

WESTERN RECORDER.

Faith, Hope and Love, these three.

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WHEN God hides from us so much that we would fain know, let us believe that the same love conceals, as at other times reveals, and that shadow and sun are accomplishing our growth in grace, and in the knowledge and love of God.—F. B. Meyer.

CROSBY quotes "J. B.", an Independent preacher who twits the open communion Baptists, thus: "How can the Anabaptists, who hold and teach that Christ hath no true churches on earth, but those of their own persuasion, justify their practice, in sitting down in fellowship with those whom they own not for true churches? Evidently even the open communion Baptists did not hold the 'branch theory' of the churches.

An English earl administered a well-deserved rebuke to a local Bible society which asked him to preside at a meeting: "I do not give away tracts and Bibles. I race horses. I sometimes swear. I sometimes drink and get worse. You know all this, and yet you ask me to preside at your Bible meeting. May God forgive you! I would rather be in hell than in heaven with such hypocrites."

We have not a shadow of doubt that the Gospel of Luke and the Acts were written by one writer, and that writer was Luke. But some have been doubting in regard to Acts, and for their sakes we are glad of the results which have come from a critical study of the Codex Bezae. After giving some of the points involved, the *Independent* sums up: "A stronger argument for the traditional view as to the mode of composition of these two books it would be difficult to find."

TENNYSON'S son has published a biography of the poet which is filled with interesting facts now made known for the first time. In one of his letters Tennyson writes: "I am housed at Mr. Wildman's, an old friend of mine in these parts." When I came I asked her [Mrs. Wildman] after news, and she replied: "Why, Mr. Tennyson there is only one piece of news that I know, that Christ died for all men." And I said to her, "This is old news and good news and new news"; whereat the old woman seemed satisfied."

REV. R. COLLINS, a minister of the Church of England tells in the *Book*, the organ of the evangelical Episcopalians, the origin of Christmas. He says that all readers of books know "there is no valid tradition as to the year or the day of our Saviour's birth; that at least a great part of the church in early times celebrated that event at the Epiphany; and that it was not till the fourth century that we find any note of the December date having been adopted." And he goes on to say it was adopted because that was the date of the pagan feast of the winter solstice. This is a learned Episcopalian who admits that Christmas is popish and pagan.

QUENCHING THE HOLY SPIRIT.

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

When the Apostle wrote to the Thessalonian Christians, "Quench not the Spirit," he evidently had reference to the Holy Spirit, and not, as some have strangely enough conceived, to some other spirit. But whether he had in mind the special, extraordinary and miraculous manifestations of the Spirit, for which not a few were ambitiously seeking, as many suppose, and which were not to be discouraged, or the ordinary influences of the Spirit, which led to repentance and faith first, and to enlargement, growth in grace and sanctification afterwards, is not so clear; possibly the former, more probably the latter, perhaps to both combined. The context gives us no clew. "In everything give thanks," precedes it. "Despise not prophesying," follows it (1 Thess. 5:18-20). Since all the fruits of righteousness from the redemptive sacrifice of Christ were to be realized to men only through the ministry of the Spirit, without which ministry it would be to lost men as though Christ had died in vain, or had not died at all, therefore it possesses an awful significance that men should welcome and yield to that ministry, and not hinder, oppose or stifle it.

The term *quench*, implying extinguishment, as of fire, is likely used in reference to the tongues of fire, or the forms, as of lambent flame, in which the Spirit made his special advent visible at the Pentecost. At the baptism of Jesus the descending Spirit appeared in visible form like a dove, floating down from the opened heavens and settling on him. In more than one instance his operation and influence are compared to the action of fire, purifying and purging away the dross. This was evidently the conception in the writer's mind. The force of the word is manifest as elsewhere used. "A bruised reed shall he not break," so gently shall he deal with it; "and smoking flax shall he not quench," to extinguish its faint fire, but shall fan it to a flame. The foolish virgins said, "Our lamps are gone out"—quenched, extinguished where the same word is used. "Where their worm dieth not and their fire is not quenched." And still another use of the term is that respecting the use of the shield of faith: "Wherewith ye shall be able to quench all the fiery darts of the adversary." These sufficiently indicate the force of the word in sacred teaching. What is the entire meaning of this injunction, and the full extent and possibility of its disregard, it would be difficult to say. Has the human will, under the influence of a depraved heart, the fatal power, either by persistent and habitual neglect, or by intelligent and willful resistance, utterly to quench and forever to obliterate from the soul the beneficent and saving influences of the Holy Spirit? This question, of the most profound and powerful interest, might not be easily answered, and need not here be raised, since in any case it could apply only to the unregenerate, and this admonition of the Apostle is addressed to disciples. The epistle is inscribed to "The Church of the Thessalonians, in God our Father and the Lord Jesus Christ," of whom the writer says, "Knowing brethren beloved, your election of God." Such persons might in many cases resist, and withstand the Spirit in their carnality, and perversity, might often by their heedlessness thoughtlessly grieve the Spirit, but could not well be supposed utterly to quench and extinguish the Spirit in the soul where Christ had been formed and eternal life implanted. To quench the Spirit in this case must, therefore, be understood in some such case as can be applied to Christians.

As the Spirit does not work by compulsion, constraining the will, but by the consent and with the voluntary co-operation of the will, therefore whatever tends to check or dampen his gracious inspiration and movement is, so far, a quenching of his influence and a prevention of the fruits of the Spirit. And this accounts for the vast amount of half-ripened harvests on the field of Gospel promise, both as to the immaturity of Christian character in the individual, and the unperfected plans for the coming of Christ's Kingdom in the world. A vast amount of unripe fruit hangs on the trees of life, the plants of God's own planting, by all the waysides of Christian endeavor. They were so little in the beams of the sun of righteousness as to bring nothing to perfection. Of all the fruit of the Spirit growing in the gardens of the Lord, there is much that can be made to serve some secondary purpose, but there is very little well developed, beautiful and complete which one could exhibit in a fruit fair with hope of taking a prize. Why? The Spirit is constantly striving to fashion all renewed lives after that of Christ, and to mould all Christian characters after his perfection. But selfishness, the spirit of carnal society, evil companionship, lust of many things, come in, and like a wet blanket or a mass of rubbish thrown upon a flame, dampen and check, if they do not absolutely extinguish, the fire. It is the Spirit's will and work to aid the saints in carrying out the last command, the great commission of their ascended Lord. Not to do it for them, for the command was given to them, not to him: But to aid them: How slowly the work goes on. They do not seem to be in earnest about it. All seek their own, not the things that are Jesus Christ's; here and there one ready to forsake all and follow the Master. The sacred fire was kindled on all renewed hearts, but it has been quenched and suppressed on most.

The Spirit taught all at the first that not anything a Christian has is his own, since all belongs to God. All believed it for awhile, but selfish wants increased, and a covetous desire to gratify the senses and to live as the world lives arose, and they came to feel they could not give the Lord but a fifth, or a tenth, or a twentieth, or a fiftieth of his own for the support of his kingdom. So they build palaces and live in luxury, while the kingdom languishes and the Son of Man hath not where to lay his head. A few give up all for Christ. Alas, how few! And the work of the Spirit is glorious even with a few. What would it be if the great host who are called God's elect did not quench the Spirit, but would permit the sacred fire to burn until all the dross should be purged away and the whole mass become holy unto the Lord? Then how would Christian character shine forth!—fair as the sun, clear as the moon. How would the light of Zion go forth as brightness, and her salvation like a burning lamp. But some dampening influence of human imperfection, chiefly avoidable, comes in to quench the brightness of Christian virtue and the fervency of Christian zeal, and the Spirit's work is hindered. One of the most frequent and one of the most sad of all the hindrances to the Spirit's work and the triumphs of grace, is found in the want of fraternal concord and the disturbance of harmony among the people of God so often witnessed. Alienation, contention, bitterness and strife, where forbearance, affection and edification should prevail. How shamefully is the "new commandment" of our Lord forgotten or unheeded; in the family not infrequently; in the church quite frequently; in the community and among the churches too often. The Spirit is both grieved and quenched, Christ is wounded in the house of his friends, the kingdom is retarded, and the wicked are glad and rejoice.

THE LONELY OAK.
BY SENEX SMITH.
Near my country home there is a grove of native oaks. The trees are close together. Their branches interlace each other. None of them are large, and many, for want of sufficient soil and sunshine, are dwarfed. We call them "scrubs." Far away from this grove, in the midst of many acres of golden grain, stands a single oak. It is a giant. Its trunk measures ten feet in circumference. Its arms extend in all directions, covered with leaves, and shading an area whose radius is nearly fifty feet. As I looked at that majestic tree, I said to it: "Are you not lonely out here? I hear you sighing in the breeze; is it for companionship? Do you long to be over there in touch with the other oaks?" And I fancied that the quivering leaves made this reply: "The tree that we adorn is great because it stands alone. Out here it gets more of God's rain and sunshine than any of the trees in the forest. And it has a broader outlook than they. It is not lonesome. It watches the growth of the grain. It hears the voices of the reapers as they lie in its shade for their noonday rest. Parties come out from the city to picnic under its spreading branches. Its life is nobler and happier than if it was crowded as those trees in the forest are."

The trees in groves and forests represent the condition of the masses in our cities. The oak standing alone in the midst of a sunlit and smiling landscape represents the farmer, who, in the pure air of the open country, communes with nature and with God. If he is intelligent and pious, he need never be lonesome. There are new forms of life and fresh developments of life around him all the time, and in them his Heavenly Father is making revelations of his wisdom and his love. He can say, as Christ said to his disciples on the night of his betrayal: "Ye shall leave me alone, and yet I am not alone, because the Father is with me." It is impossible to realize the divine presence in crowded streets as the modern Enoch who walks with God, can realize it in the country.

A writer in the *North American* says: "It may be a good thing to be lonely sometimes. To paraphrase an old proverb, 'In loneliness there is strength.' The lone tree is the broad tree, rugged, stern, defiant. . . There are times when the spirit in man urges to seclusion. When a man is lonely the eternal verities speak to him as they may not speak in a crowd." And again he says: "Remember that often the lonely lives have been the great lives, and that the true lover speaks only when there is no third party present. There is a plant in the hotbed or greenhouse. It is crowded, growing tall indeed, but spindling. If you leave it there, it may possibly blossom, but will bear little, if any, fruit. Transplant it to a free, broad place in the open air. Ah! it withers. It is 'lonely.' The sun strikes it down, and the storms beat it into the dust. But care for it, watch it, and soon it begins a broad, sturdy growth, blossoms, fruits, and becomes what it never would have been in its hotbed."

The more I study our modern American life, the stronger is my conviction that there is too great a massing of our population in cities. What we call civilization may be over-ripened to rotteness, and what we call culture may be worthless because it is not based and built upon character. What a republic needs is mainly men, citizens who have convictions and principles because they think for themselves and realize their accountability to God. The hotbed atmosphere of the city is not adapted to the growth of such men. They flourish best, like my giant oak, when they stand alone.—*Journal & Messenger.*

Mt. Vernon, N. Y.

Dexter was opposed to the view set forth by Dr. Whitsett, and after his book on "John Smyth, the Se-Baptist," appeared, the Independent claimed him as a convert, and that he did not give due credit for his work. Nobody but Dr. Whitsett could make a claim for this discovery. The personality of Dr. Whitsett is inseparable with these Independent editorials and claims put forth in them.

I give some examples which appeared to me to establish beyond all doubt that Dr. Whitsett wrote these editorials. The Independent, January 8, 1889, in an article where the author says he wrote the editorial of September 2, 1889, which Dr. Whitsett admits writing, claims Dr. Dexter as a convert. The editorial says: "This, however, did not prevent him from recognizing at once and embracing the discovery made by the INDEPENDENT. He set himself to work immediately, and has just published a volume entitled 'The True Story of John Smyth, the Se-Baptist as told by Himself and his Contemporaries, with an Inquiry whether Dipping were a New Mode of Baptism in England in or about 1641.' This is a solid production, by all means the best work that has yet been published with regard to the history of the Baptists during the first forty years of their existence. It establishes, we think, beyond question the correctness of the INDEPENDENT'S discovery that Baptist immersion dates from the year 1641. We are grateful to Dr. Dexter for this service. It is of much value to Church History."

No one save Dr. Whitsett could make the claim, or had this opinion of Dr. Dexter, therefore Dr. Whitsett wrote this article. The same claim is put forth in the Independent editorial of July 19, 1883. The editorial says: "It pleases us to find that the Congregationalist now concedes our prior discovery and that it does not happen to refer to it any more than it is referred to in 'John Smyth, the Se-Baptist' and we have no doubt that Baptist writers generally will do likewise."

This is the article where the writer says he wrote the entire article in the Independent for 1880, some of which are acknowledged by Dr. Whitsett. But no one could claim "the prior discovery and proof" except Dr. Whitsett. If Dr. Whitsett claims anything at all it is that he discovered the date of 1641, and he really appears to think he has proved it. Dr. Whitsett must therefore have written this article.

The following statement in an editorial of the Independent of November 8, 1883, is even more pointed: "We do not wish to appear sensitive, but we may be pardoned for noticing one omission in Dr. Dexter's work. The view that the English Baptists did not become immersionists till 1641, or thereabouts, is so different from that which formerly prevailed that it would have been in order for the author to mention by whom that view was first put forward. In its issue of June 24, 1880, the INDEPENDENT said."

Then follows the very language which Dr. Whitsett admits writing. It is amusing to see how sensitive Dr. Whitsett was, even then, about his discovery. He had no wish for Dr. Dexter to run away with his honors. But the editorial continues: "It seems to us it would have been becoming to make some mention of the original uncovering of the facts in these columns. His whole volume is built upon the recognition of our declarations in the matter; but the only allusion he makes to the INDEPENDENT is a short foot note by way of correction of an incidental error."

Yes, verily. We have another instance. It is found almost in the very words of Dr. Whitsett himself in the Examiner of April 23, 1890.

DR. WHITSETT, IN 1890, SAYS: "Naturally I was glad to learn of such a distinguished convert, and took little or no care of my rights in my discovery."

THE INDEPENDENT, DECEMBER 13, 1883, SAYS: "We were naturally pleased that our position should obtain the confirmation and support of such distinguished and instructed authorities."

Since Dr. Whitsett uses the very language of the editorial in the Independent of December 13, 1883, it must be true that he wrote that article. I could produce the same kind of proof in regard to Zion's Advocate, but I desist. This is, however, an adequate reason for believing that Dr. Whitsett wrote more than four editorials for the Independent.

