteousness and intercession of Jesus as the great High Priest of his people. To disregard this way is to dishonor God, and so to displease him that he will not hear the most earnest appeals for his mercy. We must honor the Son as we honor the Father in our prayers, that God may be glorified in the Son in answering our prayers.

Finally, prayer must be offered by the aid of the Holy Spirit, who helpeth our infirmities; for we know not how to pray acceptably without His guidance and intercession. Praying in the Holy Spirit we have the assurance of being heard. By the Spirit we are made sensible of our spiritual needs and conscious of our dependence and guilt, and we are also taught how to plead with God in behalf of ourselves and others.

These essential conditions of acceptable prayer indicate the impossibility of an impatient unbeliever offering a prayer to God that will be heard. For while the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear, the iniquities of men do separate between them and God, and cause him to hide his face so that he will not hear.

WILD OATS.

BY ARCHDEACON FARRAR.

Be on your guard, my friends; and you, above all, my younger friends, against another lie of Satan. Let every boy, every youth, every young man who hears me—remembering that God means you to obey his law *semper*, always—be on his guard against and utterly spurn from him that common and most deadly lie of the devil, that "you may have your fling"—that "youths must be youths"—"you must sow your wild oats." O listen not to the devil's whisper when he persuades you to gaze at, and think of, and pluck and eat the forbidden fruit, and says: "Ye shall not surely die; ye shall be as gods, knowing good and evil." All these are devil's proverbs and devil's lies. Will you have them or will you have God's truth? These lies of his are against the whole experience of the world. Why does he plead with you so earnestly and seductively for just one sin? Why, but because he knows that the fish which will nibble at the hook will be caught by the hook; because he knows that all sins begin with one sin; because he knows that a boy's sin so often means a life's sin, a life's shame, and a life's destruction? Why does he persuade you that you may have your fling? Because he knows that the fling is so often a fling over a precipice; and that when a youth throws loose the reins of his soul's chariot and touches the wild steeds of passion with the spur of indulged appetite, the path is down-hillward, and the end is headlong death. Why is he so anxious that you should sow your wild oats?

Because he knows that if you believe him you will have to reap what you sow. Sow wild oats and what shall the harvest be? You shall reap wild oats, barren, bitter, poison, which blight the wholesome soil.

I will tell you how bad and blighted lives begin. The life of the deplorable drunkard; the life of the degraded wife-beater; the life of the harlot and the felon; the life of which the so-called home is as the lair of wild beasts; the life which hides itself in the cell of the lunatic and the grave of the suicide. Many a million of such lives seemed as fair and bright in promise as that of any young boy here. See them young and happy in the day school or the Sunday-school, clothed, as it were, and in their right mind—then look on twenty, thirty, forty years. This blighted, loathing, disgraced, bleared eye man; this bent thing of uselessness and scorn, who will soon die of *deterium tremens*, and be huddled into a pauper's grave, is he that once bright, laughing, promising boy? Yes, he is. Look on this picture and on that! What has made the frightful difference? How did it begin? It began in the boy thinking himself too fine and too much a man to love, honor or obey his parents any more. It began in forsaking the guide of his youth and forgetting the covenant of his God. It began in bad companionship corrupting good manners. It began in broken Sabbath days, and turning the back on holy communion, and neglecting the worship of the Church of God. It began by walking in the way of the ungodly, standing in the way of sinners, sitting in the seat of the scornful. It began when he went, like a fine young fool, to be "treated" or to stand "treat" in the vile drink at the public houses. It began at the twilight, in the evening, in the dark night, when the young fool, in his desperate simplicity, led by Satan, went as an ox to the slaughter, as a fool to the correction of the stocks, till a dart struck through his own liver; and, in the midst of that nasty company, which he now has joined, of which he now is one, he discovers in shame and irremediable horror—afterward too late in the ruins of his life—he discovers that the dead are there, and her guests in the depths of hell. Ah, my dear young people, one and all of you, may the grace of God make you more happy and more timely wise! And that it may do so, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh in which thou shalt say, I have no pleasure in them."

PROOFS OF TRUE PENITENCE.

More profession does not count for much. It is natural and proper, and it has some value, but it is so much a matter of course, and is offered so readily by those whose penitence is only superficial, that by itself it makes little impression. Conduct alone convinces.

One of the most striking evidences that penitence is genuine is humility. The consciousness of having sinned, when vital, prompts distrust. The fear of being beguiled into evil-doing again belittles one's reliance upon his own efforts and increases the sense of need of the help of other Christians and especially of the Holy Spirit. We learn to estimate more truly our own spiritual feebleness. When this humility of spirit, this substitution of self-distrust for self-confidence because of our failures to do right is apparent, the fact is clear proof that penitence is sincere.—Congregationalist.

Nor till you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

TRIALS AND COMFORTS OF THE MINISTRY.

BY E. B. TEAGUE.

I suppose all real ministers joy in the work unspeakably, the only drawback being a painful consciousness of unfitness, often extorting the cry, "Who is sufficient for these things?" That for the sake of the work they are ready to endure any hardships of which human nature is capable; that, in the beginning, they count up the cost as far as they can anticipate it, and cheerfully surrender themselves to the arduous undertaking; yea, despise hunger and nakedness and peril so far as it may only affect them personally; and that taking the yoke they find it easy and the burden light.

The question in relation to trial and self-denial is not as it concerns themselves, but as it may affect those dependent on them—wife and children. But as regards this matter, it is not only true that in our country they personally receive a character and degree of consideration accorded to no other calling, but this consideration extends to their families. Nobody outranks them socially. No set of men form marriage alliances of a desirable nature more easily; there are noble women, who have like aspirations to be useful, who say with the lady that became the wife of Philip Henry, when told he was so obscure it was not known where he came from, "but I know where he is going, and I want to go with him." Such consideration, such relation, are not to be despised.

The families of ministers are not expected to affect style, as others are; their respectability in no way turns upon it; and they are delivered from the temptation of such folly. In one way or another, no other families ordinarily secure a better intellectual or moral and religious education. A very little supplementary secularization, healthful as a mind rest, may add a good deal to salary. I advise every young man I talk to on the subject to have a farm, however small, to take part in a school, however little, to render service in a store that may offer without interference with his work; to invest, if even a little margin is made, in something that will enhance in value; in a word, to put one foot on something that will not slide from under him by possibility. There are better means of providing for a rainy day, I think, than life insurance. Just now in Alabama investment in lands is very safe—was more so a few years ago, will be less so in the near future. I have tested this thing in a small way. Such a course secures independence in a degree, saves men from being "cowed," a word many ministers understand.

Usually, younger men are more in demand than older ones; they have time to grow; the people are mostly young, and more easily get *en rapport* with younger pastors; and a longer connection, considered by the thoughtful, is probable; yet it has not been my observation that strenuous men, shaking off any tendency to sloth, are likely to be laid on the shelf short of sixty, often they last in approbation even increasing down to three score and ten. The weightier characters in the church appreciate maturity of thought and ripeness of experience as more than an offset to waning sprightliness and activity. Habits of study, communion with the great thinkers looking down in solemn silence from the shelves of the library, too often relaxed, exert a sustaining influence on any tendency to senility. Besides there is at least a fatherly regard in the bosoms of old men, to which the filial feelings of the young respond, and these cling to the old pastor with a fervor tenacious as the graver bonds that hold the other members of the congregation.

Many of the worthiest of our ministers are not endowed by nature or education with gifts that would command fortune in secular callings. It is not therefore reasonable that they should expect what people call high places in the ministry. Great emolument is not to be expected in either case. To the honor of this class of brethren, the mass of them do not repine. To make a name is not their object, or have their families shine in society. If men seek the honor that comes from men, love this present world, the class of people with

whom they have sympathies, will forsake them when old and grey-headed.

I have not seen the righteous forsaken in old age; children or kindred, or friends have cared for them; and, although in an humble way provided for, they have been content—having food and clothing. Why should we not all be content, though unremembered in the circles in which we moved in the years of activity? We are not alone in obscurity. Lawyers and physicians and statesmen share our obscurity. An old minister ought to be profoundly grateful that God has given him long opportunity of usefulness. The past is secure, what matter the inconveniences of a few years of labor and sorrow at last?

But let not good men, as sometimes, suffer want and neglect.

THE COST OF GENUINE CONVERSION.

BY REV. THEODORE L. OUTLER.

Many persons just now are revolving that most vitally important of all questions—ought I to become a Christian? And if so—how shall I become one? To such a person I would venture to say with loving frankness that to become a genuine, through, useful Christian is not as some thoughtless people say, "just the easiest thing in the world." On Jesus Christ's side, your salvation cost the bitter agonies of the cross when He died for the sinner's redemption. He desires you to become His followers, and entrusts you to do so, and the Holy Spirit is now pressing you to decide for Christ. But you must count the cost on your part. Cheap things are commonly poor things, and nothing is more utterly worthless than a cheap religion.

Jesus Christ never lowers the terms or the demands of discipleship. He provides neither palanquin or parlor car to transport you to heaven. "Whoever will not take up his cross and follow Me cannot be My disciple." At another time He said, "Strive to enter into the strait gate." He knows human nature perfectly; he knows how hard a human heart is, and what an ugly thing sin is, and how busy Satan is with his temptations, and how many bad habits you may have to root up if you become His sincere and happy follower. Count the cost carefully. The so-called "conversions" that are the outcome of shallow, sensational preaching, commonly end in shallow and short-lived religion. There are names on church registers that are not worth the paper that contains them. Do not add one more.

The first step in a genuine conversion is a thorough repentance of your sins. The rubbish must come out before the foundation-stones of a Christian character can be laid. Christ himself began his ministry with the word "Repent!" and he never ceased to demand that all those who followed him should quit their besetting sins. The amiable young ruler would not quit his, and that ended the matter; he went off frowning and disappointed. Mark what that clear-eyed old Christian, Samuel Rutherford, once said: "Many people only play with Christianity, and take Christ for almost nothing. If ye never had a sick night and a pained soul for sin, ye have not yet lighted upon Christ. Look to the right mark; if ye love your Saviour more than the world and would quit sin and the world for him, then that proveth that the work is sound." You cannot cleave to your sins, and lay hold of Jesus with the same hand.

When David's eyes were opened to behold the depravity of his heart and the loathsomeness of his conduct, he cried out, "Create in me a clean heart; wash me thoroughly from my iniquity." He was willing to be thrown, like a filthy garment, into a cleansing vat, and be rubbed and pounded until the foul spots were washed out of the fabric of his heart. That was thorough repentance and is just what you need. The Holy Spirit will aid you in this vital business. Thorough repentance is proved by change of character and change of conduct; the one is what you are, and the other is what you do. The very first sin that you give up in order to please Jesus Christ is a vital step towards conversion. Pray for, and work for, a thorough conversion; it is deep ploughing that cuts up the weeds of sin by the roots, and yields a good crop of clean, useful and godly living. "Must I not have faith?" Yes; but the

very essence of saving faith is to obey Jesus Christ. He condensed it into these two words, "Follow me!" You have been going the wrong way. Conversion means a turning round; instead of living for self and sin, turn the other way and follow Jesus. Prayer in order to be practical must be asking the help of the Holy Spirit, to do this very thing. Without that divine power to aid you, nothing permanent will be accomplished. "Quench not the Spirit!"

Once more let me urge you to count the cost. To be a strong athletic, useful, happy Christian will cost you the cutting up of old favorite sins by the roots, and the cutting loose from sinful associations and bad habits; it will cost you some fights with the tempter, and the submission of your will to the will of Christ. This is the only road to peace of conscience and solid happiness. A man is always happy when he is right—happy in doing right and in the satisfaction of Christ's approving smile. "I get more solid satisfaction in teaching my mission-school class," said a converted man to me, "than I ever got out of my theatre goings and all the social gayeties of my whole life." He had a new idea of life; it was not living to please sinful self, it was to please Christ and help others.

If it costs much to be an useful and effective Christian, it will cost you infinitely more to go back into thoughtless impenitence and live and die an unforgiven sinner. Genuine conversion to Christ costs self-denial; a falling back into sin will cost you self-destruction! There is a way that seemeth easy and pleasant to a man; but it leads down to death. Look at this mighty question calmly, and make the honest reckoning. Put into the one scale some self-denials and conflicts and oppositions, and at the end of them heaven! Put into the other scale self-indulgence and a life of sin—and at the end of it hell! Weigh the two; and weigh them for eternity. Then decide! What shall a man give in exchange for his soul!—The Evangelist.

The place which some preachers give to the work of the Spirit may prove to them a snare and a temptation, and to their hearers a bane. We hear more about the work of the Holy Spirit and about being "filled with the Spirit," than we do about "Christ and him crucified." It is the old mistake over again: "Christ in us" being placed before "Christ for us"; or, in other words, the subjective obtruded into the place of the objective. We want both, but each in its own and rightful place: Calvary before Pentecost. It may be that the tide which set in so strongly a few years since against doctrinal preaching and teaching has begun to turn in some parts; we hope it is so, for there is need enough; and men are sure to find out, sooner or later, that the elimination of the great doctrines of the Gospel of Christ, or, as in some cases, the watering of them down so that there remains hardly any taste of "the wine of the kingdom," is subversive of true godliness and Christian living. It may be that some are now finding out by experience of failure in their ministry and worldliness in their churches, that, after all, the Gospel of Christ crucified is the one all-powerful remedy for sin, the power of God unto salvation to everyone that believeth; that it is that by which the life of the living is sustained and developed, and the dead quickened to a life in Christ. So, in their ministry, things have come round, or are coming round, to their right place and order—Calvary before Pentecost. Be it so. We thank God if it is.—Shmaller.

The love of Christ is not an absorbing, but a radiating love. The more we love Him, the more we shall most certainly love others. Some have not much natural power of loving; but the love of Christ will strengthen it. Some have had the springs of love dried up by some terrible earthquake. . . . Some have spent it all on their God-given dear ones. Now He is come whose right it is; and yet, in the fullest resumption of that right, He is so gracious that He puts back an even larger measure of the old love into our hand, sanctified with His own love, and energized with His blessing, and strengthened with His new commandment, "That ye love one another, as I have loved you."—Francis Ridley Havergal.

THE POWER OF WOMEN.

"Ignorance is not innocence," nor yet is the knowledge of evil, which no man can hinder, possibly to be confounded with loss of sensitive delicacy and clear-eyed purity of thought; but the general discussion of subjects involving the analysis of crime and the questions of morality lowers the tone of all concerned.

It has been the writer's personal experience during the past year, says a contributor to the *Evening Post*, to hear animated arguments at a public table, between young married and unmarried men and women, of excellent social standing, as to the morality or immorality of books and plays involving the deepest questions of life and the relation of the sexes.

"The young fille is a forgotten personage. There is no longer any one answering to her whom the French so called," said a woman of the world to me. Perhaps society is not impoverished by the loss of her, who, being a woman in years, was allowed to be a child in simplicity. Yet it would be refreshing occasionally, to old eyes at least, to be in the company of one whose trust in honor and sincerity was without fear, who knew not the terrors and pitfalls of life, and who had yet the lost art of blushing in her gentle list of accomplishments.

Years ago, a young matron heading her own table, around which a very "swell" set of men were gathered, was startled by the loud statement of her guest of honor that he had spent the day in the court-room where a scandalous divorce case, involving the honor of a distinguished man and a hitherto much-loved woman, was then being tried. The hostess caught, in the uplifted voice and preparatory clearing of the throat, her guest's intention to narrate what he had seen and heard. She gave a startled glance towards her husband, whose answering look was one of serious annoyance, and then, with all the courteous entreaty of a voice too pleading to be offensive, she said: "Forgive me, General, but it is sorrowful enough to know it is going on; please don't talk of it."

Though robbed of his proposed position of authorized reporter, the General, with a new deference in his manner, said: "I beg your pardon; I forgot that you might not be interested."

A quick-witted woman need never be at a loss for the means by which to carry the conversation into whatever channel she will; no gentlewoman need fear that she will not gain personally as well as do good by a steadfast resistance of the drift of unwholesome talk.

A revolutionizing power as to all that changes the "order of our day" lies in feminine hands, through the use of what is distinctively hers. Through no other means can amusement be kept within bounds, compliment be pressed into more delicate expression, conversation be led into higher yet not less lively channels, and men; be made to know that to win favors they must wear the tokens of knightly purity and courage. It is not through her strong arm, nor her mathematical honors, nor her admittance to the bar, that a woman can elevate her race; by her adherence to the true, the spiritual, and the uplifting, will she make a refuge for the men of her time.—Watchman.

A LITTLE child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but it all in vain. They were talking of breaking the vase, when the father said, "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment, the little fellow said, "Oh, no, pa, I couldn't put out my fingers like that, for if I did, I would drop my penny." He had been holding on to a penny all the time! No wonder he would not withdraw his hand. How many of us are like him! Drop the copper, surrender, let go, and God will give you gold.—John MacNeil.

The man who calls himself a Christian, and gives less than one-tenth of his income to the Lord, is a meaner man than Jacob, and has a lower standard than the King of Sodom, who was evidently accustomed to count the giving of tithes a duty.—H. C. Trumbull.

QUESTIONS ANSWERED.

BY GENEX.

A brother wishes to know what the verse means, "Blessed are the meek, for they shall inherit the earth." When and how? He asks...

I am glad the brother asked me in regard to the promise rather than to demand the meek. I have never seen a definition of meekness which seemed to me to define. Inherit the earth is rather to inherit the land. The primary meaning has reference, I suppose, to the kingdom of Heaven, both in this world and in the world to come.

In this life all things work together for their good, and no good thing does God withhold from them. The promise is parallel with Paul's words when he tells the saints that all things are theirs, whether things present or things to come. The contrast is strictly between the world of thought and our Lord's words. The world thought the earth was for the ambitious, the strong, the self-assertive. Our Lord says, Nay, rather it is the possession of the meek.