5. I think that Dr. Whitsett wrote more than four editorials for the Independent since I find that he uses his book and other writings the sentences, words, punctuation, authorities as found in these unacknowledged editorials. One of two things is true: Dr. Whitsett wrote more than four editorials or he is the worst plagiarist I ever followed. He has bitterly denied that he is a plagiarist. He is a plagiarist.

"This discovery is my own contribution to Baptist history, and when my brethren heap reproaches upon me it is nothing but right that I should defend my property. Nobody can really be sneered at as a copyist, when it is beyond any question that he is the original author. My heart is to be compelled to make this claim on my own behalf, but I remember that the blessed Paul, when sneers were heaped on him at Corinth, did not hesitate to boast that he was not a whit behind the very chiefest apostles, and I make bold, under the same circumstances, to make this claim."

I did not desire to disturb the lumbering likeness of Dr. Whitsett to the "blessed Paul," so I reached the conclusion that he wrote more than four editorials for the Independent. For proof of my position I refer to the most of the extracts as given above, and the fact that the extracts as his best work is largely found, and without credit, in these editorials which he does not admit writing. I illustrate the point by the material found in a single article. The editorial is in the Independent of December 13, 1883, and is the one I formerly cited Dr. W. about.

THE INDEPENDENT, 1883, SAYS: "During the year 1880 THE INDEPENDENT advanced and established the position that the Baptists did not adopt the practice of immersion until the year 1641. This conclusion was accepted by Dr. Dexter, and in the latter part of 1881 was supported by him in a learned and able work which embraced a portion of the material at our disposal, and some in addition."

"We were naturally pleased that our position should obtain the confirmation and support of such distinguished and instructed authorities."

In this editorial there is an account of John Smyth's becoming an Anabaptist, of his expulsion from them by Helwys, of his trying to become a Mennonite, of the difficulties he was thrown in and his various confessions of faith, some of them in Latin, and that none of these confessions contemplated immersion. I give a few extracts from the editorial: "Here we remark after his expulsion from the Baptists by Helwys, and Morton, [Evans' Early English Baptists, 1, 209], John Smyth employed the balance of his life in trying to gain admission to the Mennonites, who never had and did not then practice immersion. In presenting this enterprise the name of Smyth became associated with three different confessions of faith. The first of them is in Latin, and is almost the same as that employed in the oldest form of the Baptist Confession of 1611, where we are not aware that anybody who was entitled to a judgment ever thought any other form of baptism but pouring and sprinkling."

All of this, with some elaboration, but in exact form, is found in Dr. Whitsett's book in the chapter on John Smyth. Every detail is there, every authority is there.

THE INDEPENDENT, DECEMBER 13, 1883, SAYS: "But we marvel that the Examiner should overlook the other two confessions with which the name of Smyth is associated. One of them was drawn up by Lubbert Gerrits and Hans de Riese, pastors of the Mennonite church in Amsterdam, the body of which Smyth and his party were striving to obtain admission after their exclusion from the Baptists, and the names of them all are subscribed to it. Art. 30, of which an English version may be seen (Evans 1, 250), seems to equate rather more directly toward immersion than the citation from Smyth's Latin confession above."

"The rite of immersion was long since banished to Pomerania and to the colder and remoter regions of Europe."

"Felix Manz... was not an immersionist but a sprinkler."

"Crosby (1, 39) quotes the historian Fuller as saying that the Dutch Anabaptists, who flocked to England in the year 1539, were 'Donatists now dipped.' By which he meant that these men baptized or chrismated, without any reference to the form, since a man of Fuller's information must have known that the Dutch Anabaptists were not immersionists but sprinklers."

DR. WHITSETT, IN 1890, SAYS OF DEXTER: "He spent 'some days' at the Museum for this purpose in the winter of 1880-81, and gathered the fruits of his labors into a volume entitled, 'The True Story of John Smyth, the Se-Baptist, told by Himself and his Contemporaries.' This work, which appeared in the month of December, 1881, is of the highest importance. Numbers of the citations which I had sought out in the year 1880, and which were copied in manuscript form, I found reproduced in an independent fashion by Dr. Dexter in 1881. Likewise he fell upon a good many passages that I had not seen. (A Question in Baptist History, pp. 7-8.)

"Naturally I was glad to learn of such a distinguished convert, and took little or no care of my rights in my discovery." (The Examiner, April 23, 1890.)

"It is seldom indeed that a Baptist can be found who has any knowledge on that subject," referring to Baptist history.

What has been done with this article can be done with any others of this series. The points of agreement in these editorials with Dr. Whitsett's writings are too patent and numerous for mere passing analogies. I repeat that well nigh every point in that portion of Dr. Whitsett's book which he claims as original, may be found in one or the other of these thirty five editorials.

If Dr. Whitsett wrote only four editorials for the Independent, and did not take the material in his book from these unacknowledged editorials, we stand face to face with the most stupendous miracle of modern times. We have the Independent employing Dr. Whitsett to exploit a new discovery, upon which all other men are ignorant, on a technical point in Baptist history. A series of some thirty-five editorials follow, and Dr. Whitsett writes only four of them. While Dr. Whitsett is writing these four the Independent accuses another man to write a series of editorials on the same subject. This second man publishes his editorials at the same time that Dr. Whitsett does, anticipates him in many of his authors and arguments, is in entire accord with Dr. Whitsett on the points, and uses the same arguments and authorities, and sometimes the same sentences, phrases, words and even adopts his point of punctuation, claims Dr. Whitsett's discovery as his own, declares that he wrote the articles which Dr. Whitsett wrote, and in every way is Dr. Whitsett's counterpart. He is also a Baptist writing from a Pedobaptist standpoint. For he says the Examiner speaks "of infant baptism when it knows perfectly well that in modern Western Christendom only infant sprinkling is found." No Pedobaptist would have made a distinction between baptism and sprinkling. After he wrote these articles he evaporated, or was sent to the West Indies, or any other part of Baptist history; and has never been heard of since. I should like to build a monument at the grave of the great unknown! There was not a word of protest from Dr. Whitsett, although he protested when Dr. Dexter claimed his discovery and gave him no credit. And then Dr. Whitsett comes along in a few years later, writes a Baptist history, uses all the materials of this second man, and yet never had any connection with him nor read the productions of this unknown. I am lost in wonder and amazement. Well, truly I have discovered a stupendous thing.

I cannot conclude this article till I impart a little additional information. I have long wondered how Dr. Whitsett got his Independent. I think I have now discovered the way it happened. Dr. Whitsett wrote "A History of Communion" in which he took the ground that the Philadelphia Confession of Faith was an open communion document. It was resented in the North, and Dr. Whitsett wrote a letter under date of March 18, 1880 for the years later, writes a Baptist history. Since that discovery was in the direction of assisting the open communion cause the Independent took the matter up and commended Prof. Whitsett in exalted terms. After that nothing appears to have been too good for Dr. Whitsett in the Independent office.

DR. WHITSETT, 1880, SAYS: "Zion's Advocate is the only Baptist paper we know of that seems to have any knowledge of Baptist history."

THE INDEPENDENT, DECEMBER 13, 1883, SAYS: "It is seldom indeed that a Baptist can be found who has any knowledge on that subject," referring to Baptist history.

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aware of that old usage, and of the fact that it was no longer in vogue. Yet 'dipped' was still in use as a synonym for 'chrismated.' Mr. Butler was fond of the alteration, 'Don'tsists now dipped,' and employed the expression for no other purpose than to indicate that the Anabaptists were but the Donatists with a new name." (Question in Baptist History, p. 48.)

"He may have been a Baptist, but there is no proof of it. (Lawne's Profane Schisms, etc. p. 56), under date of 8 July, 1611, speak of three kinds of English Anabaptists, viz.: 1. Amsterdam, viz.: 'Master Smyth, an Anabaptist of one sort, and Master Helwice of another, and Master Buser of another.'"

"The following statement taken from this editorial is easily recognized as the opinion of Dr. Whitsett: 'We do not fully sympathize with the effort of the Examiner to belittle the value of the so-called Kiffin Ms. The account which is given of Mr. Spilburg's church, this manuscript claims on the margin to have been derived from the records of that church [Vimey, 1, 139], and has so many points of contact for the history of this period to admit of its being credited down on the score of its being anonymous. Anonymous productions are sometimes valuable; and in this instance an anonymous manuscript is quite valuable, not in itself indeed, but as supporting and confirming a large body of testimonials and literature.'"

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LITERARY New Books.

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

THE POEMS OF THE GOSPEL. By Allen R. Darrow. Illustrated. 12mo. 128 pp. Chicago: Fleming H. Revell.

The sub-title is "Scripture Incidents and Teachings in Paraphrase and Verse." We have read several of the poems and find nothing in them deserving special praise or any fault-finding. The illustrations are beautiful half-tone reproductions of celebrated painters. Many of these are most admirable. But we cannot abide pictures in which our Lord is represented as doing that shameful thing for men wearing long hair. The poems cover the entire life of our Lord from the announcement to the shepherds to the resurrection.

LEAVES FROM THE LIFE OF LYMAN JEWETT. By Finette Jewett. 12mo. 70 pp. Price 50c. Philadelphia: American Baptist Publication Society, 1420 Chestnut street.

Dr. Jewett was a missionary among the Tulegus for thirty-five years. A brief record of some of the events in his life is given by his daughter in this little volume. It is a short and attractive narrative which will be enjoyed by all who read it.

TIM AND MRS. TIM. By R. T. Lancelotti. New York. American News Co.

The author styles this a story for the "Club," and the "Society" man and the "New" woman. It tells of how Tim took the fever of joining all sorts of societies, and the regret of his wife still she also caught the fever and "joined" as persistently as he did. Under the satire is a decidedly lesson.

STANDARD LITERARY SERIES.

Under this head the University Publishing Company, New York and New Orleans, are publishing the leading classics, arranged for schools and colleges:

- Single Nos. 12c each. Double Nos. 25c each. We have received the following, which are nicely gotten up in all bound: "Ninety-three," by Victor Hugo. "Harold," by Sir Bulwer Lytton. "The Lady of the Lake," by Sir Walter Scott. "Enoch Arden," by Alfred Tennyson. "The Sketch Book," by Washington Irving. "The Water Witch," by Jas. Fenimore Cooper. "Knickerbocker Stories," by Washington Irving. "The Alhambra," by Washington Irving. "Ivanhoe," by Sir Walter Scott. "Poems of Knightly Adventure," by Hale. We also publish an interesting series called the "Goldenrod Books," attractively bound in boards, some of which are: Rhythms and Fables. Ballads and Tales. Songs and Stories. Fairy Life.

The prices are not given, but they are especially suitable for children.

FAITHFULNESS FUNDAMENTAL.

Faithfulness is fundamental in symmetrical character. A man may have many brilliant gifts of body and mind and heart, but if he is not faithful in character he is false to God, as he is as handsome as Absalom, as wise as Athahel, as strong as Samson, as witty as Voltaire, as poetic as Burns, and as polite as Chesterfield, but if he is not faithful to duty the brilliancy of his gifts will make the failure of his life all the more conspicuous. Unfaithfulness is the unwholesome element in character. It is false to God, to duty, to society, to self, to universal law—an anarchist which can disorganize, pull down, destroy, but can build nothing useful, because it is at war with the moral order of the universe.—The Advocate.

The words of the Psalmist are as full of wisdom for us as for the godly people of his own generation: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." Their day is short. While it lasts they may oppress themselves like the green bay tree." But it is better to come to a speedy end. There is no permanency in wickedness. Only righteousness abides forever and ever.

It is also true that even when evil men seem to be carrying everything before them their power is limited in many ways. God suffers them to go so far, but no further. As he set bounds to the ability of Satan to torment righteous Job, so does he set bounds for every transgressor. That is devised against his faithful people. To the Assyrian kings who threatened to destroy Jerusalem he sent this prophetic warning: "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou comest." The like warning does he give in our own generation for every transgressor. There is no permanency in wickedness. Only righteousness abides forever and ever. It is also true that even when evil men seem to be carrying everything before them their power is limited in many ways. God suffers them to go so far, but no further. As he set bounds to the ability of Satan to torment righteous Job, so does he set bounds for every transgressor. That is devised against his faithful people. To the Assyrian kings who threatened to destroy Jerusalem he sent this prophetic warning: "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou comest." The like warning does he give in our own generation for every transgressor. There is no permanency in wickedness. Only righteousness abides forever and ever.

SUNDAY-SCHOOL.

Bible Lessons, 1898. FIRST QUARTER.

SUNDAY, MARCH 6.

OUR LORD AND THE SABBATH.

Matthew 12:1-13.

MOTTO TEXT.—"The Son of man is Lord even of the Sabbath day."—Matthew 12:8.

"As that time Jesus went on the Sabbath day through the corn."—The time was during his work in Galilee. The Sabbath day of the Jews began at sundown on Friday and closed at sundown on Saturday. Corn means either wheat or barley. There were no fences, and the paths lay through the grain fields. "And his disciples were ahungered, and began to pluck the ears of corn, and to eat."—It is thought they had been to the synagogue to pray. The Jews were accustomed to go before breakfast. Luke tells us the disciples rubbed them in their hands.

"But when the Pharisees saw it."—These may have been following the Lord, or merely going home from the synagogue by the same path. "Behold thy disciples do that which is not lawful to do upon the Sabbath day."—The law of Moses expressly permitted what they were doing (Deut. 23:25), but the Rabbis had said it must not be done on the Sabbath day. They reasoned that the plucking the grain and rubbing off the chaff in the hands was reaping and threshing which were forbidden.

"Have ye not read what David did when he was ahungered?"—Our Lord does not say that David's doing a thing made it right. But these Pharisees so exalted David that they would not say what he did was wrong. And the Law shows them that if they judged David they would judge themselves. "How disciples for a house of God?" (1st Peter 4:15) "The shewbread."—Twelve loaves of bread were put on the table in the outer room of the Tabernacle, the Holy place, and taken away every week when others were put in their place. After the new ones were arranged, the loaves which had been removed could be eaten, but only by the priests, the sons of Aaron.

"Or have ye not read in the law how that on the Sabbath day the priests in the temple profane the Sabbath and are blameless?"—They killed the sacrifices and did other things in the temple service which were forbidden upon the Sabbath. They were blameless because God had commanded them to do these things, and God is Lord of the Sabbath.

"But I say unto you, That in this place is one greater than the temple."—"The temple was superior to the Sabbath, and there was that here which was superior to the temple; much more than might the usual law of the Sabbath be set aside without blame, when it became necessary for his disciples in his service."—Broadus.

"If ye had known what this meant."—The Pharisees prided themselves upon their knowledge of the law, and knew the words of Hosea; but their conduct showed no knowledge of the real meaning of the words. "I will have mercy and not sacrifice."—Mercy rather than sacrifice; and he would accept no sacrifice from those who have no mercy. Hosea's word has a far wider meaning than the English word mercy. It means chiefly piety. Sacrifice was the chief thing in the external worship under the old dispensation. But it

must be offered with piety in the heart or God would not accept. "Ye would not have condemned the guiltless."—Our Lord justifies his disciples for eating the grain to satisfy their hunger.

"For the Son of man is Lord even of the Sabbath day."—Unless Jesus of Nazareth was God, his egotism and conceit has never been equalled among men. Those who say he was not God, but was a good man, surely have not read his words about himself. God had commanded the Sabbath from the flaming Sinai; it was because God commanded the sacrifices and He was Lord of the Sabbath that the priests in the temple were blameless. By asserting himself as Lord of God's commands, Jesus of Nazareth asserted his Godhead.

Our Lord asserted his absolute sovereignty over the Sabbath, but neither here nor elsewhere did he set it aside. He came to fulfill the law, not to overthrow it. He did not go beyond the Old Testament, but showed from it that works of necessity and of worship were allowed upon the Sabbath.

"And when he was departed thence, he went into their synagogue."—The synagogue of the place to which he had gone. Luke says it was on another Sabbath, and it may have been the next. Our Lord, from his youth up, was a regular attendant at the synagogue. That so many of the elders and rulers were hypocrites was to him no reason for neglecting the public worship. "And behold there was a man which had his hand withered."—Luke tells us it was his right hand. "Is it lawful to heal on the Sabbath days?"—The rabbi contended that it was not unless life was in danger. "That they might accuse him."—Of violating the Sabbath before the local tribunal.

In the previous lesson the lesson appeals to their own consciences. One sheep was of little consequence; yet if it fell into a pit every man of them would lift it out and would feel that he committed a sin if he did not lift it out, in spite of all the hair-splitting of the Talmud on the subject. "How much then is a man better than a sheep?"—This question in Mark intimates that the man would be injured by delay in healing him. If they would not leave a sheep to suffer, how could they find fault with him for not leaving a man?

"Then he saith to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, like as the other."—It would seem that in view of such a miracle, showing so plainly the power of God, the Pharisees would not have dared to move against the Lord. But they went out to plot against him. It would have been difficult, as Dr. Broadus says, to call this a breaking of the Sabbath from their own standpoint, because our Lord only spoke to the man. Thus the Lord showed that works of mercy as well as those of necessity and of worship were permitted upon the Sabbath day.

The publisher of a religious newspaper, after sending several dues to a delinquent subscriber, at last wrote to the postmaster, offering a liberal per cent if he would collect. The postmaster replied as follows:

"This account is no good. Unless you discontinue other papers to this office, you will have more like it, as all that come this way are Christians of the kind that want to settle in the world to come."

What a sad commentary on some Christians who take a paper and repudiate the moral obligation to pay for it, who profess to believe the Golden Rule of doing as you would like to be done by.

To the Honorable Senate of the Commonwealth of Kentucky:

GENTLEMEN—The undersigned are an inter denominational committee appointed for the purpose, among other things, of doing all that is possible to secure proper amendments to our local option law. Those of us who represent the Methodist and the Christian and the Baptist denominations were appointed by our general denominational assemblies. All of us represent, in the local option bill now before the Senate, what we are assured is practically the unanimous sentiment of the Christian and moral people of our state. Representing, as we do, the sentiments and desires of these hundreds of thousands of Christian and moral people in our state, we respectfully and earnestly petition your honorable body that you will pass the bill which, after full presentation and discussion, has been unanimously recommended to you by your Committee on Religion and Morals, and which has received also the unanimous recommendation of the Committee on Religion and Morals in the other House.

We ask your attention to the following points:

1. We have tried, in drafting this bill, to make it perfectly fair to all parties concerned. We ask in it nothing for ourselves that is not fully accorded to those who are on the side of liquor. We simply ask that you will give to the temperance people of the state a law which will enable them to protect themselves against bar-rooms if they have a fair majority, and desire to do so. If the temperance people have a majority, they should have the right to allow themselves this privilege. The rights of the liquor men as citizens are as fully recognized in this bill as are the rights of the temperance people.

2. We beg to remind this honorable body that we are not asking here at the capitol any legislation against the rights of the liquor people. We only ask that the temperance people be placed upon an equal footing with the liquor people in our recognized system of local self-government. We call attention to the fact that the persistent effort of the whiskey interests to defeat us in this State Legislature is really an effort to throttle and defeat us here at the capitol of the state instead of at the polls where they ought to be willing to meet us. It is an effort on their part to have you refuse to the people in the various counties the right to say whether they wish bar-rooms or not. We beg you to bear this in mind. They are trying to gain their victory through the Legislature. We are simply asking for laws that will enable us to meet them fairly and squarely at the polls.

3. Your honorable and talented member, the chairman of your Committee on the Judiciary, was a member of the recent Constitutional Convention, and we are sure he will do us the justice to bear witness, if need be, that one special object which the temperance people had in securing the sixty-first section in our present constitution was that we might be able to hold elections for the entire county when a county wished so to vote. There has always been a general statute in Kentucky allowing a vote by city, town, district or precinct. The temperance people, however, have always contended that the county, being the usual unit of local self-government in other matters, should be the controlling unit in the matter of local option also. It was, we repeat, mainly to accomplish this very thing that they secured this sixty-first section, making it man-

datory upon the Legislature to give us a law authorizing a vote by counties. The present law, as construed by our highest court, does not provide for holding a county election. Under the present law any precinct may now over-ride the entire county. The bill that is before you is simply a bill to correct this wrong, and to make the will of the people as effective as is possible by law.

4. This new bill has been submitted to several of the best legal minds in the state, among them one who was long an honor and ornament to our Court of Appeals, and it has been pronounced constitutional and clear. We trust this honorable body will so regard it, and give us an opportunity to prove its effectiveness.

In conclusion, we most respectfully petition that the Senate will give to these aroused and waiting and anxious Christian and moral people of our state this law as it has been presented to your honorable body. We would not claim for it that it is a perfect law. We do claim that it has had the mature reflection of this large inter-denominational committee, and that it is a fair law, and that it represents the sentiments and the petition of these large Christian denominations, whose representatives we are, and also the wish of thousands of the best moral people in our state who are not communicants in any one of our churches. We beg that this honorable body will guard us against all specious amendments whose only effect will be to neutralize the law and permit us to go on for self-defense. We remind this honorable Senate that this law, substantially as we now offer it, has been passed by the Senate three different times before, and that it was an amendment adroitly worded, and secured by a foe to the temperance cause, which killed that law when it came to the Court of Appeals, and made it necessary for us to labor for the bill now before you. We beg that we may be saved from such amendments now, and that this Legislature will give us a law clear and strong and effective, so that we may be able to defend ourselves legally at the polls.

- J. D. WALSH, E. L. SHEPHERD, for the M. E. Church. S. J. BEAUCHAMP, MR. CURRY, for the Presbyterian. REV. TRABUE, for the Lutheran. F. H. KERFOOT, J. J. BUCKER, Z. T. CODY, J. A. BOOTH, for the Baptist. C. K. MARSHALL, W. S. KERNEY, GEO. DABNEY, MARK COLLINS, for the Christian. GEO. W. YOUNG, J. E. DEARING, for M. E. South.

LIBERTY COLLEGE, GLASGOW, KY.

This institution of learning, under the presidency of Prof. H. J. Greenwell and Prof. Geo. J. Burnett, his efficient and popular assistant, with other able teachers is in a flourishing condition. This college, under the scholarly and cultured Presidency of Rev. Dr. J. M. Bent, of precious memory, assisted by Miss Jane R. Park, a lady of refinement and great experience and success as one of the leading teachers in Kentucky, greatly prospered. The sad accident that befell Dr. Bent, which resulted in his death, was a great misfortune to the school. The col-

Spring Humors

Those unsightly eruptions, painful boils, annoying pimples and other affections, which appear so generally at this season, make the use of that grand Spring Medicine, Hood's Sarsaparilla, a necessity. The accumulated impurities in the blood cause very different symptoms with some people. The kidneys, liver and bowels are overworked in their efforts to relieve the clogged system. Dizzy headaches, bilious attacks, failure of appetite, coated tongue, lame back, indigestion and that tired feeling are some results. From the same cause may also come scrofula, neuralgia, sciatica or rheumatism.

All these troubles and more may properly be called "Spring Humors," and just as there is one cause, a cure is found in just one remedy, and that is Hood's Sarsaparilla. Hood's Sarsaparilla purifies the impure blood, enriches blood which is weak and thin, vitalizes blood which lacks vitality. Thus it reaches every part of the human system.

For your Spring Medicine—to prevent or cure Spring Humors, take

Hood's Sarsaparilla

The best—One True Blood Purifier. Get only Hood's. are the only pills to take with Hood's sarsaparilla.

lege seems to have recovered from the shock, and again enjoys the confidence and patronage of the brethren of the Green River country. The building is crowded with students and the boarding department is about full.

OPENS HIS EYES.

Probably no one thing will more profoundly startle a man than to find out by actual proof what coffee drinking is doing for him. When he realizes that day after day the physical machinery is not working right, he naturally casts about for the cause in order to stop it before it goes too far.

But to locate the cause is frequently beyond the power of himself and even his physician. If such cases can be induced to drop coffee and other narcotic drugs like tobacco, etc., for a short period and use Postum Cereal Food Coffee, the truth is brought home in unmistakable terms.

The need of a pure cereal coffee for humanity was the active cause for the discovery of Postum. Plenty of "Coffee Substitutes" existed but their unpalatable taste prevented their use.

It required over a year of experiment to discover how to select the proper parts of cereals and roast them in such a way as to give the taste of a mild and high grade Java coffee and yet preserve the entire purity and food value.

Postum now has imitators that throw samples about, which claim to be pure "grain," "wheat" or "cereal coffee," but careful test and investigation shows that every article of that sort which has any distinctive coffee flavor, is simply a cheap, low grade adulterated coffee; a counterfeiter cares little what goes into a customer's stomach. The analysis of Postum is furnished the Pure Food Commissioners and Physicians of various states, and it is known to be absolutely pure and highly nutritive.

Ten days use of the genuine Postum, properly boiled 15 minutes after boiling commences, tells surprising tales to partly sick men and women.

A LETTER FROM GEORGIA.

While there are many things discouraging in their aspect among our Baptist family, yet there are so many hopeful tokens, that we ought to thank God and take courage, viz., our churches are mostly supplied with pastors, I hear of a few vacancies. Our country churches "are coming up" better and better on missions, many of them going far beyond what has ever been heretofore known. The churches of Appalachee Association deserve much praise on this line. This is the section in which Dr. H. B. Bernard the present indefatigable financial agent for the Mercer University, lived and labored as pastor. He has left them, but his works do follow him, and Bren. Walker, McCutcheon and others continue to provoke the churches to liberal contributions. Our leading association is of course the Stone Mountain, and it embraces all the churches and missions of Atlanta, and this body of churches is moving forward in all good works from year to year.

IN THE GEORGIA HUB.

In Atlanta there is much promise in our denominational affairs. The Central church has a good beautiful new house of worship almost paid for, its congregation and Sunday-school are comforting to the pastor, and as for the pastor, R. L. Motley, he can safely say, "I dwell among my own people." The Sixth church has a consecrated, hard working, prudent pastor, they have on hand a fine church building, which while it somewhat cripples them now, will be a continual joy when finished, paid for and occupied.

In the North Atlanta church, the congregations overflow the house and an addition is to be made at once. Pastor Bell is very popular and seems greatly honored of the Lord in the saving of souls.

Capitol avenue, Bro. O'Kelly pastor, is pronounced one of the most promising fields in the city, while Pastor Norcross has worked great wonders at Glenn-street church, these last two are honored daughters of the Second church. The First and Second churches are at high water mark. Broughton is coming to the Third, which speaks volumes. Bealer at the Fifth makes a better pastor than he ever did as editor of the *Journal* which speaks a great deal.

The contract for the West End Baptist church has been let, it is to be completed by Sept 1st, and is to cost complete \$10,000. This is a very progressive and aggressive body, perhaps they had such phenomenal growth as has no other young church in the history of Georgia Baptists. Ten years ago the writer heard the venerable Dr. Sharer say: "This West End organization just settling its first pastor now, has the finest promise of any young church within my knowledge." It has not disappointed the expectations of its friends. That first pastor continues to be the pastor yet, with good prospects of long continuance. All flattering calls fall to move him. The first letters of this pastor's name are S. Y. Jansson; D.D., a native of Upper South Carolina, a graduate of Furman University and of the Louisville Seminary. I failed to say the new building will present a handsome and attractive appearance, built of pressed brick, with stone trimmings, gothic in style, dimensions 66 feet by 68, which added to the present new Sunday-School room will make 110 feet long, seating 1,000 people.

BAPTIST NEWSPAPERS GALORE.

We have Baptist newspapers in Georgia in abundance, "some to

burn almost." Viz. *North Georgia Baptist*, *The Mirror*, *The Messenger*, *The Missionary Helper*, *The Cherokee Baptist*, and some local papers that help in pastoral work. None of these give any encouragement to the Gospel Mission movement, save the *Missionary Helper* of Decatur, it is a Crawford-Bostic sheet. In addition to these the Primitive Baptists have the *Pilgrims Banner* and the colored Baptists have a very respectable weekly published in Augusta, the *Georgia Baptist*. The *Towaliga Baptist* is a monthly. I have not mentioned the *Christian Index*, the oldest and most widely circulated of them all. I began to read the *Index* in 1860. And now we hear that Elder E. R. Carswell is to inaugurate a new Baptist paper at Waycross to be known as the *Bible Baptist*, which if it lives will it thereby demonstrate its right to a place in Journalism.

The pastor and congregation at Brunswick are happy over the final extinguishment of an old church debt of \$4,000, it has been a great worry, but the new year bids Pastor Gilmore and congregation go forward, they are fairly shouting for joy.

The division of the old First church Newman, though effected quite rudely last summer is likely to fall out to the furtherance of the gospel. Dr. J. H. Hall, who had been pastor for a quarter of a century and who led off a colony, is to have a costly and ornate church building right away, while the old church is going forward grandly under the leadership of their new pastor, Rev. S. R. C. Adams, who went from Marietta.

All efforts to remove Dr. A. B. Vaughan have failed, he remains in Canton, really his influence in Cherokee, Ga., could hardly be supplied, should he go away. He is a strong theologian and does much work over the up-country in holding Institutes on the Bible and Bible work.