"Do you think a member of the Baptist church has a right to join in the ritual of the church of Jesus Christ is left out of the ritual?" That would depend on how it was left out; I mean, if the leaving out indicated a denial of his divinity. If it did not, there is no reason why a Baptist should not join in the mere fact that in the initiatory ritual of the church of Jesus Christ mentioned. Men have a right to join together in secular societies. It would not prevent my becoming a stockholder in a company that the Lord's name did not appear in its charter.

In what respect does the Catholic Bible differ from ours? It contains the same books which are sometimes printed between the Old and New Testaments in large Bibles under the name Apoc. Protestants do not accept these books as inspired. They were not in the Hebrew Scriptures, and some of the same doctrines which contradict the Scriptures. So far as the books which are inspired are concerned, the Douay is a very good version, though not equal to King James'. It varies in places, as the translator followed the Latin of Jerome. If the Catholics generally would use the Douay it would be a great thing for them. But their priests discourage the use of the Bible, even the version approved of the pope, I am told. Though if a Catholic should call on me to prove such discourses I could, by the aid of a few good instances which I know personally to be authentic.

This question comes with the request for a speedy answer. A Baptist preacher's wife threatened to leave him for several months, giving no reason except that she was dissatisfied with her husband trying by kind treatment to make her happy and contented. Finally she carried her threat into execution, although he had never given her an unkind word. In a few weeks she made many efforts to return, but her husband refused to receive her. He had done all he could to keep her from going, and believes that if she returns she will soon leave again. What ought the husband to do? and what ought the church to do?

If the wife is not crazy, which seems probable as the story stands, I should like to hear her side of the story. I once knew a couple intimately, and the husband could have said all and more that is said of this husband's treatment of his wife. He was very generous, giving her all she wished and rarely if ever refusing any request. His mother gave her a hundred dollars, and he had no objection but had been his wife only four alternatives would have been before me—going crazy, leaving him, suicide or murder. I hope I should have had grace and strength to choose the second.

He was the most invariable man I was ever my had fortune. He always wished things differently done. If, for example, she had baked apples for dinner he would say in his quiet whine, "My own darling, why did you have the apples baked?" You know they are so much better stewed. "Sunday" not excepted. There are more ways than one of making one's self utterly unamiable. And it may be the wife in question had somewhat the same experience as the one I knew and pitied from the bottom of my heart. One fact, however, is almost incontrovertible that a wife who has left the man would ever desire to go back.

I should say the wife is doing right in desiring to go back and take up her abandoned duties. And she is position for a better future, as laid down by God in the Scriptures, the husband should pardon and receive her. Her petulant leaving has not freed him from his duty to her, duty solemnly taken upon himself before God and man. Because he is thinking of the result of a needed ideal of the development of Christian character.

If the wife expresses sorrow for her conduct, and asks her husband's forgiveness, and promises in future to be a good wife, he should be permitted to receive her, then I think the church should insist on his doing it. Let a compromise of the wisest brethren lay before him his duty to his wife, a duty from which her failure did not release him, as she has not been guilty of the sin which breaks the marriage tie. Had she been it would be wrong for him to receive her. If he argues that his home will be an unhappy one, show him that God has not made duty contingent on his opinion. But if he will do his duty, God will bless him. An unhappy home may be very cross which God sees he needs. Shall he dictate to God what his cross shall be?

PRUNING OUR VIRTUES.

BY OBADIAH OLDSCHOOL.

Having gathered and marked this year's crop of fruit we are pruning our orchards so as to insure the best growth and fruitage for the year to come. We amputate, of course, all the wood that is dead or diseased; but that is only a small part of the work. The most of the branches that we cut back are healthy, and the healthier they are the more surely we prune them. The object of this pruning is twofold: First, to secure a symmetrical growth, to keep the trees from becoming lopsided or top-heavy, and second, to turn more of their vital forces from making wood to making fruit.

When our orchard has been pruned it seems so cruelly mutilated that one ignorant of horticulture would be tempted to say, "An enemy hath done this." But it is the work of one who loves it wisely, and hopes to gather from it a full harvest of large and luscious fruit.

My work-to-day made me think of the remark of a wise man, whose name I cannot now recall, that "We need to prune our virtues as well as our vices." We are never to grow, as our trees do, but like them we are to bear fruit. And in order to secure the best growth and fruitage we must exercise self-denial and self-control even in regard to things good and pure, if they tend to excess. There are a great many people who are not backward in confessing that they need to be cut back that they may become more symmetrical. Let us take a familiar illustration: Faith is the first of all the Christian graces. "Believe in the Lord Jesus Christ" is written over the portals of the new and of the old. An honest heart entered by this portal we must walk by faith. It is the abiding condition of progress. "Only believe. All things are possible to him that believeth." But here is a man who claims that faith is a physical process, that with it he can conquer all manner of diseases. The Great Physician did while on the earth. Whatever he asks for God must grant. If he pray over any sick man, the Lord must raise him up. This abnormal growth of faith absorbs all the vitality of our mortal nature. The other Christian graces are dwarfed, especially that greatest of them all—charity. What they need is pruning.

But charity also, may need the saw and the knife. It may lead to a one-sided development of character. A man must be just as well as generous. That eccentric, but sensible preacher, Rowland Hill, after presenting an object of charity to his great congregation in London, said: "Let me add a word of caution. You may be misled, under the impulse of excited emotion, to give more than you can afford to. Don't put into the contribution boxes anything that belongs to your creditors, or that is needed for the support of your family. Be honest first, and then charitable."

Again there is a charity, so-called, which is little more than lackadaisical sentimentalism. It overshadows and dwarfs, in its morbid luxuriance, all the sterner virtues. It oddifies the criminal, it condones immorality and dishonesty. It attracts from public notice the man who does not endure the infliction of pain. It feeds the lazy tramp. It gives aims to the professional beggar. This branch started from the bud of that love which is of God. But its growth is all wrong, and it needs to be cut back with uncompromising severity.

What we call the domestic virtues are eminently Christian. The home in its normal purity and blessedness is known only in Gospel lands. But the love of our own land circle may become so absorbing that the duties of the woman brother, and the neglect of the man who is so devoted to his family that he has no time or thought or money to give to the church, or to missions, or to help the poor and needy, needs pruning. The woman who is so devoted to her husband and children that she cannot attend the Woman's Missionary meeting, or minister to the representatives of Jesus, as Martha ministered to Jesus himself when he was on the earth, needs pruning. The all-round growth of Christian character is dwarfed by the excessive growth of conjugial affection.

I knew a man who was a useful and happy Christian. "But after reading a tract upon holiness as the duty and the privilege of every believer, he determined to seek it. He gave himself to the study of the Scriptures, to meditation and prayer, with intercession to his one object. One day he preached the tract, and his brethren did not sympathize with him in his new aspiration. He neglected the sanctuary because the minister did not harp upon this one string. The result was that he became morbid and miserable. As an answer to his prayer, the witness of the Spirit that he was sanctified, he began to think that he was forsaken of the Spirit—that instead of booming holy, he had fallen from grace, and was given over to hardness of heart. He is now a fearful illustration of the result of a needed ideal of the development of Christian character.

God wants his trees of righteousness to be symmetrical in their growth. His idea of perfection is not selfishness, but completeness. He wants us to cultivate all the graces of the Spirit in future. A still virtue is permitted to absorb all the vitality of the tree. In Christ it makes us "barren and unfruitful."—Interior.

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THE HABIT OF CONVERSATION.

With all the world talking, it is difficult to say whether the habit of conversation is on the whole diminishing, or whether the decline is confined to certain classes. It is true that it is much less general in the latter localities than it was forty years ago. There is still, of course, a vast deal of dialogue, but conversation for information and to draw out and compare the bearings of the same subject on the minds of different people, has greatly decreased. A good deal of this decrease is, no doubt, due to the lack of leisure, the pressure of business life leaving little time for the interchange of ideas beyond that absolutely necessary. Men are more disposed to regard time as a thing to be added to conversation as wasted, while the enlargement of society brings the friends with whom they are inclined to converse together more infrequently. The evenings, the only time when they have any leisure, are given up to social functions or entertainments in which anything more than dialogue is not required, or find them too weary to engage in conversation save of the thinnest kind.

The multiplication of newspapers also serves to diminish the necessity of conversation, and, in consequence, the inclination to make sacrifices to secure it. As everybody reads the papers, all know the same things, and comment on them seems perfunctory and dull. The papers do the work that conversation used to do, giving not only the information, but the material for the discussion, of seeking each other's society to obtain news and opinion, as they were forced to do a generation and a half ago, men now run through several papers, and form their own judgment as to what is the news of the day. The habit has thus been diminished, as well as the time for it, the result being a growing habit of reticence, and the general shallowness and uninterestingness of talk. Instead of conversation in any true sense—that which discloses the heart of man and disagreement on any subject—we have only dialogue, or narrative, or anecdote. Conversation is so little cultivated for its own sake, the desire to know the view-point of others toward a special subject and to compare it with one's own, that the inclination to converse on our social intercourse has become dull and wearisome. We had rather tell stories or gossip.

No doubt a good deal of the dullness and uninterestingness of conversation is, among men, due to a preoccupation or weariness, which prevents the speaker from any proper expression of his talk. For it is the manner and expression with which one converses rather than what is said, which produces the effect upon one's interlocutor. An interesting conversation may be maintained with a man who has no other subject, provided sufficient expression is thrown into it to give a distinct impression of the feelings and character of the speaker. Leigh Hunt once recommended the introduction of the subject of eating into a flagging conversation, both because it is a subject which is not likely to be exhausted, and because it would be sure to show the taste and feelings of those speaking upon it. It is not the subject matter that attracts in conversation, so much as the characteristic way in which it is treated, the impression produced in respect to the character and character of the speaker, his cultivation, discrimination, sprightliness or phlegm. Inevitably a tired man, or one preoccupied with business affairs, is more or less indifferent to manner and expression, and by so much as he is, he diminishes the importance and attractiveness of his talk, and increases the general disinclination to converse.

It remains true, of course, that not every one has the ability to converse well, and that the power is a gift rather than something to be produced by cultivation. It can be developed, but it is not the product of culture. It does not belong always to the educated, nor to the good-tempered, nor to the quick-minded, and is not infrequently the possession of the shallow and the uninteresting. The power to converse in a way, and can increase his power by exercise, acquiring facility of expression and the habit of thinking clearly for himself. Leisure would give the opportunity for this exercise, and should it come again, men may become good conversers as well as good writers. The character of the character of an art, as they once did to letter writing. The chances that they may do so are the better because with the improved health of this generation has become better temper, and to good conversation the power of heart is a prime requisite. —MARTIN in N. Y. Observer.

MACCABE, the ventriloquist, was a great practical joker. Several years ago he was on a river steamer, and, having made friends with the engineer, was allowed the freedom of the machinery room. Presently certain parts of the machinery began to creak. In the course of a few minutes the creaking was heard again, and the engineer called out, "Can't you see, in hand, to lubricate the same crank. Again he resumed his post, but in a few minutes he was heard to say, "Great Jupiter!" he yelled, "the thing's bewitched." More oil was administered, but the engineer began to smell a rat. Pretty soon the crank squeaked again, when, slipping up behind Maccabe, an acquaintance of his, said, "There, said he, 'I guess that crank won't squeak any more.'"—Spare Moments.

NO MAN has come to true greatness who has not felt, in some degree, that his life belongs to his race, and that what God gives him is given for mankind.—Phillips Brooks.

CHRISTMAS, EASTER, ETC.

J. WHEATON SMITH.

In the "Open Parliament" of your issue of December 18, 1897, a question is asked and answered.

The question is this: "Is it consistent with our traditions for a Baptist church to keep Christmas, Easter, etc.?" In the answer, the word "traditions" is justly criticized. Baptists should have none of it. Tradition cannot sanction an improper usage, nor is it needed to confirm the continuance of a good one. Thus far the answer is correct, but continuing, opinions are expressed which it seems to me a Baptist cannot consistently hold. That "within the memory of the young, Baptists as a whole have sturdily against such things," is undoubtedly true, but the question is, should they do so now? Conceding the same liberty to others which I claim for myself, let me offer some reasons why they should.

Your article says that if these days were "instituted" upon, Baptists would "refuse to conform," and would "protest, though the ethereal vaults resound." I know not why insistence should lead us to protest against a good thing, nor can I think that Baptists are so unamiable that they would refuse a good custom simply because it was insisted on. The fact is, insistence has ceased because it is no longer necessary, and the calendar people are smiling in sweet complacency and enjoying to those who are not a word, lest they should be impaled on the progress we are making. The article continues that "we have no church calendar, and there is no danger of our being saddled with one." There is no need. We are going to a beautifully barbed—church after church on the track, and the goal is not far away. Your answer says, "there was a time when a protest against high days and holy days seemed necessary." Is it not so now? Is there a nation under heaven where these days are made much of, where the Lord's day is correspondingly belittled? Is it Mexico? Is it in the Central or South American republics? Is it in Spain or Portugal? Is it in Italy or France? The calendar man who observes sacredly Good Friday and Easter, goes to a chicken fight, a bull fight, or a bad movie, without a scruple on the day of our Lord's rising.

Not long ago, in conversation with an intelligent and pious layman, he told me it was not his custom to attend theatre, but that if he were to go, he was compelled to choose between going on Good Friday and going on Sunday, he should certainly go on Sunday. He added, "You will one day think so, too. Yours and other churches are all coming to it."

It is mine to remember before the days of trolley cars and bicycles, when omnibuses were our only means of conveyance in Philadelphia, and not one of these were permitted to run on the Lord's day. I have known a judge of the Supreme Court of Pennsylvania arrested for riding to church in his own carriage. These views were extreme, but I would rather leave them to my children, than the ones which prevail now, when Sunday deprecation is coming in on us like a flood, and when no stand which we can make against it can be made with unbroken ranks. When picture galleries, lycées and reading rooms were to be opened on the Lord's day, plety was always quoted against plety, churches against churches, and ministers against ministers. In every emergency, from steam cars down to bicycles, it is the case that the one who has failed us, here in our own city and elsewhere, for the last fifty years. This is history and cannot be denied.

Let me also ask if it is not true that the Baptist churches who do make most of these days in later years, are not the ones which have suffered most loss of membership to calendar congregations. But waiving the doubtful chronology of these days, and the undoubted pagan origin of some of them, let me ask what need we Baptists have of any of them? If we use a day, changed by authority from the seventh to the first day of the week, in honor of the rising of our Lord, our weekly Easter, in memory of that hallowed morn? Have we not a constantly recurring Good Friday, when by his own direction we meet to cherish the memory of his death and the purpose of his dying? Have we not an ordinance of his own fashioning to celebrate even his burial?

What else do we need to set forth the essence of his Gospel, and make the incarnation real to souls to whom it was but a doctrine?—Commonwealth.

LITERARY.

Magazines.

THE Capture of Government by the money power is the subject of a striking and forceful article by John Jay Chapman which opens the February Atlantic. Mr. Chapman finds this to be but a chapter in the history of commerce, the result of the growth of the concentration of capital during the last quarter century. These enormous aggregations of wealth arising from new conditions and requiring new laws inevitable strive to their utmost to control the legislation which they seek. With keen analysis Mr. Chapman makes the case for the progress of this "Capture of Government," from its small beginnings in some country town where the railroad wants a location, to its full development in Tammany Hall and "beesee" like Plaza Crokers; and until the whole community is poisoned with the belief that honesty does not pay, and that even justice must be bought. He believes that the disease of our body-politic is not mortal, though it has been acute, and that the cure is at hand.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1898.
FIRST QUARTER.

SUNDAY, FEB. 27.

WARNING AND INVITATION.

Matthew 11:20-30.

MOTTO TEXT.—"Come unto me all ye that labor and are heavy laden and I will give you rest."
Matthew 11:28.

"Then began he to upbraid the cities wherein the most of his mighty works were done because they repented not."—Our Lord often spoke stern and terrible words. He was just as well as merciful, and he is the Judge who shall condemn at last. The most terrible of all things is the wrath of the Lamb. Mighty works means miracles. The greater part of the miracles of our Lord are not recorded. There are but few mentioned which occurred in these cities where the greater number were done. The aim of the miracles was to prove the truth of his words and lead men to repentance. To bring sinners to repentance is the great work for his people.

"Woe unto thee Chorazin."—Chorazin is only mentioned here and in the similar passage in Luke 10:13, and we have no account of any of the miracles wrought there. In the days of Eusebius it was already deserted. He says it was two miles from Capernaum, and it is not certainly known where Capernaum was. "Woe unto thee Bethsaida."—There were two Bethsidas. This one was the home of Peter and Andrew, and was on the northwest side of the lake of Gennesaret. "For if the mighty works which were done in thee had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."—Thus the people of Nineveh repented. Sackcloth was a coarse cloth made of the short hairs of the camel. It was worn to express deep sorrow, and ashes were strewn on the head for the same purpose. Tyre and Sidon, cities of the Phœnicians on the seacoast, and were great centers of commerce. His hearers knew the cities.

Here is one of the strongest illustrations of God's sovereign electing grace in the Bible. God knew that Tyre and Sidon would repent if the miracles wrought in Chorazin and Bethsaida were done there. Yet He chose the latter cities as the scenes of the miracles. This conclusively disproves the Arminian idea that God elected those whom He foresaw would repent if the opportunity was given them.

"But I say unto you it shall be more tolerable for Tyre and Sidon in the day of judgment than for you."—One of the saddest signs in these days is that so little is heard from the pulpit and in the Sunday-school of the day of judgment about which our Lord spoke so often. Men shall be punished more who have had more light. Those who know the Lord's will and do not shall be beaten with many stripes.