WM. HENRY STRICKLAND.
February 15, 1898.

ABRAHAM "believed God." This word "believe" has in the original a peculiarly beautiful significance; it means to nestle; that is, to lie at rest on God's sure promises, like a child in its mother's arms; in pain, perhaps, grieved and weeping, but for that very reason clinging the more closely to the mother's arms. This is the attitude of faith—the faith that is counted to us for righteousness. It trusts, obeys, "hides and doesna weary," clings closer for its sorrows, closer for its fears. And the man whose life is controlled by such faith is as sure of heaven as Abram was of Canaan. An abundant entrance is ministered to him into the kingdom of God.

WHEN you see a mad dog, don't argue with him unless you are sure of your logic.—C. H. Spurgeon.

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

DR. PRICE'S CREAM BAKING POWDER

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

THE PREACHER AND PRAYER.

Paper read by Benjamin Cox at the City Pastors' Alliance, of Little Rock, Ark., Jan. 17.

The older I grow, the deeper becomes my conviction that, as preachers of the Gospel, we live far below our privilege and duty regarding the important matter of prayer.

If we would see the pleasure of the Lord prospering in our hands, we must be men of prayer.

I would emphasize the importance of private prayer. This, it seems to me, lies at the foundation. Charles Spurgeon well asks, "How dare we pray in the battle, if we have never cried to the Lord while buckling on the harness?" Very true also are the words of Toplady, "The longer we are in the mount of secret prayer, the brighter will our faces shine when we come down." We should be stimulated in this by the fact that the mightiest preachers in the history of the world have spent much time in private communion with God.

In the diary of the great and saintly Brainerd we find the following item: "This morning spent about two hours in sacred duties, and was enabled, more than ordinarily, to agonize for immortal souls, and though it was early in the morning, my body was quite wet with sweat."

Theodanis says of Luther, after having overheard him in private prayer, "Good God! with what life and spirit did he pray! as reverential as if speaking to God, yet with as much confidence as if speaking to his friend."

Joseph Aliene's wife says of this Godly man that, when in good health, he would rise at four o'clock and then spend the time until eight o'clock in prayer, holy contemplation, and the singing of psalms. He was grieved and shamed if he heard smiths or other workmen, at their business before he was at communion with God.

Who shall tell us how much the success of John Knox depended upon his regularity, and fervor in private prayer? He used to say he wondered how a Christian could lie in his bed all night without rising to pray. Is it any wonder that a man of such habits could make the wicked rulers tremble? Do we wish to be bold as Knox? Then let us follow his example and spend much time in private with him who is the author of such boldness. Above all, brethren, let us never forget that he who speaks as never man speaks, furnishes for us a glorious example in this respect.

It has been suggested that He prayed much because this was the greatest need of human nature. See him, as he withdraws himself from all the world, even from his own disciples, and communes and intercedes with the Father, sometimes for a whole night at a time.

Let us resolve to undertake nothing without first seeking his guidance, then can we with assurance, seek his blessing upon our undertakings.

As pastors, prayer should be a very great blessing to us and to others. Before making our visits, we should seek preparation from the Lord, and not rush haphazard into the work.

And then how could we do without prayer in making our visits. When we have gained the confidence of the people to the extent that they are willing to open their hearts and pour into our ears their tales of sorrow, how sweet, in our perplexity, to approach the throne of God with confidence in his power and willingness to carry our burdens, and solve our most difficult problems.

In the service of the sanctuary we

cannot over-estimate the importance of true prayer. Knowing that it requires divine power to open hearts and apply the word and realizing that the only way we can bring down divine aid is through the medium of prayer, how necessary is it that we have and show a very active interest in the matter.

I trust you will pardon a personal reference just here. Some time ago, feeling the need of more prayer in our public worship, I added two meetings to our Sunday program, namely, a prayer-meeting for the pastor and deacons, in the pastor's study, for about ten or fifteen minutes between Sunday-School and the preaching service, and a public meeting in the prayer-meeting room for thirty minutes before the regular night service, while the congregation is assembling in the auditorium. I want to say here that I have never attended meetings that were more helpful to me than are many of these prayer-meetings, and, though the plan is not a new one by any means, I commend it to your consideration.

In regard to the regular meetings, it is my firm conviction that the preacher should be engaged in prayer from the moment he sets foot in the pulpit. Let him pray as he sings, and encourage others to do the same. By this means he can create sentiment in favor of the many truly sublime hymns that we have in preference to some of the Godless and Christless ditties that depend upon their jingling tunes for a hold upon the people. It is important too, that he ask God's blessing upon the Scripture lesson even while in the act of reading it. The Bible is "The Sword," but it is not the "Sword of the Spirit," unless the Spirit applies it to the hearts of men.

Let the preacher pray as he reads, and the people will see wondrous things in God's law. And even while preaching, let his soul often go up to God.

We read of a very godly man who used to astonish his hearers by writing a few words occasional, even in the midst of his sermon. Their curiosity was at last satisfied, and they were solemnly impressed, as they found he had been writing the words, "More light, Lord, more light, Lord." I do not say that we should follow his example unless it is impossible for us to pray without the act of writing. In that case I am heartily in favor of it.

Now a word regarding the public prayer. In the first place it should not be too long. George Whitefield speaks of a brother who prayed him into a good spirit, but kept on long enough after that to pray him out of it again. I think too, that there should be some variety in our public prayer. We should not be content with merely running off the same old string of stereotyped expressions every time. We can tell almost everything some good brethren are going to pray for before they commence. They are something like the old brother of whom you have all heard. He was holding family devotions one morning, when a stranger rode up and after waiting awhile, asked the boy how long his father would continue in prayer. The boy replied, "Has he come to the Jews yet?" "No," said the stranger. "Well then," said the boy, "he will be half an hour yet."

Now I admit there is nothing to be said against this method, provided we are led by the spirit, but it is quite difficult to believe that he would impress us in the same manner every time. By becoming stereotyped in our prayers, we encourage our people in the same fault, as they may be taking us for their models.

Babies Thrive On It.

Gail Borden Eagle Brand Condensed Milk.

LITTLE BOOK "INFANT HEALTH" SENT FREE. Should be in Every House.

N.Y. CONDENSED MILK CO. NEW YORK.

Let us also be sincere in these prayers, and let us not call ourselves "unworthy worms of the dust," unless we really feel so and are willing for people to endorse that sentiment to our faces afterward. It occurs to me that this would be a good test as to our sincerity.

Neither should we cease praying with our exit from the pulpit, but, as we give the cordial handshake to our hearers, we should offer a silent prayer that our words may be blessed to the good of their souls. But why go on further! Are we not warranted by experience in saying that the preacher must be a man of prayer or he will be a man of failures!

And now brethren, what shall be our course? Can we afford to treat so important a matter with indifference? Shall we not resolve at this, the beginning of another year, that we will do better in this respect than we have done in the past? And that we will take for our daily motto the words of the psalmist, "Evening, and morning, and at noon will I pray and cry aloud and he will hear my voice." (Ps. 55:17.)

Our goodness is precarious; it is affected in many more ways than we know by the conditions and the circumstances of our lives. This is that which impels to the humble prayer, with its confession of personal weakness. "Lead us not into temptation!" "Lead me not," the man says, "to a trial greater than I can bear. There is, there must be, somewhere the breaking-point. Keep me, O God, from that!" And so, instead of that self-confidence which imagines that it is always and everywhere strong, there comes the sense of the finite being, with his precarious goodness, calling upon the Infinite and the Eternal Power to help; and there comes the possibility of a virtue which is divorced from price, from self-will. There comes a genuine sympathy for those who have been greatly tempted.—Rev. S. M. Crowthers.

No SYSTEM of giving, be it tithing, quartering or halving, can be expounded and preached sufficiently to lead people to fill up the mission boards unless the people are taught to believe, unwaveringly, the explicit teaching of God's word as to sin, its evil, its danger and its ill-deserts. But if people believe the truths of the Gospel they will give, whether they have any theory of giving or not, and will do so with liberality. No one may sap the faith of the church and expect it to keep up its giving according to the evangelical measure.

KINDNESS has converted more sinners than either zeal, eloquence or learning.—F. W. Faber.

THE OTHER SIDE.

"Are they not on the other side of Jordan?"—Dout. 31:30.

BY PASTOR ARNER BOWLING.

Why stand ye on the lonely shore And sigh for the loved ones who no more Will return to the place from which they went, The enjoyment of mansion, cottage or tent? A river you know those worlds divid— "Are they not on the other side?"

Why wish them back? cease from thy crying, In the life celestial there'll be no more dying, Can't thou not wait the appointed time, When you'll meet them in that heavenly clime. That wish, to thee will be denied, "Are they not on the other side?"

Why thy heart-heavy, and that weary brain, Made so by thinking of hopes all in vain? "The God of grace," who alone knoweth best, Calling thy loved ones, hath given them rest; Many with them have crossed o'er the side— "Are they not on the other side?"

Be patient, remember life's but a brief day, Diminishing quickly, soon passes away, Then husband and wife, sister and brother, Now parted awhile, will embrace one another, And in mansions prepared thou shalt ever abide, Thou and thy loved ones "on the other side." Westwood, Cincinnati, O.

OUR PULPIT.

THE POWER OF A SIGH.

BY O. H. SPURGEON.

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.—Psalm 125.

You must all have noticed that David lived in very evil times. When he wrote this Psalm the days were dark; and his cry was, "Help, Lord; for the godly man ceaseth; for the faithful fall from among the children of men;" from which I gather that, bad as the times may be in which we live, there have been bad times before these. We are not the first persons who have had reasons to complain of the evils by which we are surrounded. If we have to say that the love of many is waxing cold, and the truth is scarcely to be found, such experiences have happened to God's servants many times before the present. Let us not think it strange concerning the fiery trial we have to endure, as though we were the first persons to whom that trial has come. No, dear friends, I feel greatly comforted when I remember that, although the history of God's people, there have been periods of darkness as black as that in which we live, times of trial and perplexity, when it has seemed as if the whole course of nature was out of order, and as if the very foundations were removed, so that men were ready to cry, "What can the righteous do?" If it be so, that we are only weathering storms like those which tossed the bargues of our fathers before us, and their ships came safely into the harbor, notwithstanding the hurricane, let us take comfort, and be assured that we, too, shall weather this raging tempest, and that for us there will yet be a season when we shall be glad because we are quiet, because

the Lord has brought us into our desired haven. My subject on this occasion leads me to speak to those who are in personal trouble, and to say something concerning God's gracious dealings toward them. There is a sister, who may be in the congregation now; if so, she will be pleased to hear that she gave me my text for this discourse. As many of you know, my dear wife very kindly selects for me the texts that make up the daily portions in our little penny Book Almanac; and she put down this passage among the others, "For the sighing of the needy, now will I arise, saith the Lord;" and the dear child of God to whom I refer, wrote a letter to say how remarkably God had blessed this text to her comfort. She was in sorrow and trouble, and somewhat given to sighing, and the thought that perhaps God was grieved with her for sighing, but this text greatly cheered her. She gives a little picture of what she thinks the text means; I will tell you what she writes, for it will be the best part of my sermon by a long way. She says: "When I am in bed, and my little child wants its mother, if it utters a petulant cry, I do not take any notice of it. I know that it ought not to wake mother up, and disturb her with its selfish cry; but if, instead of crying, it seems very weak, and very sad, and it gives a sigh, I cannot stand that, but go to it at once. When it does not cry to me, or cry for me, but I only hear it sigh, then I get out of bed at once and go over to the little cot to see what is the matter." "Now will I arise, saith the Lord." See, it is the sigh that fetches the mother out of bed; there is great power about a sigh in the ears of a loving mother. If the child could speak and say, "Mother, come to me," mother might answer, "Not so, my dear, lie still." Or if the child only cried out in hastiness, "Oh, come to me!" mother might reply, "Be still, child, be still; you are not suffering so much as you fancy you are." But when the child involuntarily, in its weakness and sorrow, utters a little sigh, mother has heard it, and she is at once out of bed and by the side of her little sighing child. Is not that a capital explanation of the text, "For the sighing of the needy, now will I arise, saith the Lord?" See, then, the power that there is in the sorrows of God's children to touch the heart of their great Father, when he hears their sighs. When those sorrows come to be so bitter that the sufferers can scarcely pray, when they cannot find any language in which to express their grief, when even their desires seem to fail, and they are so broken down and made so weak by the various troubles that have crushed them; that it comes to just this, sighing and nothing more, then God cannot be still, he must get up. He has gone away and hidden his face before; but now he sees that the time has come to manifest his unchanging love and grace: "Now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Yes, brothers and sisters, God hears our sighs even if we cannot hear them ourselves. When we think we have not prayed at all, we have often prayed the best; when we imagine that our groanings have been empty, they have often been the fullest. When we sigh because we think we do not sigh, God hears that sort of sighing which is only a longing to sigh. He hears the grief when the grief has no voice, he hears the sorrow when the sorrow cannot find a tongue. Then note that as the Lord hears our sighs, those sighs touch his

heart. The wicked have been puffing at the godly; they said, "Our tongues are our own, who is the ruler over us?" The Lord took no notice of them; but let them blaspheme if they would. But there arose the sad sigh of his children, and that touched him; he could not bear that. It seems to me a very wonderful thing that the Almighty, the Infinite, to whom the heaven of heavens is nothing, who taketh up the isles as a very little thing, to whom all this system of worlds is but as the smallest grain of dust that does not turn the scale, yet is, as we say, "all there" when his children sigh; and his heart is touched, his bowels are moved, his whole being is full of an infinite compassion. He cannot bear that sighing. "Now will I arise, saith the Lord. I will get up from my throne of glory that I may deliver my people. I have heard their sigh, and I cannot stay away from them; love doth master my omnipotence. I feel but one force—the force of my overwhelming love; it aways me, and impels me to speed to their relief. I will get me out of my hiding places, I will end my withdrawals from them, I will rend the veil, and come out from between the cherubim. Now will I arise, saith the Lord." What has caused all this mighty movement? Nothing but the sighing of his needy people. Will you also think that, as this sigh is heard by God, it is a wonderful thing that God should speak of him as being fully roused? "Now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." "Verily, thou art a God that hideth thyself." The thunder, the tempest, are but the hidings of his power; who can understand the fulness of his might? What must God be when he says, "Now will I arise"—like one who leaves his couch, like one who rolls up his sleeve to make bare his arm, like one who sets himself with intent and purpose to do some work that will require all his skill and all his power! Think of God arising in his might. When he ariseth, he shakes terribly the earth; nothing stands before him when he once ariseth. Poor, sick, needy, sorrowing, sighing child of God, it is you who can bring him into this marvelous state of activity. I tremble while I try to describe it—God making himself fully God—arising, lifting up himself, putting forth his power. If you want a picture of it, remember Israel in Egypt. "And it came to pass in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Did you ever hear that text preached from by Handel in his masterly oratorio, Israel in Egypt? How he makes all the music of all the stringed instruments and the voices of all the singers bring out that sigh! "The children of Israel sighed by reason of the bondage, and God heard their groaning." Now I can understand all the rest of the song, and the rest of the music; I can understand how the chorus rings out with a great about, "The horse and his rider hath he thrown into the sea." The beginning, the meaning of it all is, that they "sighed by reason of the bondage." "Now will I arise, saith the Lord;" and when he does arise, then the sea in the fulness of its strength is but the trembling instrument of his omnipotence, and soon Pharaoh and his horses and his chariots are