"And thou Capernaum which art exalted unto heaven shalt be brought down to hell."—It was exalted to heaven in that it was chosen by the Lord as his home. It is probable that our Lord was referring to the ambitious hopes of Capernaum, situated as it was on the great highway of traffic, that it would become a magnificent city. Some manuscripts indicate that the clause is a question, "Art thou exalted to heaven?" Many miracles are recorded which were wrought in Capernaum, and our Lord

preached much there and on the shores of the lake near by. The city has been so entirely destroyed there is no certainty in regard to its site. And the people who would not repent have gone ages ago to face the wrath of the Lamb. Sodom was the leading city of the plain which God destroyed because of its great wickedness. Yet God knew that had He given Sodom the privileges which He gave Capernaum it would have repented and would have remained to that day. God was just. He punished Sodom no more than the city deserved, and He is under no obligation to give the guilty anything but justice.

"But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee."—A most awful warning to Gospel-hardened sinners who have heard and rejected God's offer of mercy. To sin against light is to receive so many stripes.

He had been rejected by the people who had seen his great works. This rejection must have grieved him, and he turns for comfort and joy to that most comforting of all doctrines, the absolute sovereignty of God. He rejoices in this sovereignty. He thanks his Father first because he has hidden these things from the wise and prudent, and then because he has revealed them to the childlike. Our Lord delighted in the doctrine of sovereign election more than did Paul even. And the reason for this hiding from the one, and revealing to the other was the good pleasure of God. "Even so, Father, for so it seemed good in thy sight."

The more Christlike we are the more we shall rejoice in the sovereignty of God, and thank Him for doing what seems good in his sight, not in ours. Are we not rather given to rejoicing when the leading men become Christians more than when the humble and childlike are converted? Whatever afflictions come upon us, let us say with our Master, "Even so, Father: for so it seemed good in thy sight."

"All things are delivered unto me of my Father."—The Mediator is king till he has put all enemies under his feet. He spoke with the authority of the God he was—woe to those who did not heed his words. "No man knoweth the Son but the Father."—The Greek messes knows thoroughly. The Son, as infinite God, cannot be fully known by a finite mind. And all earth's wisdom cannot give a true knowledge of the Father to guilty men. The humblest disciple has a truer and deeper knowledge of God than the greatest unregenerated man.

"Come unto me all ye that labour and are heavy laden."—These words are spoken to those who are seeking the pardon of their sins, labouring in some way to get a claim on God for forgiveness, and heavy laden by the exactions which others lay on them as the price of regeneration. The Jews made keeping the law a grievous burden by their traditions. Fallen human nature is always anxious to earn salvation by works. It is this feeling which gives the Catholic church with its penance such a hold.

"I will give you rest."—He only can secure for them forgiveness of sins, and therefore the great rest of feeling at peace with God. "Take my yoke upon you and learn of me."—The yoke symbolizing obedience to him. "The Jews call the law a 'yoke.'" Our Lord refers to his rule, doctrine, leadership. They must learn to be meek and lowly of heart as their Master. And to willing hearts his yoke is easy and his burden light.

SEVERAL THINGS.

The churches in this part of the state are in about what may be called a normal state. And what does that mean? Let the reader stop and think of it. What is the ordinary average condition of our churches? Is it not the rule, to which there are exceedingly few exceptions, that in almost, or quite, all of the churches there are a few, and only a very few, members that have the cause of the Master at heart and do really study and strive earnestly to be constantly and habitually doing something for the cause? And what does this mean? I really do not know just what to say it means. But I keep thinking of the Lord's words, "many are called but few are chosen." And again, "strait is the gate and narrow is the way which leadeth unto life and few there be that find it." His word elsewhere teaches us that when men are born again and made his children they are "created in Christ Jesus unto good works which God hath before ordained that they should walk in them" (Eph. 2:10). This certainly looks very much like every child of God, when made such, will have a disposition to be at work for him, and that too habitually. In the light of the Scriptures what conclusion are we forced to? Shall we decide that of the large number of church members, only the few active, earnest and constant workers are really saved? Of the many called it is said "but few are chosen." It is also as plainly said, "Created in Christ Jesus unto good works." Work means activity. Is there not much reason for fear that the vast number of inactive ones whose names are on the church books are mistaken in their claim to being God's children? The suggestion is certainly worthy of serious consideration.

Prof. J. J. Rucker, of Georgetown, aided by a strong corps of associates, is issuing semi-monthly an excellent temperance paper called the *Kentucky Star*. It champions the local option cause. It is not a political prohibition paper, deeming the time not yet arrived for that fight. It is not a sectarian paper, although Prof. Rucker and Dr. Kerfoot, one of his associates, are both Baptists. But other associates are able men of other denominations. The paper, in fact, is published, we may say, under the auspices of the Interdenominational Committee. It is designed by combining the temperance forces in all religious denominations of the state, and of all the temperance organizations, with the *Star* as a medium of communication and education to make the strongest fight ever made before to rid the state of the saloon curse. If all the ministers, and all the other professed lovers of the cause, will now join heartily in the rally the glorious triumph will be achieved. Brethren, will you do it? Let not the Baptists fall behind the other denominations. Let the rallying cry from every hill-top and through every valley, all over the state, with every voice in unison be, "Down with the saloon!" The *Kentucky Star*, visiting every family, would prove the greatest agency in accomplishing this end. Send, then, to Prof. J. J. Rucker, Georgetown, Ky., for sample copies and get up clubs in every congregation, and everywhere, and eternity alone will reveal the good accomplished. Only 50 cents per year.

The time for the meeting of the Southern Baptist Convention is drawing near. This suggests the inquiry, how much has been done during the year for missions? The prime object of the Convention is, or should be, to foster and extend

the cause of missions everywhere throughout the world. Hundreds of millions of immortal beings are ignorant of the plan of salvation and must be lost to all eternity. What an awful thought! And yet it is true. There is no other way to be saved except through Christ. If so, those who know him not must be lost. How is it possible for it to be otherwise? How strongly does this thought appeal to every man, without exception, to give something, however small, to send the Gospel to the heathen. There is not one who cannot give a nickel. That nickel would buy a Testament. That Testament would carry a knowledge of the way of life to a heathen. And yet tens of thousands withhold the nickel, the dime, the dollar. Tens of thousands give nothing. How can they claim to be God's children? T. E. RICHEY.

Princeton, Ky.

DEAR RECORDER—In your list of semi-centennial Baptists there are several left out. In Mercer county is Rev. David Bruner, and it has been more than fifty years since I first heard him preach. I am told that when he was married he did not know his letters, and his wife taught him. He was converted soon afterward and went to preaching in earnest, as he continues to teach him. I have been told by those raised as neighborhood children that before he was ten years old they would go out in a sugar camp to play, and that in a little while he would have them seat themselves on the water troughs and he would get up on the back wall and preach to them. If any of them got to laughing and talking and would not stop when he told them, that he would get down and go to them and shake them, and tell them that when he got to be a man and preached to them and they did not behave he would whip them.

He has outlived nearly all of his childhood associates, in fact I don't recollect one of them now living that I knew when I first got acquainted with him when I was a boy less than ten years old. Some fifteen years ago I heard him say in a sermon that he was now preaching to the grandchildren of those that he began to preach to, and he might have added the great grandchildren of a great many of them. In his prime he was one of the best posted men on the Bible that there was in all of that country. He could quote more Scripture than any of them.

On one occasion he went to preach at a school-house, and the Methodists were quite impudent. The presiding elder and circuit rider were there and challenged him for a debate. He told them that he could not debate with them, but that if they would come over the river he would commune with them. He is about ninety years old, and I see reports of his taking part in some good meetings yet. I expect that he has baptized more converts as the result of his own meetings than any man in Mercer county, if not in the state. I have only seen reports of one man—J. S. Coleman—that I think baptized more. I see the report that he (Bruner) has baptized 3,300, and I believe that is below rather than above.

Some time ago I was talking to a preacher that I expect has been preaching for fifteen years, and I told him of the success of these two preachers, and he said, "Yes, and there is more than eight of their converts that are genuine," but I doubt if that preacher could claim the eight. May God spare these two, especially as long as it may be for his glory. GEORGE L. LANSBORN, Casey county, Ky.

Oh, My Heart!

Palpitation—Weak—Unconscious at Times—Sleepless—Asthma—Kidney Troubles

Recovery Would Seem Like a Miracle Yet Hood's Sarsaparilla Cured

"I had been in very poor health for several years, and two summers I was so weak I was obliged to lie in bed 3 months at a time. I was all run down, had

Unconscious Spells lasting for an hour at a time. The doctors thought the trouble came from my heart. I used to say that if I could only be up around, I should be so thankful, and that it would seem like a miracle if I should be well. The neighbors all know of the poor health I had been in, and how much better I am now. I had asthma for many years, and some nights

I could not sleep my breathing was attended with so much difficulty. Sometimes I would have to sit bolt upright in bed. As my general health grew poorer, my asthma grew worse. I had kidney and other troubles and seemed to be generally 'out of sorts.' I heard so much of Hood's Sarsaparilla that I decided to try it, and I experienced great benefit from it. I have recommended it to many people, and I cannot say too much in praise of Hood's Sarsaparilla. I have not been in bed for over a year on account of illness." MRS. B. WATSON, 423 S. Columbia St., Warsaw, Ind.

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier. Sold by all druggists. Get only Hood's.
cure liver ills; easy to take, easy to operate. 26c.

DR. WURTH'S OPINION
OF THE NEW DISCOVERY IN MEDICINE.

A Remarkably Successful Remedy for Dyspepsia, Indigestion and Stomach Troubles.

Dr. Wirth, in commenting on recent discoveries in medicine, said: "There is none which is certain to be so valuable and far-reaching in benefit as Stuart's Dyspepsia Tablets, the new stomach remedy; I said far-reaching, because people little realize how important a sound stomach and vigorous digestion is to every man, woman and child."

Indigestion is the starting point of consumption, heart disease, Bright's disease, diabetes, nervous prostration, liver troubles; why is this so? Simply because every nerve, muscle and tissue in our bodies is created and nourished from the food we eat. If that food is, by reason of a weak stomach, compelled to lie for hours, a sour, fermenting mass of half digested food, it poisons the blood and nervous system, creates gas which distends the stomach and bowels, causing pressure on the heart, lungs and other organs and seriously impeding their action.

He says further, the point to direct attention is not the nerves, nor heart, nor lungs, nor kidneys, but the stomach, the first cause of all the mischief.

The remedy to use for indigestion and weak stomachs is not some cathartic, but a remedy which will digest the food, increase the flow of gastric juice, absorb the gases, and Stuart's Dyspepsia Tablets will accomplish exactly this result in any case of stomach trouble, because these tablets are composed of the digestive acids, aspicin, pepsin, Golden Seal and Bismuth, pleasant to taste, and not being a patent medicine, can be used by anyone with perfect safety. I believe Stuart's Dyspepsia Tablets will cure any form of indigestion and stomach trouble except cancer of stomach.

Full size packages of Stuart's Dyspepsia Tablets are sold by druggists at 50 cents. A book on stomach diseases, together with thousands of testimonials, will be sent by addressing Stuart Co., Marshall, Mich.

PREPARATION FOR REVIVAL.

BY W. F. OLDHAM D.D.

It must be true of all our churches that there is in all of them concern on the part of the godly people therein for deeper fervor and more intimate acquaintance with God for themselves, and for more marked power of the Gospel over the hearts and consciences of un saved and ungodly hearers. Nor will any tokens of outward prosperity, whether in size of congregations or increased benevolence or philanthropic parish activity, ever fill the hunger of heart of the church of the actual conversion of sinners and the sealing of the image of Jesus upon the hearts of His people.

The questions that may then be raised with profit are: (1) Is a revival of religion dependent at all upon the church? If so, (2) What may we do to bring it about? Is not God sovereign? Doth He not as He will among the armies of heaven and the church on earth? Yes. But He wills to move along the path He has clearly defined to us, and that way, wherever the church and He are together concerned, is the way of mutual cooperation. In His gracious mercy it often pleases Him to bless our small co-operative faith and effort far beyond any visible values in them, making them indeed the occasion and the channel of His blessing, and not the measure of His grace. And yet, as in the days of His sojourn on earth He could do no mighty work in a certain locality because "they believed not on Him," it has pleased God to take His church into alliance with Himself and to deny the manifestation of His power in the absence of a cooperative church, and to unfailingly reveal Himself whenever and wherever His people meet the conditions. It may be laid down as a doctrine and an experience of the church that God is ever on the giving hand, and that tides of revival blessing await every church which will make room and welcome for them.

How shall we secure in our several churches the presence of God in revival power? There will be a primal necessity of perceiving the fact of need. If either the pastor or the church should, after the fashion of the Laodicean church, think, "I am rich and have gotten riches, and have need of nothing," to that pastor and that church there will probably come no special time of refreshing. Nor is this perception of spiritual need a mere matter of judgment. Something of God's compulsion to see rest upon us as upon Ezekiel: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and lo, they were very dry." It is for us pastors, first, in the quickening vision of prayerful hours to learn upon our knees before God the awful desolation of un saved men. Words, words, words come easily to us. What we need as a gift from above is the eye that sees and the heart that is bowed under the agony of hell-bound, God-dishonoring, Christ-contemning men sitting comely in our congregations and living complacently within our reach week after week. Brethren, let us to prayer! O, for companionship with the Divine One as He bows over our sinful cities! Around us roll the tides of wrong. Let us to prayer that we

may at least see our desperate need—the bones are very many and very dry. Thou enlightening Spirit, give us to see them, and deliver us from seeming content that we call not evil good.

With the inspired vision—frobled heart a deep sense of the need of revival without its being placed there by the Holy Spirit (in answer to fervent and humble prayer)—there must be a well-grounded belief that God can save even our community, our casual and ordinary un saved hearers, the children of our homes and Sabbath schools, the godless of our parish. When Jehovah said to the troubled prophet, "Son of man, can these bones live?" he answered, "O, Lord God, Thou knowest," for he did not know until afterward, as the wonder-working God explained to him, that this resurrection power that accompanied His words would vivify and restore Israel. But, brethren, we know. The prophet's experience and a hundred other experiences have been for our ensample. No longer will the prophet's hesitating reply avail for us. What was for him modest willingness to learn God's will, would be for us willful ignorance of God's gracious purposes. "Son of man, can these bones live?" sounds in our ears now as the assembled angels of the churches have their quickened vision pointed to the dead and the dying of their charges.

Certain minor matters, the result of observation and experience: The pastor must drop all other work and all other lines of reading and thought, and let his mind rest continually on the one theme. His pastoral conversation, his sermons, his prayer meeting subject must all look this way. With whatever variety and change in method, the central truths of ruin and redemption must be kept before the people. All roads must lead to the cross. And the cross must be continually pointed to as bearing Him who is evidently set forth as crucified for us. Sermons historical, literary criticisms, discussions of politics, social reform, etc., must all be abandoned for pointed and pungent preaching on personal "sin, righteousness, and judgment to come." Again, the man of God must set his face like a flint against that softness that infects us all, and not be content merely to utter plain Gospel truths, but to press sinners and backsliders to immediate repentance. The sermon has been preached, the truth of God proclaimed, the judgment of the hearers has been convinced, their emotions stirred. What remains! That which is most important of all. They must be given the opportunity and be urged to decide between God and the world. Here, brethren, let us be faithful to Him who sends us and those to whom we go. The terms of amnesty are proclaimed. Let us not suffer the rebels to move another step without clearly deciding to accept the terms of peace. Let no fear of being refused and the meeting chilled discourage the preacher. It is for him, with the consciousness of the presence and authority of his Master, to call for immediate surrender. Let the tokens of that surrender be any that may seem appropriate—the more honestly outspoken the better; but let not any lack of courage in the heralds prevent repentant rebels from openly deciding to submit to God.

But the pastor alone cannot command the situation. As the spiritual leader of the people, he can do much, but not all. The leading men and women of the church must work with him. Let

the revival begin in the Board of Trustees, and let the public services of the church witness always the presence of the men whose leadership is accepted in the affairs of the church.—New York Advocate.

THE PERSONALITY AND THE WORK OF THE HOLY SPIRIT.

The Holy Spirit is not a mere influence or attribute of God, but a person. Many evidences of His personality are to be found in the Scriptures.

The fact that the masculine pronoun is used in referring to his work shows at once his personality. "He shall glorify me," said Jesus in referring to the coming of the Spirit. The acts of the Holy Spirit could only be attributed to a personality.

Dr. Strong, in his great work on theology, well says, "that which searches, knows, speaks, testifies, reveals, convinces, commands, strives, moves, helps, guides, creates, sanctifies, inspires, makes intercession, orders the affairs of the church, performs miracles—must be a person."

The Bible warns us not to resist, grieve or blaspheme the Holy Ghost, proving beyond a doubt that he can be affected by our actions and thus bearing conclusive testimony to his personality.

Peter said to Ananias, "Why hast Satan filled thine heart to lie to the Holy Ghost?" "Thou hast not lied unto men, but unto God." The apostle certainly recognized God in the Holy Spirit, and then his charge would have no force if the Spirit was a mere influence; for one could not lie to an influence. God is ever present in the Holy Spirit. We do not need to pray for him to come. He is here. What we need is to realize his presence and power. Now let us briefly consider the work of the Holy Spirit.

The Master said, "When he is come he will convince the world of sin, of righteousness and judgment."

The Spirit opens the heart of the sinner to receive the truth, thus the heart of Lydia was opened so that she received the truth. The Spirit strives with men to bring them to Christ the Savior. How solemn the warning, "My Spirit shall not always strive with man." Different instrumentalities are used by the Spirit in the accomplishment of his work. It is thus, that our deeds of love and words of warning are honored by the Spirit of God.