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drowned in the depths. The same God liveth forever and ever, and lives for you as he lived for Jacob's seed in the land Mizraim; and you in your sorrow can still touch that heart of God as their sighing because of their taskmasters touched his heart in the days of old; and he will deliver you as he delivered them. Only sigh and cry unto him, and he will come to you. He will come riding on a cherub, yes, flying upon the wings of the wind; and he will deliver you, and you shall glorify him, for what he has done before he will delight to do again, "for his mercy endureth forever." Hallelujah! Wherefore, let his people even in their sighing learn to rejoice in him. Now I must close by dwelling for a few moments only upon the third point, which is, when God's people do fetch their Friend by their sighing, he will do them a good turn. What saith he? "I will set him in safety from him that puffeth at him." You know what God did for David. There was Saul hunting him about everywhere, and I do not doubt that David was strongly tempted sometimes to seek safety for himself; he did do some few things that looked as if he meant to preserve himself from the hand of his adversary; but once, when he caught Saul in the cave, entirely in his hand, he only cut off the skirt of the king's robe, and let him go. It was a grand proof of the power of faith to abstain from touching the man who thirsted for his blood. That was another night of triumph for David when he went out with Abishai, and they stole through all the ranks of the sleeping soldiers, threading their silent way till they came where Saul lay asleep in the trench, with his spear stuck in the ground at his bolster, and Abishai said to David: "God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." He was ready to grasp the spear, and give one thrust at him, and pin him to the ground; and there was David, with the remembrance of his bitter persecutions hot upon him; but he laid hold of his companion's hand and whispered: "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless! David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear, that is at his bolster, and the cruse of water, and let us go." So the two brave warriors threaded their way back through the sleeping host, taking with them the cruse of water and the spear that had been by the king's head, that he might see how nearly he had lost his life, and how completely he had been in their hands. No, David did not deliver himself from Saul's oppression, and it is a splendid evidence of faith when faith can hold her head. Perhaps you also have been oppressed, you have been ill

treated; you have an opportunity of avenging yourself, and if you are a child of the devil, you will do it; but if you are a child of God, you will say, "No, no, I have no vengeance to return; it is not mine to repay. The only vengeance I would return is to show kindness sevenfold for all the ills done to me. I will not lift my hand to deliver myself." Then God says, "Now I will do it; I will do it. I have heard the sighing of my poor child under all his oppressions, 'Now will I arise,' saith the Lord." And within a short space of time Saul falls by the arrows of the Philistines upon Mount Gilboa, and David is anointed king over Judah, and by-and-by king over Israel as well; against him no dog dares to move its tongue, he is the delight of the united nation, and leads them forth to victories against the Philistines, for God has set him in safety from him that puffeth at him. Well, now, God can take any of his children, and do just the same for them; he can lift them out of their troubles, and put them somewhere else where they shall be masters of those whose servants they formerly were. He shall lead your captivity captive, and make you to come to the bright side of the hill, if you have but had grace enough to travel on the bleak side of it, clinging only to your God. "I will set him in safety from him that puffeth at him." The Lord does that in many ways. Sometimes, he takes his servants, and puts them quite out of the power of their adversaries; many a time in providence has he done it. Sometimes, he does not do anything of the kind; but he lets their adversaries puff at them, only he makes them feel that all that they can do is to puff. Well, they may puff if they like till they have puffed their breath away. I like that picture Mr. Bunyan gives us when he represents the pilgrims going by the cave where Giant Pope sits, and the giant has grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, biting his nails because he cannot come at them, and saying, "You will never mend, till more of you be burned." But he cannot burn them, so he may sit there and say what he likes; and sometimes, the children of God get so much grace, and so much faith, that those who puff at them may keep on puffing, but the godly are far above it all. Does it not sometimes happen that a Christian woman lives with a husband who makes everything very oppressive, but her soul is so full of the love of God, and she is taught so much patience, that she is set in safety from him that puffeth at her! Some child of God has to go and run the gauntlet of persecution, and do battle in a workshop with ungodly blasphemers; but he walks so near to God, and he is so peaceful and so full of the enjoyment of heavenly delights, that at last he does not come to take any notice of all the puffing except that he is driven to more prayer

and to a closer walk with God. "I will set him in safety from him that puffeth at him." I do not know which is the better of the two, to get right away from the persecutors, or to be allowed to stop where you are, and feel, "It does not matter; all the bitterness is gone, all the injury is removed." Whichever God thinks is better for us, and more for his own glory, he will do; and either way we are content.

It may be that the one who puffs at some of us is neither a man nor a woman; we think we could bear that kind of puffing, but it is the devil himself. Oh, sirs, we had better go a thousand miles round, over hedge and ditch, rather than once come into conflict with him! I have had a sharp brush with him now and again; but I still need to pray every morning that prayer, "Lead us not into temptation, but deliver us from the evil one;" for all other temptations are as nothing compared with actual contact with that grim evil one. He knows how to smite, and he knows how to wound; but yet, if it were most for the good of others, if we, having to be leaders of others; must sometimes have a battle with the arch-enemy, it is a grand thing if the Lord so covers us with armor of proof from head to foot that he sets us in safety from him that puffeth at us, and we are made to feel that even the devil's temptations are but as puffs. Yet, if that puff might bring a poisoned arrow into your soul, it is a blessed thing to feel that God can set you in safety from it all. For "who is he that shall harm you?" Who is he? Our Master met him in the wilderness, and fought him in a threefold duel, and left the marks of his sword upon him. The scars are there, and you and I may look that grim adversary in the face, and tell him that we know his Master, and that he knows his Master, too, and that we are in that Master and that Master is in us, and, as surely as he overcame, and triumphed once for us, so shall we overcome in his strength. So the weakest saint can say, "Rejoice not against me, O mine enemy: when I fall, I shall arise." With such a text as that, let us give him a deadly thrust, and he shall spread his dragon wings, and fly away, discomfited by one whose sighs have brought God to his help, whose cries have brought omnipotence to be infinitely more than a match for all the powers of darkness.

Now I have done my sermon, only I have been thinking that there are some here who will say, "Alas! we are not the children of God, and yet we are in trouble." Well, if you do not know yourselves to be the children of God, and you are in trouble, yet the Lord our God is very pitiful and full of compassion. He has pity even for natural and ungodly men when they are in trouble. I wish you would think of that, some of you who never prayed in your lives. If you are in trouble, now is the time to begin to pray. A brother came to join the church this week. He had been ill and sick for some time, and he had gone to the hospital and obtained medicine, but it had not done him any good. He was about to take a dose of the medicine, when it came to his thoughts, "I have never prayed to God to make me well;" so he stopped, and prayed a prayer to God, whom he did not know, that he would help him in his sorrow and his sickness, and give him health; and he came to tell me how God dealt with him in mercy; and how he was led by that answered prayer to put up many other prayers, and to trust Jesus Christ for the salvation of his

soul. Now, if you are in some sorrow and in deep trouble, whatever it may be, turn you unto your God. He heareth the young ravens when they cry. They cannot pray spiritual prayers any more than you can, and yet he hears their cries. Oh, if you are like the poor raven, yet let your cry go up to God, and he will hear you! He is a God full of compassion. "Like as a father pitieth his children, so the Lord pitieth them that fear him," and he even has pity upon those who fear him not. O my hearers, do try him and trust him for yourselves! Do not think hardly of my God; tancy not that he is made of flint or granite. He will listen to your sighs, and your cries, and your tears. Only turn to him with full purpose of heart, and he will not cast you away. May he bless you now, for Jesus Christ's sake! Amen.

ATLANTA BAPTIST NEWS.

Just now, as never before in the history of Atlanta Baptists, are we right in the midst of a church building boom.

Anticipating the arrival of Dr. Broughton as their new pastor, the Third church has paid off their old debt, repainted and refurnished their house. It already looks like a new building. The Jackson Hill church, under the able direction of Dr. A. A. Marshall, is fast pushing forward the work on their magnificent new church building. Their plan contemplates a beautiful and commodious structure, with a pastor's home on the same lot. Jackson Hill church is coming to the front in all matters of interest to our denomination.

The West End church breaks dirt for its new house, February 16. An interesting programme has been arranged. A special feature of the service will be the removal of the first shovel of dirt by Mrs. I. C. Howard in her official capacity as president of the Ladies' Aid Society, which society made the first cash subscription to the building fund.

The erection of this building has been long contemplated, but owing to lack of funds the congregation has not, sooner than now, been able to begin the work. When completed it will be a very pretty and complete house of worship. Rev. S. Y. Jameson has done a fine work, and has the love and esteem of his flock.

The Fifth church recently raised quite a neat sum for the improvement of their house. Pastor Bealer has readily fallen into line with his new work. He makes a better preacher than he did newspaper reporter. His people love him very much, and are well-pleased with his up-to-date discourses.

The Sixth church is struggling very hard to get into their new house this year. The old house they now occupy has become too small to accommodate the Sunday-school and congregation. Their new house is of solid granite, taken from Stone Mountain, and is one of the most substantial church buildings in the United States. Its roof is a large, slate-covered dome, which can be seen from almost any part of the city. The audience-room is octagonal in shape, each angle of which forms a gallery. The Sunday-school will occupy the large basement.

Referring again to the coming of Dr. Broughton to Atlanta. He is expected to preach his first sermon as pastor of the Third church on the first Sunday in March. It is confidently expected that his coming to Atlanta will infuse much new life into this church. Many prophesy that it will be-

come the leading church. However that may be, we all recognize in Dr. Broughton a faithful leader and a fearless defender of Baptist principles. He will meet with a hearty reception and a warm welcome from every pastor in Atlanta.

At the Conference of the Baptist Pastors action was taken looking to the organization of a Ministers' Benefit Association. Rev. R. L. Motley, of the Central church, made a report in which was embodied the constitution and by-laws of the association. The plan contemplates the assessment of \$2.00 per member upon the death of each member of the association, said assessment to be paid to the proper beneficiary.

Any ordained minister in Georgia, actively engaged in ministerial work, may become a member upon the payment of \$1 admission fee. It is estimated that if 1,000 join the association there will not average over six deaths per year, and this will insure \$2,000 at death.

I understand the plan is a success in other States, and we are just now taking it up in Georgia.

The WESTERN RECORDER has a host of friends in Georgia. To me it seems better every issue.

A. C. WARD.

THERE is taking larger, fuller possession of the Christian church, it seems to us, this thought: that if we are properly to claim the name of Christian, if we are to count ourselves Christ's men, we must make it our one absorbing aim to do, not precisely the very things which he did when here on earth—for his closest disciples did not do that, and no two persons, however similar in their circumstances or temperaments, were ever meant to be exactly alike or to do exactly the same things—but the things, so far as we can ascertain them, which he would do now if he were in our place. We must try to repeat Jesus for the benefit of the present generation, to repeat him with such modifications and adaptations as our day demands and as our different callings make necessary. We are "to walk even as he walked," copying his example, following his steps, and being, in the words of St. Paul, "imitators of God, as beloved children."—Zion's Herald.

See before you high models. Try to live with the most generous and to observe their deeds. Be contented, yet aspire; that should be the faith of all, and the two are quite compatible.—F. W. Robertson.

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Respectfully Mrs. O. S. FOWLER, Boleton, Kansas, January 5, 1898.

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WESTERN RECORDER.

LOUISVILLE.

THURSDAY, FEBRUARY 24, 1898

Our State Senate has allowed itself to get into a dead-lock over the local option bill. As will be seen from the address to the Senate, published in another column, the pending local option bill was carefully prepared and presented to the Legislature by a large interdenominational committee, appointed by various denominations in the state, for the expressed purpose of securing proper amendments to the present local option law.

The special aim of the pending bill is to secure to the people of any county the right to vote upon the question whether spirituous, vinous and malt liquors shall be sold in that county. The constitution of the state makes it the duty of the Legislature to pass such a law. The courts have decided that at present there is practically no such law. We cannot see why the people's representatives should be unwilling to pass a law giving the people this right as guaranteed to them in the state constitution. As the address to the Senate points out, the liquor interests of the state are endeavoring, through the State Legislature, to deny to the people their rights. The question is now squarely before the Senate whether it will pass a law giving the people their constitutional right of suffrage and self-government, or whether, at the behests of the liquor interests, they will settle this matter at Frankfort in such a way that the people will be left powerless to protect themselves against bar-rooms. We speak from our legislators a careful consideration of what it will mean thus to deny to the people the right to say at the polls what they wish as to the existence of bar-rooms in their midst. It is not for us to say how legislators shall vote upon pending questions. We are, however, deeply interested in this matter, and it is our business to keep ourselves informed as to everything that seriously affects moral and religious interests. We shall watch with care the votes as they are cast upon the local option bill, and have an accurate record of them made up from the Senate journal, and give them to the people just as they are cast, with such comments as we deem proper.

In conclusion, we would respectfully remind our legislators that this is not the work of the interdenominational committee alone. It is a matter deeply affecting the moral and religious interests of the entire state. This committee is only doing what it was appointed to do by the great religious denominations. A full report will have to be made by the committee to the various denominations which appointed them. The entire religious press of the state will, sooner or later, take notice of the answer which our legislature will make to this appeal for our constitutional right of local option elections.

The laity, especially the men, in the Church of England, are more evangelical than the pastors. Gladstone is an high Churchman he is almost a Catholic, and Salisbury is not much behind him in fondness for ritual. For many years these two men have appointed very high ritualists as bishops, and those in turn have given preference to ritualists.