The Holy Spirit is to carry on the work of sanctification in the believer and this is gradual. No such thing as instantaneous sanctification. "He which hath begun a good work in you will perform it (carry it on) until the day of Jesus Christ." No promise of completion; any sinner can be found in the Bible. Paul's words establish this idea when he says, "We are waiting for the redemption of our bodies."

The Holy Spirit is to direct the affairs of the church. We read in Acts 13:2, "The Holy Ghost saith separate unto me Saul and Barnabas." Paul and Silas were forbidden to preach the Word in Asia. Acts 16:7.

The mind of the Spirit should be earnestly sought in all of our church work. God's blessing cannot be expected when we ignore or dishonor his Holy Spirit. Then we should seek his guidance in our personal work for Christ. Phillip was led by the Spirit to join himself to the chariot.

In conclusion we should be sure we have received the Holy Ghost in our lives. "If any man hath not the Spirit of Christ he is none

of his." "As many as are led by the Spirit of God they are the sons of God."

How may I be assured of the Spirit's presence in my life?

"The Spirit himself beareth witness with our Spirits that we are the children of God." The tree is known by its fruits. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith and temperance." Have we these fruits in our lives? If so we may rest assured that the Holy Spirit is with us. Wm. M. Stallings. Springfield, Ky.

MORE ABOUT JOHN 3:8.

I wish to heartily endorse Bro. Bow's argument, "that the Savior was not giving Nicodemus an illustration of the secret, invisible work of the Holy Spirit in the new birth, but was stating without explanation, a mysterious fact, incomprehensible to finite mind—one of the hidden things belonging to God," and call especial attention, with this argument in mind, to the latter clause of the Scripture quoted, "so is every one who is born of the Spirit."

Accept Bro. Bow's argument and what becomes of the well-worn paraphrase explanation, "so it is with every one born of the Spirit in conversion?" It becomes absurd, as it really is. For the Scripture language is, "so is not so it is with, but—so is every one who is born of the Spirit." Meaning necessarily, it seems to me, that every one born of the Spirit is so, that is moves, or can move, in this mysterious way.

Then the question naturally arises what is to be born of the Spirit? and the answer is, to be resurrected from the dead by the Spirit.

That the resurrection is a birth, and that in it we are born of, or begotten by the Spirit, the following Scriptures show: Col. 1:18, "the first born from the dead"—a birth. Rom. 8:11, "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit that dwelleth in you"—begotten by the Spirit.

Now to illustrate my meaning given to the words, "so is every one who is born of the Spirit," take the accounts given of our Lord's appearance to his disciples after his resurrection—after he was born of the Spirit, while he was sitting with the two disciples in Emmaus, "their eyes were opened and they knew him; and he vanished out of their sight," Luke 24:31. "When the doors were shut, where the disciples were, through fear of the Jews, Jesus came and stood in the midst," Jno. 20:19-26.

More Scriptures bearing on both points could be given but there are enough to make clear the interpretation given to the passage quoted. Is it correct? If it is, the Christian world ought to know it, for the larger part of it has remained in ignorance a long time. J. S. MILLIKEN. Adairville, Ky., February 7.

HAST thou not seen how all in the heavens and in the earth utter the praise of God—the very birds, as they spread their wings? Every creature knoweth its prayer and its praise. He will guide to himself him who turneth to him, those who believe and whose hearts rest securely on the thought of God. What! Shall not men's hearts repose in the thought of God?

HATH any wronged thee? Be bravely revenged! Slight it, and the work is begun; forgive it, and the work is finished.—Quarles.

LETTER FROM GEORGIA.

The reading of your columns continue to afford me a great deal of pleasure; and now and then, a sermon comes to me from between the lines. I was much interested in the article of Bro. B. T. Taylor on "Human Agency and Responsibility," published recently. That article reminded me of a very striking view of that subject recently published in the *Index* by the venerable Dr. S. G. Hillyer. He points out a few facts, which throw a great deal of light on the subject of God's sovereignty and man's accountability, on the one hand, and man's freedom on the other. The view he has presented seems to have been overlooked by writers on moral science and theology. Judge Blackston however recognized the principle. Briefly stated, it is this: "Man is not free to do wrong." Dr. Hillyer says the power and opportunity to do wrong do not create the right or the freedom to do wrong. If one violates the command of God he does that which God has forbidden, and he transcends the bounds of his freedom, and collides with God's authority. He is responsible therefore, because he was not free to do that thing. Adam could not freely eat of all the fruit, except that of one tree. He could eat, and did eat of that tree too, but because he was not free to do it he sinned. Men are therefore free in those things that have no moral quality, but in all else they are bound to obey the law.

Speaking of Dr. Hillyer's writings reminds me that he has reached the age when he may be called a veteran. He is eighty-eight years old, has been a preacher for more than sixty years. And now he is giving, through the press, the mature thoughts of an aged sage, in the vigorous style of a young man. And this brings me to speak of his book, "Bible Morality."

This volume has been prepared as the result of the years of thought, which he has given to the subject. It was written in response to a conviction that our educational system is seriously defective, because no systematic and fundamental instruction is given in morality. The Bible presents the system of morality, which is the basis of all American law, and yet in the public schools neither the Bible, nor the law is taught. The reason is obvious—the Bible is too much involved in religion, theological, and ecclesiastical matters to be tolerated as a text-book in the public schools, and no text-book on law has been prepared which could be used by the schools. Dr. Hillyer's book takes the vacant lot. It recognized the fact that the moral basis of the law, is in the Bible, and is hence Bible morality, and he has beautifully, and strongly selected, and arranged, and elucidated the principles of morality, as they have been given by divine revelation. OCCASIONAL.

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NEW YEAR'S HYMN.

BY THE BISHOP OF RIPON.

"They shall perish; but Thou remainest."—Heb. 1:11
You murmur that your lot is cast
Where doubt rough handles holy things.

And plucks away the timid hand
That constant to God's altar clings.
Yet murmur not, "each every change
God's truth and kindness still abide;
Rest thou on Him; no mortal force
Can thrust you forth from His dear side.

You murmur that your lot is cast
Mid rival creeds that scorn all doubt,
And think to settle—shallow sure—
The truth by numbers' noisy shout;
Yet heed not their discordant notes;
Be Christ your life, be Christ your creed.

He who revives the smoking flax
Breathes music through the bruised reed.

You murmur that your lot is cast
Where wealth is counted more than worth.

Fear not, these perish in the use
With all that hath not heavenly birth;
But every deed of simple love,
And every step of duty trod,
Are songs to cheer the pilgrim foot
That go through sorrow unto God.

OUR PULPIT.

FORGIVENESS AND FEAR.

But there is forgiveness with thee,
That thou mayest be feared!—Ps. 130:4.

This is surely a remarkable saying. We should perhaps be more inclined to reverse it; and especially after the words, "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" to proceed, "But there is forgiveness with thee, that thou shouldst not be feared overmuch; for, had there been no forgiveness, our fear of thee would overwhelm us."

Is so thinking we should be profoundly wrong. The text as it stands is true, alike to human nature, and also to the nature, the pure and moral nature, of the pardon of God.

It is true to human nature because, in all strong characters, whether high or low, despair that is blank and absolute does not excite fear, but stuns and paralyzes it. In one of Scott's tales the desperado dies believing nothing, hoping nothing and also fearing nothing. We are all, thank God, even the weakest of us, able at least to comprehend

The unconquerable strength, whereby
The patriot girds himself to die.

And, at the other extreme, the pirate, best by irresistible forces, knows how to plunge the torch into the powder magazine, and although he has lived like a wolf, at last to die like a man.

Now the same is true, and awfully true, of souls that have lost hope. Religious despair is reckless. Men say, as inspiration has recorded, "There is no hope; we will walk after our own devices, and we will do every one after the stubbornness of his own evil heart."

Thus the belief that God is unforgiving teaches men to banish the thought of him if they are strong enough; it has never yet begotten in any man that holy fear which is the beginning of wisdom, and is equally far removed from the twin frenzies of recklessness and of terror.

Everyone must have noticed, in the life of our Lord on earth, how glad were multitudes of poor fallen creatures, publicans and sinners, to renounce their evil ways. Clearly they had already desired salvation, if only they could hope for it; but their despair had not been remedial; they had gone on in sin because they saw no escape; and the fear of God was only born in them when the love of God became credible, visible, shining in the eyes of Jesus.

This was, no doubt, one reason why he dealt most gently with those who had most deeply fallen. There was no danger of driving Simon the Pharisee to despair; but the scorned lost woman, weeping at her Master's feet, was ready to love much if only she might think herself forgiven.

"There is forgiveness with thee, that thou mayest be feared;" for while man utterly hopeless can attain to a gigantic and almost sublime defiance, yet brave men who had set their teeth to die, and would have perished with indomitable valor, have wept like children when the unhopd-for deliverance came. So that fear, if you think of it, is, after all, the dusky shadow of hope, lengthening no doubt, like other vanishing, as the sun withdraws, but vanishing, like them, when the darkness is complete.

The text has also much to tell us about the nature of the forgiveness of God.

There is a paltry sort of forgiveness which moves no fear in anyone, which pardons out of mingled slothfulness and indifference. There are unhappy families in which authority is quite relaxed, and laws are outraged with impunity, because all offences are so cheaply and easily forgiven that no one fears to do anything. The father is a good, easy man; and the mother is a soft, affectionate sort of woman. Like Eli, they will even give sound and loquacious advice, "Why do ye such things! for I hear of your evil dealings. Nay, my sons, for it is no good report that I hear of you." Meantime, these made themselves vile, and he restrained them not. Such people are, no doubt, softly affectionate; but there is a deeper love than theirs, a love which, for the best interests of its beloved, will if need be, lay bare the surgeon's knife.

Now, whatever be the forgiveness of God, it has no kinship with this kindly, maudering inefficiency, as one may learn by the fate of that same Eli, when his sons perish in the lost battle and he himself falls back and dies, aware at once of his own bereavement, and the ruin of his country, and the capture of the Ark of God.

So far is the forgiveness of God from any carelessness about the moral law that he once proclaimed himself, in the same sentence, as forgiving iniquity, transgression and sin, and yet by no means clearing the guilty. And again, "Thou, Lord, art merciful, for thou rewardest every man according to his work."

For, indeed, no act was ever done which left the door exactly as it found him. Just as the church can never in this life return to Eden and its fruit grove, though her pilgrimage in the desert may lead her to the splendors of the New Jerusalem; so it is with each individual soul. The mercy of God may bring us to a better place than that which we relinquish, but to the place we forfeit we never may return again. There is a fine spontaneity of choice, a silver flow of happy and simple goodness, an unconscious free loyalty to right, as easy as a song bird's carol in its truth to music, which, once lost, will never again return. And with it the bloom upon the fruit of life is brushed away.

The tender grace of a day that is dead
Will never come back to me.

Think you that the veteran, clad in the whole armour of God, watching against outward, visible foes, and aware of worse foes within, is now the same as when God, with the simplest and yet truest benediction, sent him to dress and keep the garden! And if not, what has

made the difference! Sin, of himself or of the race. Sin condemns him to the ceaseless vigil and the ponderous shield and buckler; he is forgiven, but he is nevermore the light and buoyant creature that he might have been.

Tell me what was it, never given you of your Father, that you so well remember to have snatched! Perhaps it was an unfair advantage in business that you saw and coveted and took. You have it, and you are surprised yourself to find that it has prospered. You are comfortable, and no man says worse of you than that you are a sharp man of business. Your wife and daughters have no suspicion, and with a little effort you can look honorable men in the face. Or perhaps it was a guilty pleasure; you saw a fruit, not yours, that was good for food, and you plucked it. And no great harm has come to you. In the day that you ate thereof, you no more died than Eve did.

And yet are you sure of that? Is there no hidden shame? No shrinking from the thought of what you really are! Are there no bad times when the noise of day is over, times that you will not speak of to your nearest! When you got your pleasure or your prize, and would fain rejoice in it, had not the very well of joy strangely shrunken, and its waters grown heated and unrefreshing! Do you not half dread the restful quiet of old age and retirement, because then you shall be shut up with yourself, forced to commune with your own heart, and to be still! When you think of God does your heart any longer go out toward him as a Father, or does it look for any trees of the garden where it may hide from his searching eyes, from his intolerable questioning? Why, this is death—the death of all that is best in you; it is Coleridge's "Nightmare, Life-in-Death"; it is the same of which Jesus asked, "What shall it profit a man, if he gain the whole world, and lose his own life"—his "soul," if you prefer the word, since he meant the soul of life, the salt of it. Ah! did he not ask again, "What of all his gain, what shall a man give to buy this back when it is gone from him?"

And yet, O unhappy man! it is because there is forgiveness with God and because he does not cease to care for your sinful soul, that he thus disquiets you. Go down upon your knees and thank him that he lets no soul shrivel and dry up without strong pains; thank him for this noble misery which forbids you to grow base tamely, which makes it the true penalty of being knavish, not that other men suspect you to be a knave, but that, deep within, the clear, strong voice of your own conscience calls you so. "Thou, Lord, art merciful, for thou rewardest every man according to his work."

For now observe that the corrosive pains of remorse are capable of being transformed into humbling, but sweet and infinitely wholesome sorrows of penitence and restoration.

It is so at times with grievous wrong done to one's fellow-men. One feels that henceforth he must go from bad to worse; no recovery of his self-respect seems possible; between what he was and what he has fallen to be, there is not a ladder, but a precipice not to be scaled again. And yet he humbles himself and asks forgiveness; perhaps he makes restitution, perhaps some friend makes restitution for him, or else the wronged one himself accepts the loss, willingly henceforth bearing the loss which the offender ought to suffer; and so he is pardoned, and he leaves that kindly place of sore abasement a new man, in so far that, instead of

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thinking that he never can stand upright again, it has become almost impossible for him to return to his evil and miserable courses any more.

And now he understands full well the meaning of that forgiveness that makes one feared. Far more sacred to him now are all the rights of the good heart which he has grieved than if he had been driven with taunts and upbraiding from his presence.

Even so it, oh! our pardoning God, with thee!

At midnight in the olive-garden, and under the shadow of the cross next morning, there we learn the exceeding sinfulness of our sin—not a thing to be lightly brushed aside, not to be forgiven as little debts are cancelled by some affluent and heedless lender—nay, but something whose inevitable consequences were too dreadful for the feeble race of man to bear, under whose burden therefore the Eternal Son bowed down, by whose stripes we are healed, with a pardon which makes it infinitely more intolerable than before that we should ever again grieve that all-enduring, all-pitying heart.

Surely, "there is forgiveness with thee, that thou mayest be feared."—Quiver.

FROM SOUTH CAROLINA.

This has been an uncommonly dull season in South Carolina, and there is a dearth of news. The cause of the dullness in financial circles is five-cent cotton. One who does not live in the "Cotton Belt," that strip of country which is whitened every autumn by the fleecy locks of our staple, can hardly realize how prostrating to industrial and commercial life five-cent cotton is, and of course the stagnation extends to the finances of our religious organizations. However, most of our churches went into the new year with clean balance sheets, and, under the circumstances, our missionary contributions are holding up wonderfully well.

There have been few pastorless churches during the past year, and little changes among the pastors. That is usually a sign of health.

Our schools are doing well, despite the hard times. The institutions in Greenville have had another serious obstacle to contend with. About Christmas a small-pox scare sent some of the girls and boys home post haste, and the sensational and absurd reports which went out deterred some from entering these institutions who otherwise would have done so. The scare is about over now, and people are finding out that it was much ado about very little; but this wisdom comes after much harm to these schools has been done.

Dr. A. P. Montague, the new President of Furman, is a fit. He grows in public estimation. Among other splendid parts, he is giving evidence of pre-eminent executive capacity. Interest in his institution is growing apace. A fifteen-thousand-dollar alumni hall seems near at hand; and vigorous plans are forming for large additions to the endowment.

Dr. Riley's success at the Green-

ville Female College has been something of a marvel. He has this year the largest attendance which he has had. The faculty has also grown. The instruction has been kept up to a high standard, and some troublesome debts, contracted for the enlargement and refurbishing of the building, are melting away under the touch of Dr. Riley's magic wand, for there is something extraordinary in his financial economy. He is laying plans for putting up an extensive and handsome addition to the building which will make it a very commodious, imposing and well-furnished plant.

No great agitation stirs the waters of our denominational life. South Carolina has fallen into line with her sister states, and has a second Baptist paper; but it is not expected that this will break the unity of the State.

South Carolina politics are always picturesque. Just now the great "dispensary" is the apple of discord. The sale of original packages of liquor, permitted by the Federal courts, has crippled our peculiar liquor institution, and now public sentiment is a chaos with respect to the method of dealing with the situation. Some are in favor of leaving the dispensary as it is; some wish to adjust it to meet the new conditions; many are in favor of abolishing it and opening original package establishments under high license; many others wish to pass on to prohibition. The politicians are at sea, and many of the more cautious of them are in favor of submitting the whole matter to the people for their decision, a sort of referendum. What turn things will take cannot be predicted, but one thing is certain, whatever the Legislature may do the dispensary is a defunct institution. CAROLINA.

OUR HOME BOARD.

During the year one of our missionaries, Rev. D. I. Pursar, of New Orleans, died on his field of labor. His death was a great loss to our cause in that city. Thousands of our Baptist people while sorrowing that he was taken, admired the Christian heroism which led him back from a place of safety to the pestilence-smitten city, that he might be with his stricken people in the day of their great calamity. Thousands, while with tearful eyes they read the sad tidings of his death, in their hearts said, "Well done, good and faithful servant."