The laymen have been so patient it seemed at one time they cared nothing for their religious beliefs. But they are arousing themselves, and seem to be in dead earnest. The trouble in all such

cases is that the defenders of the old ways get tired of fighting before the innovators with new facts get tired of attacking them. And the innovators count upon this peculiarity of human nature.

The laymen of the St. Ethelburga's church in London are setting a vigorous protest to the Bishop of London against the methods of worship in their church. In it they say: "Among the idols in our parish church are three large crucifixes and other smaller abominable idols of that sort, also an image called a 'Madonna and child.' During public worship on Sunday morning we saw an official light up an assortment of eighteen candles before the so-called 'Madonna and child.' There is also a crib with a number of stone images in it; here there are kneeling mats. We have seen superstitious reverence paid to several of the idols. * * * The service last Sunday was prefaced by the curate parading the church with a basin containing so-called 'holy water,' and sprinkling most of the people present with a small mop. The so-called 'priest' openly announces beforehand that 'mass will be celebrated' at such a day and hour. At the 11:15 service there are no communicants; the 'priest' alone partakes of the 'mass.'"

The Bishop in reply to this remonstrance told the laymen if they did not like the services at their church they could go somewhere else. And they are contemplating appealing to the law. The "priest" is a great martyr from this persecution. Like all who attempt to introduce innovations, he is persecuted when he is resisted. Such men are always surprised at the unkindness of those who resist their attacks, and talk sweetly of the sin of always contending, and the sweetness of peace. They think by such talk they can blind men and prevent their seeing that the ones who make the attack are the ones who break the peace.

We hope these laymen will have the grace of perseverance given them, and will prevent the carrying on of the new performances. But we very much fear they will grow weary of standing in the defense of their evangelical worship before the "priest" gets tired of forcing on them his Catholic vagaries.

THE WESTERN RECORDER IN THE LEAD.

The WESTERN RECORDER in its history of over seventy-two years, has never enjoyed the patronage of the denomination more than now. The support is most loyal and enthusiastic for which we are profoundly grateful. Times have been hard on denominational papers; some have ceased to exist; the circulation of many has fallen off, while ours continues to increase. We had fewer subscribers to discontinue in 1897 than in 1896, and fewer that year than any one of the ten since the paper has been under its present management. We have subscribers in every state and territory in the Union, and every week we mail a large list to subscribers all over the civilized world. We devoutly thank God for our faithful and loyal constituency. Sample copies sent free on application.

A young man recently carried to a lady a letter of introduction from an acquaintance of hers in France. He wished the lady to give him a letter of introduction to a city pastor. The young man had been converted from one religious belief to another, according to the letter she received. What he wished to request of the

pastor was money enough to support him while he was getting an education.

The lady's letter to the pastor was a model one in its way. She wrote: "The bearer of this note comes to me with a letter from a man in France who does not know him, to whom he was introduced by a man whom I do not know. He will explain his errand to you."

Fortunately the pastor was a man who read letters of introduction, and did not merely glance at the name signed to it. And he declined to raise or give the money to the beggar. The young man returned to the lady very indignant and very much persecuted because she had said no more in her letter. She had told all she knew about the "bearer," which was all she had a right to say.

There is danger in giving any letters to a stranger. So many merely glance at the signature, or believe the man when he says, "I have a letter of recommendation" from some man, and shows his signature. Ministers especially are liable to be victimized by men wishing letters of introduction. One pastor, to get rid of a man who was taking up valuable time, wrote a non-committal letter to this effect: "Mr. _____ lived in C— while I was pastor in that city, and I have seen him frequently in my congregation." With that letter he went to a town where the letter writer was well known and well loved. He said the preacher was a warm personal friend of his, and he had a letter of recommendation from him. He showed the letter to two or three, who glanced at the signature, and recognizing it, did not read the letter, but took the man's word for the friendship.

The young man had a pleasing address, and was received cordially in the hospitable and friendly little town. Just as he was on the eve of being married to a lovely girl, it came out that he was a married man with an unsavoury reputation. The discovery in time to save a noble girl's life from wreck seemed an accident. It was God's providential care over her.

Burning letters of indignation went to the preacher, who was surprised and grieved. He wrote back that they should have read his letter, and they would have seen how entirely non-committal it was. He has learned a valuable lesson, and so have the citizens in that town. And these are the lessons and the moral to be drawn from the instances given above: First—Never give a letter of any kind to a stranger about whom you know nothing. Second—Always read entirely through, and read carefully any letter which a stranger may bring.

In these money-making days such instances as the following are refreshing. Mr. Ames Merrill, the justice of the Police Court in Peabody, Mass., at the first of the year turned \$1,000 into the county treasury. He said the fees he had received were excessive, and he thought the excess above what he ought to have was \$1,000.

The fees were all according to the law, and he had an unquestionable legal right to every cent of the money. But he thought his services were not justly rewarded to the amount, and he returned the money. Some will sneer at him as "Quixotic," but in their hearts will be a feeling of admiration for a man with so high a sense of honour he is unwilling to receive what he does not think he has justly earned.

He is not alone in his unwillingness to grasp every cent the law will give him. There are more than 7,000 left in the land whose proud

feeling of independence and whose high sense of honour equal his.

THAT SENATORIAL DEAD-LOCK ON THE LOCAL OPTION BILL.

As our readers and the Baptists of Kentucky generally are greatly interested in the local option law, we have taken the pains to find out from Professor Kerfoot, who has written the best book on Parliamentary Law in this country, and is an expert on such questions, the true nature of the Senatorial dead-lock over the local option bill. The facts are as follows: The friends of the local option bill had developed a clear majority, and had succeeded in voting down all proposed amendments, and the vote was being taken on the final passage of the bill. The enemies of the bill, seeing the majority were in favor of the bill, refused to vote when their names were called. The result was that there were not enough members voting to make a constitutional quorum for the transaction of business. The enemies of the bill then raised the point of order that this threw the bill into the orders of the day, and that it could not be taken up again without a vote of two-thirds of the members. Speaker Worthington promptly ruled that the point of order was not well taken, and that the bill was still before the Senate. Senator Alexander, of Louisville, appealed from this decision of the Speaker. By a rule of the Senate the Speaker was then required to give up the chair to Mr. Goebel, the Speaker pro tempore, until this appeal shall be settled. Mr. Goebel persists in not voting himself, and in allowing enough of the senators to refuse to vote so as to make it impossible thus far to get the necessary quorum. Vote after vote has been taken on the appeal, and Mr. Goebel announces that "no quorum has voted." He refuses to count the members not voting as present, although there are a dozen or more of them right before his eyes, ready to claim recognition as soon as he decides that they are not present. But for the rule that took the regular Speaker out of the chair and put Mr. Goebel in his place, the bill would have passed long ago. As it is, the enemies of the bill, though confessedly in the minority, can block legislation by the cry of "no quorum" until the friends of the bill can show twenty votes. Dr. Kerfoot says there is not the shadow of a doubt that Mr. Worthington, the regular Speaker, was correct in his ruling, and that he has it, upon what he thinks is good authority, that both Mr. Goebel and Mr. Alexander have privately admitted as much. And yet day by day this farce is being enacted, and two or three senators, who would scorn to be called the enemies of the temperance people, are lending themselves to this trick of the champions of the liquor men. This is indeed a sad spectacle that our Senate is making of itself before the people of the state. The day of reckoning will surely come. "To your tents, O Israel!" The day of political judgment will come—at the next election.

We have seldom chronicled a resignation with greater regret than we do that of President S. D. Jones, of the Southwest Virginia Institute, Bristol. He has been the right man in the right place. He has made the school a power for good, and his resignation is a calamity. The trustees were very unwilling to accept the resignation, but Bro Jones was firm.

Editorial Varieties.

Bishop Tucker, of Uganda, being asked what in his judgment hindered most the development of the native churches, replied: "The deep-rooted tendency which there is in the Anglo-Saxon character to Anglicize everything with which it comes in contact."

It has been published in many papers that the "Christian Science" church in Boston has 100,000 members. The size of the church is due to the unusual gullibility and fondness for humbug of the Bostonians, but to the fact that persons all over the United States are privileged to join the church.

The New York Advocate tells that the faculty of the Western Theological Seminary at Alleghany, Pa. have expelled three of the theologians for gambling and suspended seven. It seems strange that all were not expelled, if all were guilty. And if they were not guilty, they should not have been punished.

Dr. Hitchcock, of Amherst College, is enjoying a much-needed rest in Europe, through the thoughtful generosity of Mr. Charles M. Pratt of Brooklyn. Mr. Pratt is given to doing good with his money, and he makes a wise disposition of the sum he is spending in giving so valuable a man a refreshing rest and change of environment.

The New York Tribune recently had a strong editorial upon the subject "Criminals becoming bold." Many alarming facts were given, and the country was called on to consider the causes and the remedies of the evil. The causes are the law's delays, and the decline of parental control in the home. There is no difficulty in naming the causes. But what can and will be done to remedy the evil?

There is much truth in these words of the "Observer": "The moral of many of the sad suicides that have lately occurred is that it is dangerous to carry over from day to day a balance of tire which will accumulate until suddenly, without warning, the breaking point of the mind is reached." Another moral in many cases of suicide is the sad lack of fear of God and eternal death which they show.

At Jericho Corner, in Illinois, a church was in need of funds. To help raise the money, the young men agreed to give all their spare time for a week to killing sparrows, for whose heads the state offers a bounty of one cent apiece. During the week they killed 2,800, and received \$64. This was doing a terrible good. It helped to abate a nuisance, it gave help to the church, and gave the boys exercise in the open air.

We learn from the Baptist Outlook that Brown University has put its morning devotions in charge of the ministers of various denominations for a month each, and that one of these ministers who will supply for a month is a Unitarian. We think there must be some mistake in the matter, as we have heard no ringing protest from Dr. Warren Handolph and Dr. H. M. King.

A minister asked the chairman of a committee, who had come to him seeking a pastor for their church, what kind of a preacher they wished, and the brother answered: "One who will preach the Gospel in its simplicity; one filled with the Holy Spirit. During the year and more we have been without a regular pastor, we have had only two men in our pulpit who gave us the pure Gospel; the rest were toweries, rivalists, strikers, streamlet men."

Iro. H. M. Eiser writes to the Chronicle of a visit to Sister Powers of Caldwell Parish, Louisiana. She is 101 years old, and has been a Baptist 56 years. She is in good health and able to walk around the house without assistance. Her three children, aged 81, 77 and 61 are all members of Baptist churches. Sister Powers is probably the oldest member of a Baptist church now living, though others have been Baptists more years.

Bishop Harzel is writing from the west coast of Africa that many of the natives are made Mohammedans every year than are made Christians. There is nothing surprising in this. The pagans do not have to be regenerated and give-up his sins to become a Mohammedan in full fellowship. The Mohammedan is a missionary religion and not a decaying one. What is more, the natives are improved by conversion from paganism to it is a question.

A Presbyterian church in New York City has had a sharp lesson in regard to the evils of appointing an unbeliever to office. Mr. Tabor was a brother-in-law, that is, his wife was a member. He was made trustee, was president of the board, and was treasurer of the church. When he died and his will was read, it contained a most bitter attack upon the Christian religion. He said the Bible was characterized by "injustice, cruelty, untruthfulness and obscenity." Better compile the crimes of the church to the brethren, no matter how prominent and wealthy the brother-in-law may be.

Mr. B. Fay Mills, who has given up all belief in the divinity of Christ—if he ever had any—tells of Jesus as "his best friend." To this an earnest Unitarian answers in the Boston Freeman: "All the authority that is found in this twentieth century for belief that Christ lived is the authority that he made these claims (of pre-existence, etc.) and demanded faith in them from his followers. I cannot escape the dilemma that, if I believe these claims to be false, Christ stands an arch impostor, not to be believed by one who seeks to lead his countryman as 'my own best friend.'"

Among the Churches.

Walnut-street.—Bro. C. G. Jones, of Covington, preached at both hours. Chestnut-st.—Pastor J. M. Weaver preached morning and night. One received by letter.

Logan-street.—Pastor Dow preached at both hours. One received for baptism. Third-ave.—Pastor Taylor preached at both hours. Two received by letter.

Franklin-st.—Pastor J. N. Edwards preached at both hours. Clifton.—Pastor Masters preached at both hours.

McFerran Memorial.—Pastor Eager preached as usual. One received for baptism.

Highland Park.—Some of the Seminary brethren spoke.

Broadway.—Pastor Jones preached at both hours. Two received for baptism.

East.—Pastor Christian preached in the morning and Bro. Lowe at night. Three received by letter.

Twenty-second and Walnut.—Brother Sid Williams preached at both hours.

German.—Bro. W. M. Wall preached morning at night.

Portland-ave.—Pastor J. B. Shelton preached at both hours. Baptized one. Bro. T. J. Davis lectures on Indian Missions Friday night.

Highlands.—Pastor Dawes preached as usual. Two received by letter.

SEMINARY NOTES.

Dr. Dargan gave a dinner to the class in Homiletics.

C. E. Stanton has returned to the Seminary.

Dr. Eaton is on a lecturing tour in Louisiana.

Sixteen men are candidates for the degree of Th. M.

Thomas F. Kelly is visiting his mother in Missouri.

Prof. McGlothlin has a very delicate look.—Mrs. McGlothlin is in Missouri. The writer preached two funerals on Tuesday.

Bro. H. B. Dement is quite sick. It is earnestly hoped that he will soon recover.

Bro. East and Okajima spoke on Missions at Southgate church Sunday.

Bro. Forbes, Fostling and Withers have been quite sick, but all are improving.

Milton Josiah Hoover led prayer-meeting at Walnut-street church Wednesday night.

The ladies' prayer-meeting, composed of the students' wives, is largely attended every Saturday afternoon.

Sigmund Bagowski gave a special invitation to the students to attend his lecture on "Zionism" at Chestnut-street church on Tuesday night.

The Williams-Brown meetings continue at Twenty-second and Walnut-street with increasing interest. One hundred and twenty-eight have joined up to date.

"There is not any book you use in the Seminary except the Bible, that is worth half as much as the Dictionary."—Kerfoot.

Dr. J. G. Bow, of Pembroke, was a welcome visitor in Louisville last week. He has many friends among the students.

Dr. Sampsy, our popular Hebrew professor who has been ill for a few days, is again able to meet his classes.

A large number of the students heard Dr. Jones, of Covington, at Walnut-street Sunday. His masterly discourses were both helpful and instructive.

Dr. Whitfield's classes gave him a hearty welcome on his return this week from a ten-days' visit to New York City.

The following brethren will take the degree of Th. D. in June: H. W. Province, of Virginia; F. G. Maness, of Alabama; and C. V. Cook, of Missouri.