To all these we appeal. Shall Pursar's self-sacrifices stand alone! Shall it not prompt you to some noble deed, some act of self-denial worthy of the cause for which he died? If from the other shore he could speak across the dark river, what would he say but that you should bear onward to its promised triumph that cause for which, with your approval, he gave his life, his all.

A CERTAIN AMOUNT of opposition is a great help to a man. Kites rise against the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. —Neal.

OUR DEPARTED HEROES.

At the risk of burdening your valuable space, will you permit me to say a few things. I have had much serious thought, and feelings of great loneliness since the recent sore bereavements in the loss of our beloved ministers.

Those who know Dr. Pratt better than myself have paid glowing but deserved tributes to his memory. With his goodness and substantial greatness, he excelled in keen wit and happy repartee.

For strength of logic, orderly analysis, pure, terse English, unflinching presentation of the truth, Dr. Spencer, I am sure, had no superior in this country. He was laborious and persistent in preparation far beyond most preachers. He shrank not from hard work and the very drudgery of his calling. He studied the Bible in its entire scope of teaching, so much so that it has been said that he preached from at least one text found in every chapter of the Bible; yet he studied limited portions with great thoroughness. I was with him several days while conducting the last meeting he ever held at Cox's Creek church. Every text of the meeting was in the second chapter of the Acts of the Apostles. In the previous meeting all his texts but one were selected from the book of Revelation.

He said to me at Cox's Creek: "You see I write a good deal; I have held a great many meetings here, and they are a very intelligent people, and I must not repeat myself." I said: "What do you do with your manuscript?" "I destroy it before I enter the pulpit," he replied.

At Cloverport he held a meeting of great power with Dr. Dowling, the pastor, for six weeks in which there were sixty additions. The pastor told me that Dr. Spencer preached every evening on faith. Think of it! Forty-two sermons in one protracted meeting on faith! His grasp of intellect was wonderfully exhaustive. In churches where he had held very many protracted meetings he maintained a stately freshness perhaps not equaled by any man of his age. Thoughtful pastors clung to him for this work with increasing devotion and fondness. His sermons were always long, but to the thinker no part of them was ever dry or uninteresting.

Just a short time before his death I visited his home. He told me he thought he had written his last article for the press. I left impressed with the thought that God would not leave his afflicted servant to suffer here with his vigorous pen laid down. How sweet the rest, how full the joy, and how bright the crown!

I must say a word of my frequent co-laborer, Elder W. H. Williams. We held a number of meetings together, and several times succeeded each other in the pastorate. I never knew a pastor so dearly loved by his people, and one whose people loved to hear preach more. I never knew a man so burdened with his message. He often sat in the pulpit with bowed head groaning, sighing, praying till the last moment before beginning his discourse. He never displayed lightness in the pulpit—he was always in great and serious earnestness. In his pastoral ministrations he sought to lead souls to Christ. He often became anxious for individuals in his congregation.

At W., when he was ready to preach, a certain man entered the church. He said to himself, "I must lead that man to Christ to-day." He turned quickly to another theme in the interest of this man. The man was soon converted. Bro. Williams was exceedingly diffident. He shrank

from preaching on big occasions. He was often appointed to preach the introductory sermon to district associations, but he never enjoyed it, and was greatly relieved when the task was done, though he always did such preaching well. His sermons were brim full of the Gospel, proclaimed most clearly and forcefully, and often with wailing unction and burning eloquence. His scholastic education was limited, but he was a close student of the Bible, and emphatically a man of one calling.

I feel especially bereaved in the death of Bro. Williams. Blessed hope! there is a meeting place beyond. May God deal gently with the stricken families of these departed heroes of the Gospel.

I. W. BRUNER.

"MOURNERS' BENCHES."

Whatever may be Dr. Vedder's explanation of the origin of the "mourners' benches" in America, it is certain we must go back many centuries to discover in Europe the origin of "mourner's benches," "weeping benches," "penitent benches," as they are variously called in England.

In many of the old Saxon churches in Somersetshire, Suffolk, Bedfordshire, Yorkshire and other counties will be found a large outer building, connected with the church by a doorway, but having no door to the outside entrance. On either side of this oblong structure is to be seen a rough, oaken bench, capable of seating a number of "mourners," "weepers," "penitents." History tells us that in the Saxon days of the English church—eighth, ninth, tenth centuries—converts to Christianity who had fallen from grace and had committed serious sins against the church, were not allowed entrance to the sanctuary for divine service, but were kept in this outer room to mourn and weep, and give evidence to all the worshippers entering the sanctuary that they were "truly penitent for their sins." They were allowed to ask the passing worshippers to pray for them. To be debarred from entrance to the worship was a severe ordeal; to have the sanctuary door closed upon them was a severe chastisement; to be separated from the ordinances was a sore trial. The time for occupying the "mourners' bench," or "penitents' bench," varied according to the enormity of the sins committed. A month, three months, six months, nine months, and even a whole year, the delinquents would be compelled to occupy the mourners' bench in this outer building to duly testify their penitence to the satisfaction of the church.

Some historians say that this custom was practiced in England by the ancient British Christians previous to the Saxon occupation of England, but the evidence of this is too dim to make it reliable. It more likely (as is told us by other historians) was introduced into England by the Greek Archbishop of Canterbury, Theodore, about A. D. 700, from the Eastern churches, where a similar custom prevailed from the fourth century. One of the largest buildings in England with "mourners' benches" is in the city of York.

E. O. WHITE.

Toronto, Canada.

We can hardly talk together five minutes on any subject touching life, without finding it full in our way to say something that may help or please; and those whom all like best largely win their love by this one secret; uniformly, they avoid the hurt and achieve the kindness, either being possible.—Rev. W. C. Gan-net.

LETTER FROM FLORIDA.

DEAR DR. EATON—On my way to Florida I stopped in Macon, Ga., where it was my privilege to visit my old "alma mater," Mercer University, from which institution your correspondent took a diploma in the class of '55." I was much pleased with the apparent condition of this school, that has matriculated about 250 pupils the present year. The President, P. D. Pollock, A. M., is a young man, thoroughly alive to his responsibility as an educator, and well equipped for thorough work. The literary faculty are, for the most part, young men and full of enthusiasm for their work. The writer was permitted to address the students and faculty at the morning services, and much did he enjoy the privilege. May the richest blessings of heaven rest upon this dear old university, and may the world be richly blessed through her graduates.

STETSON UNIVERSITY.

Coming down into Florida, the writer stopped at DeLand, where Stetson University is located. There are beautiful and very commodious buildings attached to this school, and everything appears well on the outside. The writer had no time to look into the inside workings of this institution, though he supposes that thorough work is done there. It was told the writer that there has been considerable falling off in the attendance upon this school because of the freeze a few years ago. That was a fearful blow to the financial prosperity of the state, and the hope that had sprung up since the first freeze has been largely blighted by the severe freeze that fell upon most of the state about the first of January. To state that there is great financial pressure in many parts of the state, and that great discouragement has come to many who seemed to have a fortune in their promising orange groves, is to state it feebly. Orange lands now have but little value in most parts of Florida.

The writer was told that Mr. DeLand, the founder of the town bearing his name, and also the founder of the school which has grown into Stetson University, lost not less than \$150,000 in Florida before returning to the North. It was reported to the writer that Mr. Stetson, who has done so much to carry forward the work begun by Mr. DeLand, is no little discouraged at his recent losses occasioned by the late freeze. The writer does not know just how long he will remain in this land of flowers, but it will probably be toward the middle or last of March, when he returns to Louisville. A part of the time during the last two weeks it has been so warm here that he has more than once thought that he would enjoy the snow of a more Northern climate for a little while at least. Sincerely your friend and brother,

A. S. WORRELL.

P. S.—It was the writer's privilege, while at Eustis, Fla., to meet Henry Hall Judson, a son of the lamented Adoniram Judson. The life of Henry Judson has been a mystery to many of the friends of the family. From the conversation I had with him I should judge that his present condition is much more hopeful than formerly. He treated the writer with much courtesy and kindness, and gratified him much by showing him photographs of his mother, brothers and sisters. God bless him.

A. S. W.

You must try to be good and amiable to everybody, and do not think that Christianity consists in a melancholy and morose life.—Jean Baptiste Henri Lacordaire.

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LOUISVILLE.

THURSDAY, FEBRUARY 17, 1898

The Rev. C. E. W. Dobbs, D. D., in a recent sermon in Washington, Ind., said that "evolution is discounted by many eminent scientists," and he was called to account for saying it. He writes that he has not at hand the various citations in the Recorder on the subject, because he neglected to put them in his scrap-book. We mention this circumstance because it illustrates the value of one's preserving in one's scrap-book articles of special value that appear in the papers. A well-filled scrap-book is a great treasure.

Dr. Dobbs is right in regard to the fact that evolution is discounted by many leading men of science; although it is the fashion with evolutionists to "claim everything." There is no more effective plea made for wrong doctrine than that "everybody accepts it." This plea is always false, but it is always made in favor of every false doctrine that comes along; and it has great weight with many people. Of course, this is why it is made and pressed.

Confessedly, Sir J. W. Dawson is the most eminent man of science in America, Virchow is the same in Germany, Lord Kelvin in England, and Quatrefages in France. All these deny the truth of the theory of evolution. When the four names that stand the highest on the world's list of scientific men reject a scientific doctrine, it is quite correct to say that doctrine is discounted by scientific men. Prof. G. Frederick Wright, in his "Man and the Glacial Period" (\$1.75), completely overthrows the evolutionist notion that man has been on the earth many thousands of years longer than Christians believe. Prof. Stalla, in his "Modern Physics" (\$1.75), upsets the fundamental positions of the evolutionists, and points out the contradictions of their theories. Prof. Schmid, in his "Theories of Darwin" (\$2.00), renders similar service, but from a different standpoint. Prof. Stirling overthrows the doctrine of "natural selection," without which evolution cannot stand for a moment. He does this in his great book, "The Workmen and the Work" (\$3.75). Prof. Quatrefages, in his "Human Species," shows that man could not have been evolved as the evolutionists claim. Prof. Pressence's "Study of Origin" (\$2.00), and the Duke of Argyll's "Unity of Nature" (\$2.50), disprove the basal claims of the evolutionists. Prof. Godet has a capital little book on the same line, "Creation and Life" (75 cts.). Prof. Waite's "Ascent of Man" (\$1.00), is a vigorous and clear refutation of evolution as applied to man. Among the many books of Sir J. W. Dawson (he is a prolific writer on the subject) we mention his "Modern Ideals of Evolution" (\$1.50), and his "Eden Lost and Won" (\$1.25). The Baptist Book Concern can supply any or all these books to those desiring them.

Many other books might be named, but these are perhaps enough. The man who claims that evolution has swept the field, does not know what he is talking about. It is to be noted, however, that there are evolutionists and evolutionists. Some of them accept the evolution philosophy only as a method of God's working in nature, and they believe in the plenary inspiration of the Bible, rejecting whatever evolutionist notions conflict with Scripture. It is fair to bear this in mind. We are not, however, talking about evolutionists, but about evolution.

It would be easy to cite many utterances from eminent men of science, apart from those mentioned, against evolution. We give three. Sir Charles Lyell, speaking of evolution to Frances Power Cobbe, said: "Suppose you had been living in Spain three hundred years ago, and had had a sister, who was a perfectly commonplace person, and believed everything she was told. Well, your sister would have been happily married, and had a numerous progeny, and that would have been 'the survival of the fittest.' But you would have been burnt at an auto-da-fe, and there would have been an end of you. You would not have been suited to your environment. There! That is evolution! Good-bye!"

Even Prof. Tyndal wrote in the *Fortnightly Review*: "The problem of the connection of body and soul is as insoluble in its modern form, as it was in the prescientific ages. There ought to be a clear distinction made between science in a state of hypothesis and science in a state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution."

Prof. Ethridge, of the British Museum, told Dr. Geo. E. Post, "In all this great Museum there is not a particle of evidence of the transmutation of species. Nineteen-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this Museum is full of proofs of the utter falsity of their views." Prof. Ethridge certainly knows what he is talking about.

No evolutionist, to our knowledge, claims to have found the "missing link" between man and ape, or between living and non-living substances. Indeed so many are the "missing links" that evolutionists have no chain worth mentioning. Most of their alleged facts are pure assumptions, as e. g., that the primitive man was a savage. Not only are their facts wanting, but their methods of reasoning are bad. The Duke of Argyll has well stated our objections to the evolution theory, as a theory, when he said: "In the first place, it ascribes to a mere physical cause the attributes and prerogatives of mind. In the second place, it assumes the operation of physical cause under conditions which are self-contradictory and impossible."

CHARLES READE was a Baptist, a member of Rev. Charles Graham's church. He wrote his own epitaph, directing that it was to be engraved on a plain stone. The most important sentences in it are these: "I hope for the resurrection, not from any power in nature, but from the will of the Lord God Omnipotent, who made nature and me. And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ. He has promised his intercession to all who seek it, and He will not break his word; for He is God and his merits are infinite." That stone will preach a noble sermon to many thousands for long years. For Charles Reade's grave will be one to which sight-seers will go.

The Standard believes that it is not in accordance with the ethics of good journalism to attack men in the denunciation by name. We strive to wage war against measure, not against men. We endeavor to eliminate from correspondence attacks upon brethren such as might be perfectly permissible in other papers. Our carefulness in this respect has recently subjected our valiant correspondent, Dr. F. Riley, to censure which is not to be laid at his door. In one of his interesting letters from the South, speaking about the overrating Whitel's controversy, he used this language: "One man may have the satisfaction of knowing that in his undue thirst for leadership he has done more than any other to throw into confusion and disorganization, and I may add, demoralization, our varied denominational interests from limit to limit of the South." Some of Dr. Whitel's critics are now declaring that Dr. Riley "dare not name" the man to whom he refers. It is only just to Dr. Riley to say that he clearly indicated the name of "one man," and the editor of *The Standard* erased it. There is not a well-informed Baptist in the South who could not name the man, but if the WESTERN RECORDER or any of its correspondents cannot guess who it means, we have no doubts that we can obtain Dr. Riley's permission to send the information.—*The Standard* (Chicago).

By all means let us have the name. We may not be "a well-informed Baptist," but we are frank to say we do not know of any such man, and we do not believe he exists, outside the fevered fancies of excited brethren. But if such a man does exist, it is high time we all knew it, and were working for his conversion. We do not believe we have a man among us with any such power. We do not believe we have a man among us with any such malevolence. But by all means let us have his name, if he does exist. Let not such a man remain concealed. And hereafter when a charge is made against a brother, let the name be given.

We have been asked our opinion of the forthcoming "Polychrome Bible." We are frank to say that we do not regard the work as of any practical value, and we think it will soon be useless lumber on the hands of those who may buy it. It is an attempt to render visible the "results" reached by the "higher critics" in regard to the different alleged documents of which the Bible is composed. The various fragments into which these critics cut up the Scriptures, in order to make the text fit their theories, are printed on different colors, so as to show at a glance which parts belong to the same "documents."

Now if the critics were agreed as to how the cutting to pieces should be done, the book would have the value of indicating what the critics believed on the subject. But the critics are not agreed. The only way it was practicable to make such a book at all, was not to have any agreement at all, but to parcel the Bible out and allow each man to cut up the text to suit himself. The critic who cuts up one part does not agree that any of the rest do their work right. We thus do not have any consensus at all, but simply the vagaries of each man separately. Hence the result is practically worthless.

As an illustration of the way the critics differ, we may take the account of the birds in the ark, given in the 8th chapter of Genesis. There are two "documents" which are supposed to be combined in this short and simple account. These "documents" are called "J." and "P." Hupfield gives the raven to J., and the dove to "P." Friedrich Delftsch gives the dove to "J." and the raven to "P." Koch and Knobel assign the whole passage to "P.", while Wellhausen and Knuesen assign the whole to "J." Renas regards it as the sole surviving fragment of a distinct account of the flood, and as belonging neither to "J." nor to

"P." Stahelin is uncertain about it, and he is the only "higher critic" we have heard of who was in the least uncertain about anything in this Biblical criticism.

Now how this 8th chapter of Genesis is colored in the "Polychrome Bible" depends on which of the various conflicting theories the critic adopts. Thus the book gives simply an aggregate of individual opinions on different parts of Scripture, and only one opinion is given on each part, and the reader knows that this opinion is a mere guess, which is contradicted by the guesses of others as competent as the guesser, and which has been disproved by evangelical scholars, who are abler than the destructive critics.

Money spent for the "Polychrome Bible" will, in our opinion, be thrown away.

The *New York Voice* has been pouring hot shot into Yale University because of alleged dissipation among the students. It is claimed that the accounts given by the *Voice* are exaggerated, and make an unjust impression. The *Voice*, however, keeps up the war with vigor. It has published the names and pictures of prominent men "who would not send a boy to Yale." We notice among these such men as the Hon. Joshua Levering, Drs. W. C. Wilkinson, A. C. Dixon, J. H. Vincent, Herrick Johnson, H. K. Carroll, W. F. Crafts, W. F. Mallalien and others. But there seems to be no lack of parents who are willing to send their sons to Yale.

The *Voice* claims that within two blocks of the Campus there are 66 saloons, and that only three professors out of the large faculty have made any public objection to the existence and proximity of those saloons.

We think too much care cannot be taken to protect our young men from saloons and young influences. No saloon ought to exist anywhere, and least of all near an institution of learning where young men are congregated. Even if it be conceded that the accounts given by the *Voice* are exaggerated, yet the agitation of the subject will do good. All moral questions need to be kept well to the front.

DR. HENSON has announced a series of sermons on the following topics: "Eve, or the dangers of knowledge; Adam, or the dangers of love; Cain, or the dangers of religion; Noah, or the dangers of drink; Lot, or the dangers of worldliness; Jacob, or the dangers of deception; Pharaoh, or the dangers of obstinacy; Balaam, or the dangers of covetousness; Achan, or the dangers of concealment; Samson, or the dangers of dalliance; Eli, or the dangers of indulgence; Abaelom, or the dangers of ambition; Nebuchadnezzar, or the dangers of pride; Belshazzar, or the dangers of sacrilege; Herod, or the dangers of the dance; The rich young ruler, or the dangers of wealth; Judas, or the dangers of apostasy; Pilate, or the dangers of cowardice; Felix, or the dangers of delay."

We hope Dr. Henson will publish this series of sermons in a volume.

REV. EVAN R. LEWIS has published a book entitled, "History of the Baptists in Barnoldswick." He says there was a Baptist church there in 1500, and gives the names of six prominent families who belonged to it at that date. These were the Mitchell, Higgins, Edmondson, Hargreave, Barrett and Greenwood families.

The end of man is an action, and not a thought, though it were the noblest.—Thomas Carlyle.

Editorial Varieties.

Dr. B. M. Palmer, of New Orleans, has celebrated his eightieth birthday. We extend congratulations.

So it is not likely after all that the Northern Baptist Anniversary will be held in St. Louis this year. It is uncertain where they will be held.

There are in the world 4,000,000 miles of telegraph lines. America has 8,515,148, which is more than half of the whole. Europe has 1,764,700 miles, Asia 510,000, Africa 90,419 and Australia 217,4.

A movement has been inaugurated by the alumni of Brown University to raise \$2,000,000 for that great and venerable institution. Of course the alumni can do this, and we hope they will do it.

The Germans have a very expressive word in *selbststaendig* it means independent strength, ability to stand alone. We Americans are hitting it at when we speak of a man's having "backbone."

Last Saturday was the sixtieth anniversary of the marriages of Dr. and Mrs. Arthur Peter, of this city. They received many congratulations. We hope they will live to celebrate their diamond wedding.

A handsome granite shaft has been erected over the grave of Dr. H. H. Harris, in Holly-wood cemetery (Richmond) by his pupils and friends. Dr. Harris was a great and a good man whose death made the world poorer. They honor themselves who honor him.

Mr. Lacy, member of Congress from Iowa, received from one of his constituents the following request: "Please send me all the obituaries about Congressmen that are published. I do so like to read about dead congressmen."

Dr. W. B. Crumpton is going to devote his time to raising "The Woman's Fund" for Georgetown College. It is to aid girls to become educated. This is a noble object, and we wish Dr. Crumpton abundant success.

Senator DeLoane, late Spanish Minister to the United States, was shown in getting in his resignation ahead of the demand of our Government for his recall. He saw he would be removed, and so he put in his resignation just in time.

Deacon M. W. Sherrill is one of the veterans of our Old Guard. He was baptized by Elder Johnson Graham in 1833 in Greensburg, Ky. He has therefore been a Baptist for sixty-five years, and he has been a thorough-going Baptist all that time.

Programmes have been arranged for missionary meetings to be held in all the churches of the Long Run Association. Three of these meetings have been held at Walnut-street, Chestnut-street and Portland-avenue churches. It is hoped that much good will come from these meetings.

The *Liquor Dealer* compliments Prof. Shields of Princeton because he signed the application for a liquor license for the Princeton Inn. The *Liquor Dealer* says: "We wish there were more men like Dr. Shields." If there were more such, the saloons would have less opposition. We think there are already too many such men.

We were favored with a visit last week from Dr. S. H. Ford, who, although in his eightieth year, has lost none of his mental and little of his physical vigor. He is publishing in the *Central Baptist* an interesting and instructive series of articles on historical divines. He preached Sunday morning for his old charge, East church.

DR. REORDERER.—Please change my paper from *Herrando, Miss.* to *Sharon, Ga.* Whither I go with my sadly afflicted companion in the hope that a few months in her native state may restore her to health. Cordially yours, W. W. Benson. This note tells his own story. We deeply sympathize with our honored brother and sister in their affliction and earnestly hope the change will bring complete and speedy restoration.

Dr. E. T. Hiscox's name is a household word among Baptists. His "Baptist Church Directory" has, perhaps, had the widest circulation of any book ever written by an American Baptist. His opinions are held by many of our people everywhere. His calm and clear statement of his view of the right of a trustee to look at the books of the institution of which he is a trustee, which we publish this week, will be read with special interest.

The *Word and Way* is in favor of a theological Seminary in each state. We well remember hearing Dr. Boyce say that he was not opposed to Baptists of the South having more than one theological Seminary, but he was very much in favor of their having one. After the one was established, he thought would be time enough to consider establishing others. "Who was to see established and governed, and the question of starting others has been mooted."

An esteemed brother asks "whether Paul mentioned those twelve disciples spoken of in Acts 1:1-7," and adds: "By whom only they first baptized?" We think they were baptized after their interview with Paul. They were certainly not baptized by John the Baptist, because they had never heard of the Holy Ghost, while John the Baptist had about the Holy Ghost. They were probably at first baptized (if we may call it baptism) by some who had heard of John's preaching but who did not get it straight. This was the view of Dr. Broadus.

Among the Churches.

LOUISVILLE.

Walnut-st.—Special missionary meeting in the morning. Bro. Okazima, Dargan and Shelton spoke on the "Field," the "Obligation" and the "Promise" respectively. Pastor Eaton preached at night. Five received by letter.

Broadway—Pastor Jones preached. Received two by letter and baptized one.

Chestnut-st.—Pastor J. M. Weaver preached in the morning. Missionary meeting was held at night. Two baptized.

East—Dr. S. H. Ford, of St. Louis, preached in the morning and Pastor Christian at night. Two received by letter.

McFerran Memorial—Pastor Eager preached. Three received by letter.

Franklin-st.—Pastor J. N. Edwards preached. Received one for baptism.

HIGHLANDS.—Pastor Davis preached. Received two by letter.

Logan-street—Pastor Daw preached. Received four for baptism and fourteen baptized. Meeting closed with twenty-one additions.

Twenty-second and Walnut—Brother Sid Williams preached morning, afternoon and night. Thirty-four received for baptism, sixteen by letter and nine baptized.

Parkland—Pastor Gordon preached. Received two by letter.

Portland-ave.—Brother Eitzminger preached in the morning and Pastor J. B. Shelton at night. One baptized. Missionary meeting on Friday night was quite a success.

Clifton—Pastor Masters preached in the morning. Missionary meeting at night.

Southgate-street—Pastor McFarland preached. Received one for baptism and baptized one.

Twenty-sixth and Market—Pastor Thompson preached. Two received for baptism and one baptized.

Highland Park—Brother Griffin preached. Received one for baptism and one by letter.

Third-ave.—Pastor Taylor preached. Cedar Creek—Pastor Blinner preached. Eighth-st.—Pastor Hill preached.

Bro. Ford, of St. Louis, and Porryman, of Cincinnati, addressed the Conference.

Prof. A. T. Robertson read a paper on "Colossians."

SEMINARY NOTES.

Turkey! 298 enrolled.

Dr. Whitlitt is in New York.

Dr. Kerfoot is in Frankfort pushing a local option bill.

Dr. Sampy preached at the Third church in Owensboro.

Dr. Robertson addressed the city Pastors' Conference on Colossians.

Dr. Dargan delivered a stirring address on Missions at Walnut-street church.

J. W. Racker spent a week with his wife in Missouri.

S. B. Markham returned from a very delightful trip to see his family in Missouri.

A. E. Bond spent a few days with his parents in Nashville.

The "vote of thanks" extended on Missionary Day was not only to McFerran church, but to Franklin-street and Portland-avenue, also for the furnishing of the infirmary.

Dr. McGlothlin preached at Danville Sunday morning and evening. This pulpit will be supplied by members of the faculty until Pastor Lynch returns from his vacation.

Many of the oldest students were pained to hear of the death of Missionary Bro. E. W. Marshall, of Union Springs, Ala. A noble soul has not left these walls for many a day.

The Williams-Brown meetings are being largely attended by the students. Bro. Williams, by his earnest preaching, and Bro. Brown, by his sweet singing, have won a warm place in the hearts of the students.

Services at Portland-avenue Sunday morning were very interesting. Bro. Eitzminger delivered an address on Brazilian Missions, while Bro. Charles Leonard directed the congregation with his singing, and Bro. Tully Hendon gave an exegesis of Christ's first miracle, to the Bible class in Sunday-school.

Dr. Kerfoot gave another stirring address to the brethren in Systematic Preaching at the infirmary, in Georgia and Mississippi. Many are the nice things that are being said about the Doctor and his charming wife.

Bro. E. O. Ware said in his address on Missionary Day: "There are associations in Kentucky that are more numerous than all the Baptists in Louisiana."

Missionary meetings are being held with all the churches in Long Run Association which have been arranged by a committee from the Society of Missionary Inquiry of the Seminary and the Executive Board of Long Run Association. The same subject is discussed at each meeting viz.: "Missions, the field, the obligation and the promise." Usually there are three speakers in each meeting. The faculty and many of the students, in addition to all the pastors of the association, have been appointed to speak.

The prayer-meeting on Thursday night, as well as the missionary meeting, were of unusual interest. Our distinguished and welcome visitor, Dr. S. H. Ford, of St. Louis, led the prayer-meeting, and Eld. T. J. Davis, of Oklahoma Territory, read the missionary meeting.

Bro. I. N. Kimbrough has been engaged during the last week in a successful revival with his church at Mitchell, Ind. There were 37 accessions, 27 for baptism and 10 by letter. The church was much revived.

The missionary rally at Portland-avenue was very successful. Dr. Eitzminger delivered an able address on the "Obligation." Bro. C. E. Burtis spoke very earnestly on the "Promise." He is the orator of the Seminary.

The following were among the prominent visitors at the Seminary during the last week: Dr. C. W. Berryman, of the First church Cincinnati; C. W. Chadwick, Th. M. of Indiana; Evangelist Sid Williams and S. J. Brown, of Texas; A. W. Sizemore, of Kentucky; C. C. Ware, of Louisiana, and Bro. M. P. Hunt, of the twenty-second and Walnut-street church.

Supplies for Sunday were: Dr. Sampy, Third church, Owensboro; Dr. McGlothlin, Danville; H. W. Providence, Dayton; A. G. Moseley, Bryant; W. H. Harris, Beechland; T. Hendon, Preston; J. M. J. Hendon, Mt. Sterling, five deacons ordained and eight received into the church; A. R. Bond, Seventh church, Nashville; C. E. Burtis, Gallatin, Tenn. J. B. S.

THE STATE.

We enjoyed the visit of Bro. J. T. Barrow, pastor of Walnut-street church. He reports a very successful year of additions to his church and the cause in a prosperous condition. He reports also that the First and Third churches are growing in influence and power. We are glad to hear good news from Ohio.

Bro. E. O. Ware, Corresponding Secretary of the State Mission Board of Louisiana, called several times at our office. He is in Kentucky on a tour in the interest of the Home Mission Board of the Southern Baptist Convention, and is enjoying his relations and many friends. He is a native of Kentucky, and spent the early years of his ministry in Bracken Association, and he was prominent in Sunday-school and mission work. His record in Louisiana is the greatest of 10 or 15 souls and 30 additions to the church. Bro. J. A. Bennett did the preaching, and, as the result would indicate, he did it well. Bro. W. P. Bennett also did noble work.

Pastor T. M. Morton writes from Centertown: "We closed a meeting of 13 days with Oak Grove church, Ulida, Davless county, resulting, as far as we could see, in the conversion of 10 or 15 souls and 30 additions to the church. Bro. J. A. Bennett did the preaching, and, as the result would indicate, he did it well. Bro. W. P. Bennett also did noble work."

Bro. W. H. Furr writes from Flatwoods, W. Va. in the number of the RECORDER that Bro. G. D. Hendrickson writes under date of Jan. 24, 1898, that when he came to Old Union the members were scattered here and there like sheep without a shepherd. Bro. C. D. Noaks was pastor of Old Union when Bro. Hendrickson was called. Bro. Noaks was called by the church when Bro. L. P. Johnston resigned to go West. Bro. Johnston returned from the West last fall, and was called as pastor by the church—while Bro. Noaks is now Good Hope Baptist church. Bro. Johnston comes so far to serve us. It is an old church and the cause of the Master."

Bro. J. F. W. writes: "A meeting of four weeks' duration has just closed with the Harrodsburg church in which the pastor was assisted by Bro. Malcolm McGregor, of Atlanta, Ga. Preparation was made for the coming of the pastor one week prior to the coming of Bro. McGregor. The result of the meeting was 33 additions—22 by appearance and 11 by letter. Bro. McGregor was in the number of the old Gospel, and proves his faith by his works. His sermons were strong from start to finish, and that they were effective the results testify. I have never seen a meeting, in which results were so large, obtained by so little preparation. There will, I am sure, be no more conversions from this church."

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meeting. Sunday afternoon he preached to a packed house a powerful sermon on the communion question. Besides the Baptist preaching from the various denominations of the town, heard Scriptural reasons for the practice of restricted communion among Baptists."

Bro. L. H. Voyles writes: "Allow me to express our heartfelt thanks to the members of Horse Cave Baptist church for the cordial welcome they gave myself and family on our arrival here. We were met at the depot by a very large delegation of church members, and every effort was made to make us happy. When we reached our home we found that the church had taken possession of the house and filled our dining-room with everything good to eat. We are sure that these brethren and sisters are among the Lord's best servants. We humbly pray that we may so live and preach the Gospel that we may in some measure merit their confidence and love. We hope the good editor will come to see us. We love Lexington, and think it the best paper in the world."

Bro. Wm. D. Nowlin writes from Nicholasville: "We had a fine day last Sunday. Large congregations both morning and evening. Our congregations are increasing at every service. We are expecting to have a series of meetings about the second Sunday in March."

Pastor D. Wood writes from Willard: "The work in Greenup Association is blessed of the Lord. We are thankful to see numbers seeking for baptism, brothers working in the field, and so many hopeful for greater results."

Pastor A. N. Couch, of Kingsford, Tenn., has come to Trenton, and is preaching on two Sundays. We hope his time will soon be fully occupied.

OTHER STATES.

The First church, Denton, Texas has set up a new house for its worship of God. An impressive and eloquent sermon was preached by Elder J. B. Cole. Sister Lacy, who was present, is the only survivor of the constituent members of the church, which was organized in 1821. Bro. W. L. Lattimore is pastor of the church, but Bro. Cole was when the arrangements for building were made. With great wisdom and honesty, Bro. Cole and the church resolved to build only such a house as the liberality of the church permitted. They would not go into debt, they would not hand round the hat to the world. Before they began the money was all in hand or pledged by honorable men. The result is the handsomest house of worship in the country from one of the

Pastor A. R. Willitt writes from Cape Girardeau, Mo.: "We are just closing a glorious meeting. Bro. Beville conducted the day services; the writer did the preaching at night. There was a wonderful manifestation of the Spirit of God. The revival was general, reaching out beyond the church. There were 35 additions to the church, and 31 of these were for baptism. We have had one mission for two or three years that has been doing good work, and we think that we have an opportunity now of starting another, and are making arrangements to have it under way by Sunday, Feb. 13. My first year has just closed with the church, and during the year there have been 22 additions and 48 of these have been by baptism. We pray that the Lord's blessing may continue upon us."

Sister Lena Thompson writes from Hot Springs, Ark.: "The First Baptist church, feels that the hand of the Lord certainly guided them in the calling of their pastor, Dr. J. A. Fawcett, of Tyler, Texas. He comes to them with loving exhortations from the fields which he has served. He is an elegant Christian gentleman, devout and spiritual, and one who is not afraid to speak the truth as it is, and the glory of this church is anticipated under his leadership."

Bro. C. J. D. Parker has accepted the call to the Second Baptist church of Durham, N. C.

Pastor Barron, of Charlotte, N. C., has just closed a meeting at Wake Forest College, N. C. There were 19 professions.

President Nathaniel Butler, of Colby University, Me., will deliver the address to the medical school of Shaw University, N. C., March 31.

Bro. T. G. Gentry, the oldest Baptist preacher in Pilot Mount Association, North Carolina, died recently.

Pastor A. Cree has settled at Littleton, N. C., and will serve surrounding churches.

A VALENTINE SOCIAL.

Valentines in the form of well, everything from matches to money, began to come into my home last Monday about 4 o'clock, and continued until 9 P. M., and if some man will write an article telling me just what it is

and say under such circumstances, he shall have my most profound—anything he wants from me. There is the Parkland Baptist church, but no house in which they worship. May God bless those who thus so kindly and timely remembered an humble pastor. May He abundantly bless them in heart, health and understanding. They have my sincerest thanks.

ALVAH F. GORDON.
2514 Catalpa St., Louisville, Ky.

DR. HISCOX' OPINION.

The staff of the RECORDER have frequent occasion to correspond with Dr. E. T. Hiscox. No name in the denomination carries greater weight on all questions of usage and order. Valuing his opinion, and wishing to know what he thought in regard to the right of a trustee to see the books of the institution of which he is trustee, the editor-in-chief wrote asking his opinion of the recent incident. Dr. Hiscox replied as follows:

"MY DEAR DR. EATON:—
"As I notice by the papers the 'Walnut controversy' continues with unabated zeal, and if I may judge from my distance, it widens and becomes more intense. All of which is greatly to be deplored in the interest of denominational welfare and the progress of common Christian truth. I read every week several Southern Baptist papers, representing all sides of this unhappy conflict. The one thing which more than any other is conspicuous for its apparent unwisdom and impolicy is the attitude which you have given to the public that Dr. Whitlitt has refused to allow a trustee of the Seminary access to certain books and records of the institution. It seems hardly possible that the President, in the midst of a heated controversy, should be so much to him, could have done so unwise and impolitic a thing. Few acts, in my judgment, could have harmed his own position so much. He must, I can judge, see that both the law and the claim of justice in unprejudiced minds are against him in this refusal. 'I do not know what peculiarities attach to the Kentucky laws of incorporation and trusteeship. But trustees are not legally responsible as guardians of the welfare of corporations and conservators of their rights management and property. Why are they made legally responsible unless it is in their right, and indeed their duty, to make the trustees who are given charge of the funds of the corporation take means without delay to ascertain definitely in the courts, or in other ways, what was my legal standing in relation to the corporation. I should not wish to be held responsible for the discharge of duties in respect to which I was denied information."