Fifteen of the students and Dr. Dargan will attend the Students' Volunteer Convention at Cleveland this week. All expenses will be paid by their fellow students, and some outside friends.

Pastor J. E. Smith, of North Vernon, Ind., has just closed a ten days' meeting. He was assisted by G. W. Argentine, one of the Georgia students. In many respects it was a good meeting. Number of additions not reported.

Dr. Kerfoot's classes are earnestly praying that he may succeed in getting the local option bill passed in the Kentucky Legislature. They pledged him to do better work, if possible, during his few days' absence, but his place is about filled by his handsome and genial young professor, Dr. Carver.

Supplies for Sunday were: C. E. Burtis, Gallatin, Tenn.; J. L. Wise, Christiansburg; Jao. W. McAtee, River Island; Dr. Robertson, Danville; Dr.

Carver, New Castle; R. W. Weaver, Bardonia; W. A. Earl, Borden, Ind.; C. R. Lee, Big Spring; L. B. Parker, Twenty-sixth; C. F. Mink, C. J. Anderson, Wayfarers' Rest; J. S. Umberger, Harrod's Creek; F. F. Gibson, Elghland Park; A. C. Burroughs, Alton; F. F. Kelly, Albany, Mo. JOHN BASS SHELTON.

THE STATE.

Pastor J. G. Bow, of Pembroke, began a meeting at Williamstown February 2, preached every day and night for fifteen days. Thirty were added to the membership, some difficulties adjusted and new life infused into the body. They are pastorless, and ought to have services all the time. They are a genial, kind, liberal people. This was Bro. Bow's second meeting with this church.

Bro. T. E. Ritchey writes: "I filled my regular engagement at Uniontown last Saturday and Sunday. Preached three sermons, administered the Lord's Supper, baptized one, married one couple and made quite a number of visits. The outlook is still less flattering than an optimist would picture it, and yet there is little room for pessimistic mutterings. The congregation keeps fully up to their standard, if not above it, and the financial feature is slightly improved. I am not without hope for that people yet. Returning, I had over an hour's stop-over at Morganfield to shake hands with many of the saints there. I was glad to find Pastor G. W. Riley bright and hopeful and the membership united heart and hand with him and his work. I feel sure a glorious fruitage will come from seeds being sown by pastor and people there. God bless them all."

Pastor J. L. Perryman writes: "You will please change the label on my paper from 'Fulton' to 'Greenland'. I have accepted the care of Grandin church for full time, and will move my family from Fulton to that place in a short time. The RECORDER is growing better all the time."

Pastor J. Duggins writes: "I want to give you a brief account of the work at Spring Station church, Grayson county, accepted the care of that church January 18, 1898. They seemed to be in a lifeless condition. Since that time we have had one of the most powerful meetings that this church has ever had since its organization. The meeting continued 18 days, and on January 21, the Holy Spirit came in power. White, baptized 41 happy converts, re-converted two by letter and three by restoration, making 46 additions. Nine others are approved for baptism and the church is thoroughly revived. They have now completed their new home, a small Catholic element. We start in upon the work with this people with bright prospects, praying that the great head of the church may still continue his blessings to us and to all that call upon him in sincerity and truth. So far we have found but two names that take the RECORDER. We hope to arouse some interest with them about their duty in this respect."

Bro. J. S. Coleman writes: "I have removed my residence from Hartford, Ky., to Greenville, Ky., where I have been pastor many years, and have accepted the pastorate at Madisonville for one-half of my time, where, also, I shall temporarily reside, having abandoned housekeeping myself, and wife will board half our time with each of these churches. When wife and I were married, twenty years ago, we had a party of sixteen children, besides grandchildren—law and daughter-in-law and grandchildren—nephews. Then one home answered our purpose very well, but now, that we have neither children nor grandchildren with us any longer, we feel that we need two homes, hence we will reside alternately at Greenville and Madisonville, holding our membership at the former place in order to remain in Daviess County Association."

Bro. George H. Cox, Secretary of the Baptist Ministers' Aid Society, called at our office on his way to spend a few days in Chicago. Pastor S. O. Mitchell, of Eminence, writes that he preached to good congregations last Sunday, both morning and night. At the close of the night service a man who had been a Methodist for thirty years came forward and made the confession of his faith in Christ, was received for baptism, and with a young lady received the Sunday before, was baptized. This makes 12 received this year. Our church is at work as she has not been before for many years. The Sunday-school is doing well. Sunday, we are trying to make this the best year in the history of old Fox Run church. Pray for us. We are having the largest attendance at prayer-meetings that the church has ever had. Ours are a

grand people, and mean business for the Lord.

Bro. J. S. Milliken writes from Adairville, Feb. 21: "Beginning last Monday our church had a feast of good things. Bro. Boone, of Clarksville, with us, and preached five sermons on 'Practical Religion.' They were practical indeed, taking hold of our family, church, social and business relations, pointing out mistakes, and showing us how to overcome and avoid them, and exhorting us to live soberly and godly in this present world, and to do all in the name of the Lord Jesus. His closing sermon from the Scripture, 'For our conversation is to heaven,' was the best I ever saved for the last."

"Our fasting turned to mourning yesterday when our pastor, Bro. P. I. Lipsy, who a week ago tendered his resignation and was asked to reconsider it, announced that duty seemed to call him to another field, and he again asked that his resignation be accepted to take effect next Sunday. The church reluctantly accepted it, for we realized the loss we shall suffer. Modest, humble, pure hearted, spiritual, consecrated, earnest; preaching the Word in season and out of season; loving God and us—we could not help but love him for his own sake as well as his work's. Our best wishes and prayers follow him and his family to their new home, Greenwood, Miss."

OTHER STATES.

Pastor Ben M. Hogard writes from Charleston, Mo.: "A tentative program for the Southeast Missouri Bible Institute is completed and will soon be published. The Institute will be held with the church in Charleston, Mo., and everybody within two hundred miles of Charleston is invited. Date, April 15-25, 1898. The building selected for Charleston Baptist College, 850,000 is in sight, and the work of building will begin in May. This \$50,000 will come from men living within the limits of the town of Charleston. Our church is doing financially for itself. We praise God. Any one who would like to attend college next fall, would do well to address President E. K. Graham, A. M., Charleston, Mo., for terms."

Bro. J. W. Porter writes from Tampa, Fla., Feb. 15: "Your scribe has been enjoying himself on a season in the island of Key West, and much to be desired. By the courtesy of Mrs. Judge DeHaven, I joined a party of eight for rest and sight-seeing. I found Baptist affairs in good shape in Tampa. Preached three times Sunday for Bro. Osborne to large and appreciative audience. Bro. Osborne has managed his work wisely and well. After meeting and talking with many of the brethren, I find that the RECORDER and its editor were never more highly esteemed than at present. The weather here, like a Baptist church, is *ne plus ultra*."

Pastor A. J. Kincaid writes: "Please change my address from Rockdale, Texas, to Denison, Texas. I go to take charge of the First Baptist church at Denison on the first of March."

The Sixth-ave. church, Pine Bluff, Ark., is much encouraged over the prospective usefulness and safe leadership of their pastor, Rev. Charles Daniel, late of Texasiana.

Bro. G. C. Harris, an ex-Kentuckian, and late pastor at Maiver, Ark., is now in Missouri with the view of moving to that State as a future field of labor.

Bro. A. J. Fawcett, of the First Baptist church, Hot Springs, Ark., has been elected to preach the commencement sermon of the Texas Baptist Institute, at Rank, May 15, and the anniversary sermon before the J. R. C. Society of the Southwest Baptist University, Jackson, Tenn., May 29.

Pastor A. J. Fawcett, of Hot Springs, Ark., desires to say to the readers of the WESTERN RECORDER who may come to the city in quest of health, that while he does not drum for any hotel, doctor or bath house, yet he would be glad to see the friends and to serve them in any way possible while they may remain. Call and get acquainted.

Twelve have been baptized into the fellowship of the Centry church, South Yankia Association, North Carolina.

A meeting in the Harmony church, Georgia, closed with 16 additions by baptism, with others to follow the next week.

Forty-two have been added to the fellowship of the Rockdale church, two miles from Coopers, Ga. Thirteen have been added to the fellowship of the Mile Creek church, Pickens county, S. C., all by experience and baptism.

A meeting in the Eastanoollee church, Ga., closed with 20 additions by baptism and 1 by letter.

The Mt. Salem church, Mo., has set apart Bro. George C. Ormsbee to the full work of the Gospel ministry.

PROGRAMME.

The following is the programme of the Southern Press Association, to be held in the First Baptist church, Asheville, N. C., March 9-11, 1898:

MARCH 9.

3 P. M.—Called to order by President A. J. S. Thomas.

Devotional exercises conducted by the President.

Welcome address—Pastor J. S. Felix. Response—J. M. Frost.

Agents vs. premiums. Agents—J. Van Ness. Premiums—J. B. Cranfill.

8 P. M.—Devotional exercises—R. M. Boone.

The Baptist paper as a helper in denominational life—J. B. Gambrell. Editorial responsibility—L. Johnson.

MARCH 10.

Devotional exercises—J. C. Porter.

Business.

Report of Committee on Mutual Eastern Advertising Agents—N. B. Broughton.

The delinquent subscriber—W. A. Clark.

The sphere of a Baptist paper—T. T. President.

Trip to Biltmore by way of Beaucatcher Mountain and Kenilworth Inn. Banquet at Battery Park Hotel—Short speeches as follows: The editor-ship vs. the pastorate.

The editor's sweatheart. The pastor's—J. W. Perry.

The editor's easy chair—J. G. Harris. The monthly—T. B. Thames.

The 81 paper—M. Ball. The editor's trials.

The editor's wife. The editor's sweetheart.

Our hosts—J. N. Prestridge. Our guests—J. H. Tucker.

MARCH 11.

Ride over city on street cars. Rejected manuscript—R. A. Venable. Business and adjournment.

Trip over mountain on train.

We know of no man more warmly loved by his wide circle of friends than Bro. S. M. Brown. From all over the South prayers have gone up to God to spare his valuable life. This note from his physician, published in *The Word and Way* brings gratifying news of improvement.

"Editor *The Word and Way*—Having received a large number of inquiries in regard to the condition of Bro. S. M. Brown, and knowing the widespread interest manifested by his many friends throughout the State, I have deemed it advisable to say something as to his condition through the columns of *The Word and Way*.

"Previous to this attack Bro. Brown's physical condition seemed to be excellent, and while holding a meeting at Lee's Summit he was taken with an attack of acute indigestion. From the point of attack in the stomach, an extension took place involving the pleura and lung, causing a pleuro-pneumonia; following this and as a result of the pleurisy a collection of pus formed in the pleural sac behind on the right side. An operation had been decided upon for the removal of this pus, which on being deferred for a few days resulted in its opening into the bronchial tubes, and discharging through the lung. This occurred about eight days ago, since when his condition has been rapidly improving, and from present indications it will be a matter of time before he will again be among his friends throughout the State who have been so solicitous about his condition.

"DR. JOHN W. HYGER."

Two letters come in the same mail, one asking about the standing of one "Eugene E. Bean," who is trying to engage the people of Eastern Ohio in a boat mission on the Gulf of Mexico, claiming that he is backed by a society having a branch in Michigan in the city of Kalamazoo. The other letter is from Rev. H. A. Surrall, of Michigan, endorsed also by Rev. C. E. Maxwell, C. H. Irving, George W. Bates and Rev. H. F. Cochrane, secretary of the Michigan Baptist Convention, saying that they know of no such fraud, and that the same is being done in that State, and that there is no "Gospel Ship" organization in Bay City, and no such thing is being thought of. They regard Bean as a fraud, as do we; and we advise our readers to give him leave to go on his way. Of all the frauds, this kind of frauds are most abhorrent. Send him on.—Journal and Messenger.

MAJOR PENN'S SINGER, during the last years of his wonderful career as an evangelist, was Prof. C. M. Barnes. After twenty years' experience in the gift of the Holy Spirit, he 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. Address: BARNES & BARNES, 2714 Olive St., St. Louis, Mo.

How to Find Out What Makes us Sick.

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

There is satisfaction in knowing that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date physicians, Hospitals and Homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any drug-gist for fifty cents or one dollar. To prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention "Western Recorder," and send your address to Dr. Kilmer & Co., Hinghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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GIRAFFE JUNIOR.

BY GRACE HARTMANS

Clearly it was not Master Giraffe's fault at all. He had only bent his head to look for his mamma's knitting needle, which she had dropped on the floor, when papa came bounding in, in a tremendous hurry, and fell head over heels over him, and turned a complete somersault right in the middle of the room.

He sat up, rubbing his head and glaring wrathfully at his son, who was whimpering in the corner.

"I tell you what it is, Mrs. G—, the sooner that youngster goes to school, the better; he's always in the way. One might as well try and live comfortably with a may-pole."

Mamma, who had gone on placidly knitting at the comforter she was making for papa to wear round his neck in the winter, as his throat was rather delicate, now looked up, and replied with an amiable smile:

"Yes, indeed, dear; it is so nice to see you playing with little Girry. The poor child was getting quite dull before you came in and cheered him up with your antics."

Papa gasped in speechless indignation. It was doubly exasperating to have had such a fall and then to be supposed to have been simply turning somersaults for the amusement of his son. "So likely, too," he thought, "at my time of life, and with my figure." But it was useless to try and explain, as Mrs. Giraffe was extremely deaf; so he had to content himself with packing his son off to bed without his supper, and casting angry glances and unflattering observations at his unconscious wife all the rest of the evening.

However, he went himself the very next morning to Madame Puffin's Select Academy, and arranged for Giraffe Junior to begin school at once, which he accordingly had to do—greatly to his own and his fond mother's dissatisfaction.

Madame Puffin's really was a select school—O, very select, indeed! She would not admit monkeys on any account—no, not though old Orange Outang, who was said to be enormously rich, went himself to beg her to educate his nephew, and even offered to pay double fees for him; but, "No," she said, "she must draw the line somewhere, and she could not go so far as monkeys—not for any amount of money."

After a short examination upon his arrival, Madame Puffin declared that Giraffe Junior was a dunce, because he did not know with what instruments the "teeth of the wind" were usually extracted; so she placed him at the bottom of the class, with Leopard Major, Miss Hyena, Young Wolf, Little Tortoise, and Baby Elephant.

Everything went on well till he was asked what made the difference between a quarter of the globe and a quarter of an orange—which, of course, is just the pipe; and in turning his head to say he did not know, he swept the whole class on the floor in a heap, and a scene of great confusion followed.