"Pardon this intrusion upon your attention, in respect to a matter concerning which I am too far removed to make the trustees who are given charge understand all the under-currents and cross-currents which make its general drift. So far as any official connection with Southern institutions is concerned, as you know, I am 'a stranger and a foreigner.' But I have denominational interest in it, and a desire that the cause of truth and righteousness may prosper. It is cause for deep grief to see brethren in conflict, rather than in the unity of the Spirit and the bond of peace, waiting for the coming of the Kingdom of our common Lord."

"Allow me, my dear brother, to add that having watched this controversy from the first, as reported by the press, I have often had occasion to be on both sides—I regard your own course, as a delicate and difficult position, as one of marked moderation and fairness, and of fraternal spirit, even when suspected and assailed. I trust the same will continue to the end, whenever and whatever the end may be."
Sincerely and fraternally yours,
E. T. HISCOX.

Mt. Vernon, N. Y.

MAJOR PHEN'S SINGLES, during the last years of his wonderful career as an evangelist, was Prof. O. M. Barrow, of Abingdon, Va. In connection with this gifted singer and songwriter has compiled "SWEET HARMONIES," said by those who use it to be the best Gospel Song Book on the market. 35 cts. per copy; \$3.00 per doz.; \$25.00 per 100. Sent by mail on receipt of the money. BARNES & BEAUCHAMP, 2114 Olive St., St. Louis, Mo.

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ANNOUNCEMENT.

A NEW BOOK JUST ISSUED.

A Treatise Upon Baptist Church Jurisprudence,

Dr. THE COMMON LAW OF THE GOSPEL BY E. P. MARSHALL, ATTORNEY-AT-LAW.

The latest and greatest contribution to Baptist Literature. Large octavo, 557 pp. Cloth. Price \$2.50. Agents wanted everywhere to sell this great book. No capital required. Ministers aiding in sale will receive a copy free. For particulars apply to the Columbian Publishing Co., Washington, D. C.

Not an electric battery or belt; Not a mysterious or miraculous cure; But one based on Nature's immutable laws. Beneficial alike to the infant and the octogenarian.

PARALYSIS.

Major's Office, Newark, N. J., Oct. 16, 1894.—Dear Sir: I have suffered for more than a year with paralysis of the right side. I had very little use of my right arm and could not put it to the back of my head. I tried several remedies, but found no permanent relief until I tried the Electropoise. I have been using it now for two months and it has improved me wonderfully. I cheerfully recommend it to all sufferers from paralysis. Yours truly,

JOS. W. STANSBURY.

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WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch and Chain and Chain for Fifteen Days. We will furnish you with a complete set of your full address by return mail. Send your name and address to our post office. A large Premium List. No money required. BUREAU CO., Box 3, Concord Junction, Mass.

THE SINGLE EYE.

BY ALLEN K. FOSTER.

The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.

See what a vivid figure this is. A lamp shows the way; put it out and you stumble perchance into very pit falls. The eye lights the way for the body; put out the eye and the body must grope in total darkness. You start down into the cellar with a candle; a draught blows out your light and instantly it is midnight. What Jesus says here is highly sensible, namely: "The certainty of your step both as to direction and firmness depends altogether on the kind of light your lamp emits." Suppose your lamp is a bull's-eye, which, instead of one, has two lenses, the first sending a stream of light straight ahead; the other shedding a radiance directly to the left. You can never be quite sure of the way. You might just as well be without a lamp. Literally your whole body is full of darkness. Until the two lights make one you cannot proceed. Either one would do to follow, but you cannot be led by both. You must choose, and when your eye becomes single your whole body is full of light, and only then. This is pre-eminently true in moral and spiritual affairs. You cannot follow the light of any high principle or ideal by fixing one eye upon it. Your eyes must focus upon one object, and pursue that, or else they are "evil," or, as we should say, "bad" eyes. Jesus is very explicit as to the requirements for discipleship to him. He accepts no compromise. He demands all. "He that forsaketh not all that he hath cannot be my disciple." His followers must put first the kingdom. The way of the redeemed is the way of the cross. And this demand of Jesus is in no sense morbid or fanatical. Two things grow out of the singleness of heart as naturally and as sweetly as violets from the April soil. Jesus knew that joy could come only that way. Christian peace and happiness are the spontaneous fruit of order in the moral nature. There can be no order with two masters—"ye cannot serve God and mammon." The trouble with you, my friend, is that you are trying to serve two ideals. You might as well try to play two tunes on different keys on the same instrument at the same time. You cannot get anything else but discord. Both tunes may be beautiful when played alone, but the mixing of two seraphic strains may produce the discord of the damned. No, you don't do anything specially wrong, but you are dividing your forces. Peace and joy and love will blossom again when your heart is all Christ's. That is all the trouble. Make it right at once. The other thing growing out of singleness of purpose is effectiveness of service. God cannot use half-hearted laborers. You cannot preserve your enthusiasm by dividing it. Remember you sin against yourself when you try to do all the good things in the world. This garden of a world is full of flowers, but you cannot sip honey from all of them. All honey will not mix. Your pleasures, right, in their way, are hindering you. Some of your self-imposed duties keep you scattered. The supreme question is in all these things: "Is my enthusiasm for Christ and his work impaired?" Remember others are watching your course. They saw you confess him; they saw you baptized; they heard you say in trembling accents: "I want to live entirely for Christ." In God's name don't make them stumble. If you have already wandered do come back

and pray for singleness of heart. And remember he says so tenderly, "I will heal your backslidings—I will love you freely." New Haven, Ct.

"DOES IT PAY?"

BY J. H. FOSTER, JR.

An old question, and yet asked every day. Men who read the commission must first bring their Creator before the tribunal of their intellects and hear his reasons for the command and be convinced that no mistake was made by him who gave it. They believe in Home Missions. They would protect their homes, their liberty and their lives. They would put a salve on the festering political ulcers. They desire to promote peace and prosperity. They would displace banners emblazoned with dynamite and would "pull up anarchy by the roots." But "Foreign Missions." Where is the pay! What good comes of it! It appeals not at all to the avaricious, the ambitious, to the one who seeks commercial interests.

It is a vast expenditure of money with but little visible result. It is a useless exposure of life to climatic influence and cannibal rapacity. Hundreds have died on the coast of Africa before they have done any work among the natives. Scores have been roasted in cannibal ovens in the South Sea Islands. This is their plea. Are we moved by selfishness? Are we seeking present compensation for sacrifice and service? Has God left it with us to decide as to place and mode of work? Are we to offset money expended and lives lost by visible results? Are we our own, and can we live as we list? Or are we "bought with a price, even the precious blood of Jesus Christ?" Do we belong to another who demands implicit obedience and unselfish devotion? This decided, all is decided.

If we are possessed by the Spirit of the Lord Jesus Christ, then we will recognize the work of Foreign Missions as the nearest in spirit and in motive to that which brought our Redeemer to this earth.

When we remember him who "emptied himself" and "was obedient unto death," we do not look upon Henry Martyn as a mistaken martyr. Upon Agoniram Judson as foolishly laying down his life for Birmah, nor upon the more than half a thousand Christian martyrs who lie buried in India as mad fanatics.

It is enough for the Christian to know that he who died to save us gave as his last command, "Go ye into all the world and preach the Gospel to every creature."

The question is not one of selfishness, but it is this: Does Christliness pay! Is it better to be under the law of a carnal nature or to break loose from carnality and be "fashioned after the power of an endless life!"

If there any power or any joy to be gained by unquestioning obedience to our Saviour's commands?

If Paul had not been imbued with the spirit of Foreign Missions he could not have truthfully said, "For me to live is Christ." What do you mean when you say, "For me to live is for Christ to live again?" Is it possible that Christ lives in any man who is not possessed of the spirit which brought our Saviour into this world?

It is impossible to imagine symmetrical Christian growth, the unfolding of the faculties of the soul, the attainment of Christian manhood, unless this foundation principle of the Gospel takes hold upon the inner life and grows along with other graces that result in the development of Christian character. Anniston, Ala.

MISSOURI LETTER.

The State Mission Board held its first quarterly meeting at Mexico the last week in January. Bro. S. M. Brown, T. M. James and S. Y. Pitts were sick and consequently absent. It was sad to face the fact that the Board starts into the second quarter with a debt of about \$1,600, with appropriations considerably in excess of those of last year. The brethren reported the outlook favorable. The four general missionaries—Bowman, Keltner, Martin and Reid—worked 326 days, preached 280 sermons, made 203 religious visits, held 26 prayer-meetings, witnessed 83 conversions under their preaching, received 22 persons by letter and relation, held 12 protracted meetings, visited 44 churches, held 2 conventions, made 11 Sunday-school addresses, organized 3 Sunday-schools, distributed 75 tracts, aided in locating 2 pastors. Add the above to the labors of the 27 missionary pastors and we have for three months: Days of labor, 2,880; sermons, 1,237; conversions, 367; baptisms, 230; letter and relation, 147 and 5 Sunday-schools organized.

The condition of Rev. S. M. Brown, of *Word and Way*, is still serious. He is now in the sixth week of his sickness, with the prospect of several weeks longer. Bro. Brown was to have been in a meeting a part of this time with Pastor J. D. Hacker, of Bowling Green. Bro. Hacker, however, proceeded with the meeting, which, up to last accounts, February 5, has resulted in about 40 additions to the church and we understand, more than 50 for baptism. This makes Bowling Green church one of the strongest, numerically, in Salt River Association.

The Cavalry Baptist church, Rich Hill, was dedicated January 30, Eld. E. S. Graham, of Hannibal, Mo., preaching the sermon. This is the 146th house of worship dedicated by Bro. Graham.

A good meeting at New London, Ralls county, resulted in nine additions by experience and baptism.

At Cape Girardeau, in a meeting with fine interest up to February 1, there were 13 professions.

Quite a number of other good meetings are reported. At Harmony there were 6 added to the church, Longtown 15 professions, Summit 16 professions.

Rev. Richard Harrison died in the town of Cyrene, on January 28, at 7 A. M., at the home of Dr. W. E. Wyatt. Bro. Harrison was at one time pastor at Cyrene. He was a good man, a good preacher and highly esteemed by his brethren.

The Auxvasse Baptists have arisen and rebuilt. Their house was destroyed last summer as the result of lightning. The house was dedicated January 23, the sermon being preached by Rev. M. P. Hunt, of Louisville. Bro. Hunt was raised near Auxvasse, Callaway county. A good meeting for the church followed the dedication.

The Baptist Signal, Rev. G. P. Beawick, editor, has been launched at Huntsville. It is an eight page paper. The subscription price is 50 cents per annum. Dr. Armstrong says: "We hope it will do good."

The Central Missouri Theological Institute is billed for February 28 to March 4, with an elaborate and strong programme, strong on account of the subjects indicated. Among some of the speakers are Bro. Yeaman, Gill, Harvey Hatcher, G. W. Hatcher, C. M. Truex, H. A. Hunt, J. C. Armstrong, S. M. Brown, E. B. Dillard, J. M. McManaway, W.

A. Simmons, J. F. Kemper, J. B. Fuller and others.

Word and Way says: "It is not in laboratory God reveals himself, but in the closet." How true is this. The more we are in the closet the more the revelation.

JOSEPH N. BARBER.
Louisiana, Mo., Feb. 7.

WHAT IS THE MATTER IN BRACKEN ASSOCIATION!

For forty years I have had intimate acquaintance with many of the churches of Bracken association, and compared with their past history and opportunity, the Baptist cause has not progressed there as it has in other less favored associations in the state. Some of the ablest preachers have been pastors there. The membership, in intelligence and financial ability, are far above the average. There is no richer agricultural region in Kentucky, and the towns are among the most prosperous in the state. The gain in membership has not kept pace with the increase in population, and the gain in wealth is far in excess of their liberality to the cause of Christ. I know of no field more inviting for aggressive Baptist work. I preached for Pastor I. P. Trotter in Maysville last Sunday. There we have a strong church, numerically and financially, an elegant modern church building, the finest in Northern Kentucky. Some time since, Bro. Trotter tendered his unconditional resignation to take effect the first Sunday in April. Pastor M. B. Adams resigned recently at Lewisburg to accept the charge of the First Baptist church at Frankfort, where he has a larger field, and already he has a strong hold on his people. Pastor H. H. Hibbs resigned at Mayslick to accept at Williamsburg, Ky., where we learn he has entered with enthusiasm on his work. Pastor Trotter retires after he has done a good work in Maysville, and he will leave enjoying the love of his people and the esteem of the community. Mount Pisgah is also without a pastor. This will leave six of the strongest churches in the association without pastors, and no doubt several of the smaller churches are without pastors.

On the L. & N. train returning to Louisville a preacher told of a sister who said to another Baptist sister: "Take care of yourself, for if you should die your friends could not find a Baptist preacher in Bracken Association to attend your funeral." Well, this exaggerates the case; there are a few faithful watchmen still left on the walls of Zion in old Bracken who would promptly answer any call to duty. For forty years Rev. Cleon Keyes has labored in this field, and under his wise and energetic labors the cause has prospered, but now the infirmities of years weigh so heavily upon him that his services are drawing to a close. His pious work is pained to see the great work he fostered so long languish. There was a time when Bracken was the banner Association in District Mission work, in contributions to all denominational work and in soul-winning; but many associations now lead them. I venture to presume on the love and forbearance of the brethren in calling attention to the general indifference and spiritual stupor which has come upon them, and hope to stir up their pure minds to greater consecration and zeal for the great principles which God in his providence has committed to them.

W. F. H.

Dr. J. S. Coleman's correspondents will hereafter address him at Greenville, Ky., instead of Hartford, Ky. Newspapers will also observe this change.

THE WORST CALAMITY.

BY FREDERIC W. FARRAR, D.D.

The worst of all calamities is not to be able to bear calamities; cheerfulness, self-forgetfulness and strenuous fulfillment of duty, however difficult, may help to annihilate all these petty worries, on which none but small minds constantly insist; reasoning will do more, because the power has to be conquered; but fortitude will do most of all, for it will build itself on the rock of that ultimate faith which can feed on suffering and disappointment.

Forty-three years ago, four men were left to starve on an antarctic isle, whether they had gone in the hope of preaching the Gospel to some of the lowest savages which the earth contains. Three of them slowly died of hunger; the fourth, Captain Allan Gardiner, survived them in a prolongation of agony. When the winter was over, a ship touched on that bleak shore, and his remains were found near the entrance of the cave which had given rude shelter. Can you imagine a lot more lonely or horrible! Here was a noble and holy man, filled with the burning and the sole desire to make known the love of Jesus Christ to the miserable Fuegians, and God allowed him to starve to death in lonely anguish on a desert isle. And did his faith fail in that extremity of horror! Not for one moment. At the entrance of the cave, in red paint, he had painted a rude hand pointing downward, and under it the words, "My soul, trust thou still upon God." The diary containing his last words, as for weeks he slowly starved to death, is written with the sunshine of joy and peace in God. "Asleep or awake," said one of his starving companions, "I am happy beyond the poor compass of language to tell." The very last words which Allan Gardiner wrote in his diary were these: "I know not how to thank my gracious God for His marvellous loving kindness." Many a man, many a king, many a prince, many a millionaire, might give all that he had ever possessed to die a death like that. And did these saintly heroes die in vain! No! Their very deaths brought about that Patagonian mission on which their labors had been spent.

And so it has been with all the saints of God. "They wander about in sheep-skins and goat-skins, being destitute, afflicted, tormented." Isaiah saw aunder, Jeremiah sunk to the armpits in the deep miry dungeon, John the Baptist beheaded, Ignatius flung to the growling beasts, Savonarola burned, heroes by thousands, who preferred death to Romish lies, burned in Spain and the Netherlands—yes, but they were the salt of the earth. It is we, the feeble *faucants* of Christianity; we, the shams and weaklings; we, the feeble hypocrites; we, the useless pretenders; it is we, who deserve the scorn and the pity of the noblest of these heroes and saints of God, who counted not their lives dear unto themselves. They were Christ's true soldiers and sheep and servants; they were the leaders in the hosts of which we, at the best, are but insignificant ciphers. "For them, not us, the happy harp shall ring." Theirs was the life in which the cross of Christ was the eternal symbol of something more than a sham, a play, a function; for which there is often no victory on this side of the grave, which the grave most often swallows before the victory is won. Without them the earth would soon become a den of thieves and hypocrites, and in them, the true salt of the earth, in them even the righteous God will rejoice for ever and for evermore.

The only cheap lamp-chimneys there are in the world are Macbeth's — don't break.

If you get the one made for your lamp, more light besides. Get the Index.

Write Macbeth Pittsburgh Pa

This is an advertisement, but it is worth reading.

If you suffer from a corn or bunion

25 Cents

Invested in a package of

Victory Corn Plasters

will bring relief. For fifteen years they have been relieving people all over the United States. Relieve the pain in 15 minutes—remove corns in 5 days. If your druggist hasn't got them, send \$25 cents to the

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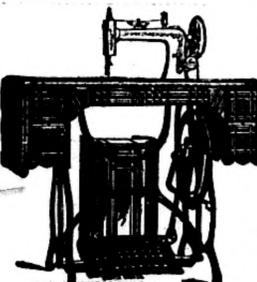
Having purchased entire stock of man... manufacturer, we are enabled to offer this regular \$10.00 article... in either gold or silver... mailed to any address for 25 cents and 4 cents postage.

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Are you satisfied with "100 per cent. profit" on the fastest selling article for agents in America? If so, be quick and secure the exclusive agency in your vicinity or county for the "Out 'O' Sight" Waist and Skirt Holder. This is to be the largest waist season yet, and every lady who sees her kind or buys it, is sure to buy it. Send for testimonials from ladies now wearing this popular holder.

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FOR A NEW HIGH ARM SEWING MACHINE, with 5 Drawers and cover, no attachments, warranted 10 years. Freight prepaid by us. Cash with order. If machine is not satisfactory in 30 days, we will refund your money.

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THE GREAT OUNION LIGHT

Items of Interest.

Russ and Germany can have the coal mines worked in China, England and Japan have the advantage. The Russian ships of war at Port Arthur are out of coal and the Japanese companies with whom they had contracts have failed. The reason for their failure is apparent. Prince Henry had to send one of his warships back to Aden to arrange for colliers to bring them coal.

Gen. Merriam, in command of the Department of Columbia, has one ship loaded with government stores for Alaska relief and ready to sail. He will send all supplies over the Chitsoot Pass. There is no suffering at Dawson City, but flour is selling at about \$300 a barrel, and this in gold and not in Confederate scrip as during war times when prices went so high.

The recent deaths so near together of Canon Liddell and Mr. Dodgson have recalled the romance in the life of the latter. He was a bachelor when he wrote "Alice in Wonderland" for the pleasure of little Alice Liddell, daughter of the Canon. When she grew up, Mr. Dodgson loved her and it was said she refused his advances. He has parents refused their consent on account of the disparity in age. Mr. Dodgson died a bachelor.

The mail steamer Channel Queen struck on the rocks off the island of Jersey during a fog, and was so badly damaged she sank soon afterwards. The passengers were taken off in the boats, but one boat was lost, and the total loss of life was 44.

A Chinaman killed a German sailor, Sobols, within the military lines of the Germans. Yet the German government demanded of China the privilege of building railroads in the Shan Tung Peninsula and opening coal mines.

The United States Supreme Court has just decided a case in regard to life insurance policy when the man committed suicide. The man was carrying policies to the amount of \$60,000, and had given no evidence of insanity up to the time of the deed. The Court decided the policy could not be recovered from the insurance companies. This is the first authoritative decision of this point in this country.

The New York Advocate wonders what the number of duels could have been in Italy, as that country is congratulating itself the number last year was only 93. Only seven deaths occurred from the 93. One was killed outright and six died from their wounds.

The monkeys are in danger of extermination. Last year on the African Gold Coast only 67,800 monkey skins could be gotten, whereas three years ago the number was 165,000. Man will soon be left in a desert in which microbes, rats, rabbits and English sparrows will be the only animals.

Mr. Gladstone has gone to Cannes to recuperate. At lunch a few days ago some one asked him what he thought the greatest danger threatening England—France, Germany, Russia or the United States? He replied, "None of them. The only danger I foresee is from the trades unions and their attendant strikes."

A correspondent of an Eastern paper writing from Berlin says that the German Emperor is not in the least crazy, and that he is a very able man. But the secret of the wild speeches he makes, notably that at Kiel when his brother-in-law started for China, is that he was drunk. If the Emperor hears of that letter, and can find out who wrote it, thus letting the Imperial cat out of the bag, woe be to the correspondent.

Persons come from Dawson City every few days. Twenty-five arrived at Victoria on the ship City of Seattle. Among them were three delegates from the miners on their way to interview Premier Laurier, of Canada, to see if some change cannot be made in the mining regulations of the Canadian Government.

The yearly increase of the insane in Pennsylvania is 600, and the Board of Public Charities is much troubled. The state institutions are crowded; their fair capacity is 4,300, and they now have 5,500. There are 3,500 in the poor-houses.—Something must be done for the great increase.

The import of rabbits from Australia into England has been increased. For the first months ending in October 189,480 were had received from Australia and New Zealand. This has had a depressing effect on the market for frozen meat. So many thousands of pounds show that an enormous number of rabbits were killed, but we cannot learn that any impression has been made upon their numbers in Australia.

The coal miners and the operators had a meeting in Chicago. The operators agreed to the eight-hour day for 400,000 persons of one and one-quarter million in number, and a half an hour before, and an advance of one cent a ton in the pay, the agreement to take effect April 15. The operators immediately raised the wholesale price to consumers 25 cents per ton. So operators and miners both fare well.

Any man who wishes to go to the Klondike can find in the same column of any paper enough to encourage and to discourage. In one column recently we read that Capt. Hay captured the first Department no placer discoveries have been made in eight months, and only 7 per cent. of the people had earned a living. Below was a dispatch from Bishop Fox, that this gold in large quantities had been discovered in the Hay and the Buffalo rivers.

DEATHS.

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

SPRAKE.

Inasmuch as by divine Providence, Keene L. Sprake, our esteemed and faithful secretary and treasurer for so many years, passed to his reward Jan. 11, 1898.

Resolved, that we deplore the providence that removed from our Sunday-school so efficient an officer and consistent a Christian as such an early age;

And, that we extend to the bereaved family our sympathy and prayers;

And, that these resolutions be placed upon our minutes, a copy be presented to the family, and one sent to the WESTERN RECORDER.

S. J. BEAGLE, W. S. YATES, Committee.

Done by order of the church at Stamping Ground, Ky.

PARRY.

Died at Mayfield, Mason county, Dec. 5, 1897, Dr. H. L. Parry, in the seventy-third year of his age. Dr. Parry was born and reared near Washington, Mason county, and was a member of one of the old and highly respectable families of this section. His boyhood was spent upon the farm, where he acquired the habits of sobriety, industry and manly independence that characterized him through life. His educational advantages were such, I suppose, as the sons of well-to-do farmers of sixty years are enjoyed. He was early, however, adopted the medical profession as his life work and set about in real earnest to prepare himself for it. By hard study and indomitable energy, he succeeded in making himself one of the most popular and successful physicians in this county.

About forty years ago he settled at Mayfield in the midst of a magnificent and wealthy rural district, where he enjoyed a large and lucrative practice, until disease and the infirmities of old age compelled him to desist. In the meantime, at the earnest solicitation of friends, he served his country in an acceptable manner to the State Legislature. But the endearments of home, and his professional work had far greater attractions for him than Legislative honors.

It was in the fall of 1873, during a protracted meeting, in which the pastor, the late Rev. J. J. Seem, was assisted by Rev. A. H. Miller, that he made a public profession of religion and took membership in Mayfield church. In March, 1878, he had the misfortune to lose by death his estimable wife, one of the best and loveliest of women. This sad event cast a shadow over his life.

Some years after he united with the church, he was elected deacon, an office he filled with credit to himself and satisfaction to the church until removed by death. Without ostentation, he entered heartily into all the work of the church, giving his means liberally for the support of his pastor and the cause of Christ at home and abroad. In all the relations of life, he was true and faithful.

His last illness was protracted and attended with great suffering, which he bore with a patience and resignation that was the surprise of all who saw him. He spoke of death as calmly as if talking of visiting a friend. He "knew in whom he had believed" and felt assured all was safe in his hands. On Dec. 5, the summons came, when peacefully and joyfully he fell on sleep in the arms of Jesus. Thus ended a long, honorable and useful life. To mourn his death, he leaves one brother, Ben. O. Parry, Esq., and three daughters, Mrs. J. D. Pease and Miss Lizzie Parry of Mayfield, and Mrs. A. P. Gooding, of Cynthiana, Ky., and a host of friends and acquaintances. But they grieve not as those without hope. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with him." O. K.

MONUMENTS.

If you wish to purchase an appropriate memorial of either Marble or Granite, write to J. B. Clark Co., 235-247 West Green Street, Louisville, Ky., for a copy of their New Leaflet, giving information of importance and illustrations free.

I HAVE used Pico's Cure for Consumption for a number of years. For colds and throat trouble it is excelled by no other medicine. I cannot speak high enough in its praise, and would not be without it for anything in the world.—JOHN E. WHEATMAN, Coventry, Conn., April 1, 1897.

THE bitterest tears shed over graves are for words left unaided and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre.—H. B. Stowe.

It is right to be contented with what we have; but never with what we are.

Taken Internally. Applied Externally. Always Pure and Reliable.

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| 55 "Silver Stars" Piano, hands | 58 "My Old Kentucky Home" Vocal. | 104 "Welcome to Home" Vocal. |
| 56 "The Flutters" Piano, hands | 59 "Welcome to Home" Vocal. | 105 "I'll be like a Flower" Vocal. |
| 57 "Angels Serenade" Piano, hands | 60 "The Swallow" Vocal. | 106 "The Serenade" Vocal. |
| 58 "Bondo Capriccio" Piano, hands | 61 "Love on a Tossing" Vocal. | 107 "Love on a Tossing" Vocal. |
| 59 "Hungarian Rhapsody" Piano, hands | 62 "The Fountain" Vocal. | 108 "The Fountain" Vocal. |
| 60 "DeMolay Command" Piano, hands | 63 "Home Sweet Home" Vocal. | 109 "Home Sweet Home" Vocal. |
| 61 "The Storm" Descriptive, Piano | 64 "I Know that my Redeemer Liveth" Vocal. | 110 "I know that my Redeemer Liveth" Vocal. |
| 62 "Fantasy" Piano, hands | 65 "Lullaby" Vocal. | 111 "Lullaby" Vocal. |
| 63 "Funeral March" Piano | 66 "Hear me, Norma" Vocal. | 112 "Hear me, Norma" Vocal. |
| 64 "Funeral March" Organ | 67 "The Pearl" Vocal. | 113 "The Pearl" Vocal. |
| 65 "Midsummer Night's Dream" Piano | 68 "The Pearl" Vocal. | 114 "The Pearl" Vocal. |
| 66 "Alpine Song" Piano | 69 "The Pearl" Vocal. | 115 "The Pearl" Vocal. |
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DEAR BRO. EDITOR:—A crisis seems to be reached in Cuban affairs. The end of the present war cannot long be delayed. When that end comes, if it be the independence of Cuba, the greatest opportunity ever opened to Southern Baptists will be before us. But we must seize it instantly, or it will be lost to us forever. Napoleon said he beat his antagonists because they did not know the value of an hour. Shall we be beaten for the same reason?

If our Board goes to the Convention in debt, what an obstacle that will be to prompt and efficient action in Cuba.

For obvious reasons it is better that our Board should not speak publicly of such matters. Among others, is the fact that we have large property interests which would be imperilled by our making such publication. Will you not, as editor, call the attention of our people to this matter, and thus help us to prepare for the time of action which seems so near at hand. Your brother,

I. T. TICHENOR.

BETTER THAN GOLD.

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MAKE a rule, and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier or a little better this day." You will find it easier than you think, and pleasant.—Charles Kingsley.

WHEN Queen Victoria ascended the throne of England sixty years ago, the Fiji Islanders were a race of peculiarly ferocious cannibals. It was not safe for a white man to set foot on the shore. Through missionary labors the islands are wholly Christianized, and the grandchildren of these fierce cannibals have sent \$4,000 for relief of the famine sufferers in India.

A CHRISTIAN ought to wear the kind of face that would be worth going two blocks to see.—D. L. Moody.

Thos. Hughes of Gordon left among her papers, found after her death, the following striking prayer: "O Lord, give me grace to feel the need of thy grace; give me grace to ask for thy grace; and when in thy grace thou hast given me grace, give me grace to use thy grace."—Ex.

BEAUTIFUL is young enthusiasm; keep it to the end, and be more and more correct in fixing on the object of it.—Thomas Carlyle.



Items of Interest.

President Barrios of Guatemala was killed by an assassin on the 9th. He was elected president in 1894, and his term did not expire till the 15th of next month.

Marquis de Lome, Spanish Minister to the United States, wrote a private letter to his friend Connelley in which he said President McKinley's message "shows once more what McKinley is: weak and ostentatious to the rabble."

The consulates at sea continue. The British steamer Glendowie, bound for San Francisco, was rescued by a Prince Line steamer.

Central America is happy. There is a revolution going on in Costa Rica, one in Nicaragua and a sort of free fight in Guatemala where the president has been assassinated.

Gen. John Cochrane died in New York City on the 15th of his 85th year. He has been one of the prominent figures in New York political affairs.

Baron von Buelow, the German Minister of Foreign Affairs, has made an official statement that Germany never received any information from Capt. Dreyfus, or had any communication with him.

Boston capitalists have established mills at Cordova, Ala. These mills employ 1,000 persons and will use 10,000 bales of cotton a year.

In it the Czar's weakness and indecision which has made Russia back down in her advocacy of Prince George of Greece as governor of Crete!

A company has been blasting the railroad to get rock for building, and there has been general indignation expressed.

Poor China! Japan has given notice that she does not intend to evacuate the ports she is holding as security for the payment of the war indemnity.

It seems the new girl does not propose to be outdone by the old boy. Her language we have become familiar with, and she is a prospect it will be quickly passed.

Some of the Presbyterian papers are protesting as was to be expected against the new Secretary of their Home Board.

There is a man resolve and determine that he will advance, and the first step of advancement is already made.

HOW TO PRAY.

COLLECTED BY HEZ SWEM.

When you direct your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—Henry.

Let our prayers like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God.—Channing.

We ought as much to pray for a blessing upon our daily road as upon our daily bread.

Pray continually, though you be not continually at prayer. If the lesson be not always playing, yet the instrument must be kept in tune.

It is as difficult to pray well as to live well. For prayer, rightly uttered, must reflect with perfect faithfulness the life of the pleading soul; and God can only judge when either the life or the prayer is such as to find acceptance in His sight.—Rev. Peter Menzies.

I asked Mr. Spurgeon once how he prayed and he said to me: "I always find a promise appropriate to the need, and then, in the name of the Lord Jesus, and for His sake, I simply plead that promise."

Prayer is the preface to the book of Christian living; the text of the life sermon; the girding on the armor for battle; the pilgrim's preparation for his journey.

Imagine a vase with your name upon it fast by the throne of God. As you prayed, your heavenly Father dropped ever and anon a gift brighter than your best conceptions into that vase.

Keep me, dear Lord, from sin, just for to-day.

Let me both diligently work and duly pray.

Let me be faithful to Thy grace just for to-day;

Let me no wrong or idle word unthinkingly say,

Set thou a seal upon my lips just for to-day.

And if to-day my tide of life should ebb away,

Give me Thy sacrament divine, dear Lord, to-day,

So for to-morrow and its needs I do not pray,

But keep me, guide me, love me, Lord, to-day.

PARTICULARITY IN PRAYER.

There is apt to be a cold unmeaning generalization in our petitions at the throne of grace, as if there was no desire uppermost in the soul, and no one want more urgent than any other.

Thus it was when Elisha prayed for the son of the Shunamite woman, and restored him alive and well to his mother.

great particularity in that prayer—a wonderful concentration of the power by which it prevails. The sympathy of the man of God for the weeping parents, repressed for the time every other feeling, and he went to the mercy-seat burdened with the one desire.

A sermon of a Scotch preacher, John Livingstone, was the means of the conversion of five hundred persons in one day.

John Newton, the friend of Cowper, and the author with that poet of the "Olney Hymns," had a godly mother, whose prayers in his behalf in the nursery he remembered.

Rescued by prayer, earnest and special—earnest because special—prayer that went up from the little room in London, and brought the song of joy in the night to the soul that had wandered so long and so far from God.

DEAR RECORDER:—Please announce in your next issue that the Bible Institute appointed for Jellico Feb. 20th, 25th, will be held, and that Baptist preachers, deacons, Sunday-school superintendents, teachers and Bible students generally are invited to attend.

Fraternally, W. M. MCGARITY.

"EVERYTHING FOR THE GARDEN." See a brief notice for the day in our paper, but all things needed for the farm as well.

Let a man resolve and determine that he will advance, and the first step of advancement is already made.—Samuel Smiles.

SIMONSON, WHITESON & CO.

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.



Rev. Dr. Malcom MacGregor called at our office. He lectured at Georgetown Monday night. The protracted meetings held by him in Kentucky have given great satisfaction.

BEGIN with small things. You cannot enter the presence of another human being without finding there more to do than you or I, or any soul, will ever learn to do perfectly before we die.

Advertisement for BLYMYER CHURCH, featuring a church logo and text: 'BLYMYER CHURCH, 11th St. and Walnut St., Cincinnati, O.' and 'Rev. J. W. Blymyer, Pastor.'

THE MARKETS.

Report for the Week Ending Saturday, February 12, 1898.

Cattle—The market opened active Monday on all grades of butcher cattle. Prices were fully 10c higher than the previous week.

Sheep and Lambs—The receipts this week have been unusually light, while the quality has only been very ordinary. The market ruled dull at quotations, while common stock is hard to dispose of at anything like satisfactory prices.

Table of market prices for various goods including Choice packing and butchers, HOGS, and SHEEP AND LAMBS.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, February 12, 1898.

Table of tobacco market prices for various grades of leaf tobacco, including Year 1897, Year 1898, and Total new crop sold to date.

RECEIPTS.

Table of receipts for various goods, including Receipts for the week, Receipts same week in 1897, and Receipts same time in 1898.

REMARKS.

Table of remarks for various goods, including Receipts for the week, Receipts same week in 1897, and Receipts same time in 1898.

REMARKS—NEW CROP.

Table of remarks for the new crop of tobacco, including Receipts for the week, Receipts same week in 1897, and Receipts same time in 1898.