Young Wolf snapped at his legs, Miss Hyena fell over Leopard Major, who immediately scratched her face, Baby Elephant roared with fright, and poor Little Tortoise fainted away, and lay unnoticed on his back in the corner where he had fallen, until order was restored and he was missed, and then they soon restored him with a little milk and water, and lessons were resumed.

Young Giraffe was dreadfully dismayed at the havoc he had

wrought, and made up his mind not to turn his head again; so the next time it was his turn to answer he raised it instead, and knocked a large hole in the ceiling, and the unfortunate Tortoise was so buried beneath the plaster that fell that it was dinner-time before he was dug out.

After dinner they put Master Giraffe in the corner, with his head through the whole he had made, and that made things quite pleasant all round, as he could not do any harm; but he could not bear what was going on, so they had to borrow Baby Elephant's trunk for a speaking trumpet.

Things went capitally all the afternoon, but when school was over and young Giraffe tried to withdraw his head, he somehow contrived to get it fixed in the hole, and could not move one way or the other. They tried to pull him out by the legs, but they only made matters worse, so that sent for the swordfish, who was the village carpenter, and who soon sawed him out, covered from head to tail with dust. Madame Puffin sent him home with a bill for damages as long as the Pelican's own, and a note to his papa saying she really had no room in her establishment for Giraffes.

Papa was naturally much annoyed at this unexpected climax, and having first somewhat relieved his feelings by soundly boxing his unlucky son's ears, he started out to call on Madame Puffin, whom he found with her feathers considerably ruffled, and with whom he immediately began to remonstrate, complaining that she did not take a sufficiently high view of her responsibility as an educator of animal youth, and that she ought to overlook such trivial accidents.

Madame Puffin replied that she could not reasonably be expected to take so lofty a view of anything as Mr. Giraffe was able to, and that to overlook what happened in the attic while she remained on the ground floor was, she was happy to say, far above her capacity.

Papa said such petty sarcasm was beneath his notice, and stalked out with his nose in the air, and as he flatly refused to allow Mrs. Giraffe to engage Professor White Owl as private tutor, Giraffe Junior is growing up a sad dunce, and cannot even spell his own name; but perhaps he will learn some day, as Mr. Giraffe has announced his intention of leaving all his money to found an "Institute for Orphan Giraffes of Neglected Education."—Little Folks.

Have you ever been in one of the great weaving factories, and seen the curious fingers pick up the threads one after the other as they are wanted—oh machinery! And you see iron and steel working mechanically only, yet working out the plan which wisdom and skill devised for them beforehand. So life is a great factory, and the force that we call forces of nature and life are those busy fingers; but they are doing the work that wisdom and love ordained beforehand they should do, and are working out a pattern that by and by will be completed in the eternal world.—Lyman Abbott, D.D.

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MISSION STUDENTS IN AMERICAN SCHOOLS.

An increasing number of young men in this country from mission fields are making appeals for aid in securing an education. Most of these profess a purpose to fit themselves for more efficient Christian work among their own people.

The missionaries in nearly every foreign field, as well as the mission boards in this country, have been much tried by this condition of things. It is not unusual to see men, known to be wholly unworthy, with a pocketful of recommendations from well-known Christian leaders in this country vouching for the integrity of the bearer, reaffirming his purpose to prepare himself to be a missionary, and asking friends of missions to aid.

We have a case in mind where, such a person went alone to a man of well-known reputation and within half an hour, without previous introduction, secured a letter of recommendation which was widely used to collect funds under false pretenses, and which he ceased to use only when threatened with exposure in the press.

A course of study in this country, coupled with support by charity, unfits nearly all who experience it for hard, self-denying, earnest work in their own land. One young man's method of raising money for his education was seriously questioned by a missionary who had known him for years.

Years of study amidst another and a widely different civilization educate the most of these young men out of sympathy with their own people. Native churches sometimes say, in declining to accept such a man as pastor: "He is neither an American nor one of us. If he were either one we would accept him, but his parents are among us, he has our appearance and bears our name, but he pretends to have forgotten much of his mother tongue and parades his American ways and violates openly our simple rules of politeness. We cannot endure

him." This was said of a man educated at one of our best institutions.

Our American Christians are largely responsible for many of these conditions, owing to a kind of unhealthy sentimentality which seems to gather about a young man from a far-off land who has a pleasing story to tell of his plans for the future. We have known of students in a foreign field eagerly discussing the various sums collected annually in this country by some of their fellow-students who had come here to study. They, too, become restless for such liberal support and brilliant prospects.

It is obvious that when such young men are aided by benevolently inclined people they should charge up the amount given to general charity and not to missions. Such promiscuous and general aid has drawn away many young men from what otherwise would have been a contented, happy and valuable service for their people, and by a few years' training in our country entirely unfitted them for work at home and still left them unfitted for Christian work in this country.

This is not written with the intention of injuring any worthy student from any part of the world who is honorably securing an education in our country. When one from any country, by his own exertions and without appealing to charity upon the plea that he is to be a missionary, seeks to obtain for himself the benefit of our educational institutions, he should have every encouragement. But we seek to prevent indiscriminate and ill-advised charity to those who obtain it largely through misrepresentation, which charity is altogether too frequently counted as gifts to foreign missions.—Congregationalist.

DEAR BROTHER - The Baptists of Kentucky possess more wealth in proportion to area than any other state in the Southern Baptist Convention. Indeed, there is no rural population on the face of the globe where the Baptists are so numerous and so wealthy in proportion to the square mile as they are in Kentucky. This year they have been peculiarly favored as compared with some other states in that they have suffered nothing from the pestilence, and their agricultural products have commanded remunerative prices.

Our Board is co-operating with the State Mission Board in work among the negroes and in the mountain districts. We have recently enlarged our appropriations to work among the negroes by agreeing to bear our part of the expenses of the Institutes held for their benefit in your state.

We are sorry to say that on February 1 contributions from Kentucky were behind those of a corresponding period last year. We trust this may not be so much longer. We have expected not less than \$7,500 from Kentucky, and not half that amount has yet been realized.

Your brother, I. T. TICHELLOR. Atlanta, Ga., Feb. 14.

DOUBT indulged soon becomes doubt realized.—F. R. Havergal.

THE AMERICAN BAPTIST HISTORICAL SOCIETY.

PHILADELPHIA.

It has not hitherto appealed to the churches, as it should have done through the past years. This gives it the stronger claim for consideration now. Its needs are not large, as compared with those of other national societies, but they are urgent.

It asks the help of all our churches, by an early and generous contribution, as well as the special aid of those who are particularly interested in its work.

It has already entered into its permanent fireproof apartments, in the new building of the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, and it asks for ten thousand dollars wherewith to pay for them.

It has begun the collection of a library, to take the place of that which was destroyed by fire two years ago, and it asks for fifteen thousand dollars, as the nucleus of a fund for this work, that it may be done in all respects worthy of the denomination which it represents.

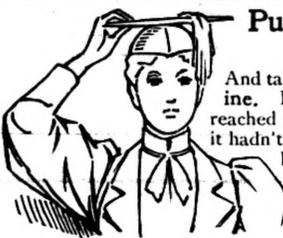
It asks for books, minutes, catalogues, portraits and pictures, documents and mementos of all sorts, that record and illustrate the life and achievements of the Baptists of the past and the present throughout the world. Every State Convention, Association, periodical, school, missionary station, institution of every kind, is earnestly requested to have itself fully represented in the archives of the Historical Society, and that without delay.

It has no means wherewith to send agents for the collection of money and memorials, and therefore it asks every one who reads these lines to act as such agents, promptly and effectively, with assurance of our hearty appreciation. Circulars of information, and answers to special inquiries, will be sent to all who desire them. Address

LEMUEL MOSS, President. 1420 Chestnut St., Philadelphia, Pa., February 1898.

MAN'S SUICIDAL RISK.

Travelers visiting Niagara Falls, we are told, are shown a spot in the margin of the precipice over the boiling current below where a young lady, some years ago, lost her life. She was delighted with the wonders of the unrivalled scenery, and, being ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memorial of the scene and her own daring, she leaned over the verge and caught sight of the surging waters far down the battlements of rocks, while fear, for a moment, darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed, and she leaned in a delirium of intense desire and anticipation over the brink. Her arm was extended to grasp the beautiful flower which charmed her fancy; the turf yielded to the pressure of her light feet and, with a shriek, she descended, like a falling star, to the rocky shore and was borne away, gasping in death. A life sacrificed for a flower! And so human beings sacrifice their souls for the bursting, baubles of this world continually. Infatuated with the glare and glitter of its wealth, its gold and silver, its gems and diamonds—they risk everything to secure them. It matters not that the Saviour taught the lesson of the superior value of the soul compared to the whole world. Man continues to stand on the brink of the dark pit of unutterable woe reaching out after but a little of the world's paltry pelf. The warn-



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ings of friends nor her own better judgment could deter the reckless girl from her foolish purpose. So, neither the warnings of friends, the woosings of the divine Spirit nor their own better judgment avail to turn the great mass of mankind from the imminent danger to which they are exposed. How sad the stupid, suicidal depravity of this fallen race of ours! God pity and arouse it!

T. E. KIMBER. Princeton, Ky.

O God, as all our light is from thee, the Father of lights, so make me no niggard of that poor rush candle thou hast lighted in my soul. Make me more happy in giving light to others than in retaining it into myself.—Bishop Hall.

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In judging others, a man labors to no purpose, commonly errs, and easily sins; but in examining and judging himself, he is always wise-ly and usefully employed.—Thomas a Kempis.

THE MASK OFF.

BY REV. E. J. REINKE.

No doubt those err who maintain that "the former days were better than these;" but that the world as such is growing better may well be questioned, if the Word of God is to be the test. The Apostle John says that the whole world lieth in the evil one; Paul, that in the last days grievous times shall come. The failure to realize this tends to break up the separateness of God's people from unbelievers, and to destroy the vigilance of our self watch.

In this practical age all the stress is laid upon the duties we owe our fellow-men. Yet Jesus declares that the first and great commandment is to love the Lord God with all the heart. It is a graver offense in God's sight to break the opening commandments of the Decalogue than the others. The guilt of the nineteenth century must, therefore, be exceedingly great. The Sabbath is revered less and less. Even among professed Christians, the Sunday newspaper, the social call, if not the habitual neglect of some of the stated church services, betray the drift of sentiment. Profanity is awfully prevalent; the blasphemies of the street and of the base-ball field are almost beyond belief. Ritualism, which ends in veiled idolatry, is on the increase. By the mass of civilized man science is far more revered than Jehovah; nay, it is gravely debated whether or not there is a personal God. Mammon-worship was perhaps never more prevalent; and never did men devote themselves to their chosen professions and avocations with such untiring whole-souled energy, to the exclusion of all thought about spiritual things. Reverence, obligation—these are ideas quite foreign to the Zeit geist. The Divine view of the age must, therefore, be very different from the journalistic one.

Nor can much less be said with reference to the relations of man to man. That the standards of Europe and America have been thoroughly leavened by Christianity no one will question for an instant. But right thinking does not necessarily imply right living. Really, all that men shrink from to-day is vice and sin in the gross and naked forms of the heathen world, or of the times of Paul. The "brotherhood of man" is a phrase much on the lips of those who scorn the claims of the church and despise her divine message. But where is this spirit of brotherly love to be found? Not in our own country, resounding with the angry voices of the well-nigh universal strike; not across the Atlantic, where the mother country bristles with millions on millions of bayonets. What of filial obedience inculcated even by the better systems of heathenism? Is it not all but gone? The seventh commandment, whether viewed as explained by Jesus, or taken in the actual words of Sinai, is transgressed so openly and universally that those who do not see it must either be blind, or not look beyond their circle of Christian friends, or not wish to see the truth. As to the eighth, if men do not trample upon it in private life, they do so without shame in a public capacity.

But why pursue the inquiry further? Only let the church never dream that she is any thing but the salt of the earth—that which delays its utter corruption until God's plans are fulfilled, his elect gathered, and the Son of man returns.

It is as hard to be a real Christian now as ever it was; and the

only way to be approved of God now, as ever, is to walk with God and be not conformed to this world. Influences which destroy the tone of our spirituality are easily imbibed, but, like impure reading, hard to get rid of. "Come ye out from among them and be ye separate," saith the Lord, and touch not the unclean thing, and I will receive you, and will be to you a Father, and ye shall be my sons and daughters, saith the Lord God Almighty."—Presbyterian.

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A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co., of Marshall, Mich.

Susan Spencer, the wife of our lamented brother, J. H. Spencer, has a few copies of the life of Rev. Thomas J. Fisher, written by her husband in 1866. There have been frequent calls for this book, and it has been supposed it was out of print. The original price was \$1.50. While the supply lasts you can get it for 50 cents postpaid. Address Mrs. B. B. Spencer, Emmetsburg, Ky.

There are a few copies of Spencer's History of Kentucky Baptists. Original price, \$5.00; our price, \$4.00. Address all orders to Baptist Book Concern, Louisville, Ky.

ALL true Christians must be like Noah's ark that was pitched within and without. They must have a holy inside and a holy outside, their profession and practice must agree together.—John Mason.

OUR SUNDAY-SCHOOL LITERATURE.

CAN THE COST OF THIS LITERATURE BE DIMINISHED WITHOUT ANY DISADVANTAGE TO THE WORK?

As a starting point, ought religious literature of any kind, any more than the Bible itself, to be used for purposes of mere money-making? Bibles even, it may be admitted, can properly be sold at a profit if the object is to feed agents who handle them and to make a sufficient surplus to pay for copies given to the poor; but making Bibles only for the sake of money is a piece with preaching only for money. Can any difference be pointed out between preaching mercy for money and writing Sunday-school lessons merely for the money? Denial is not made that religious workers should be supported—fed and clothed as are our foreign missionaries—but the contention is that genuine spiritual work should never be attempted to produce fat incomes for the workers. Every income of the kind is robbery of God! Find the right name for it if this one be deemed incorrect. Getting closer to the matter referred to in the caption, it is assumed that we now have as complete a set of "Sunday-school helps" for all practical purposes as will be needed for the next quarter of a century. Hosts of learned men have been preparing them for forty years, and they exist in books and in the piles of lesson papers. If these were only put in suitable shape and furnished to Sunday-schools on call, every paid writer now at work might be discontinued. Just think of salaried writers going over exactly the same Scriptures a second time with their comments, when their first exegetical work was fully as good as their last.

Knowing how this matter stands, is it not time for somebody to speak out? Let the flow of costly "lesson helps" cease, because the heavy salaries are made to cease.

May the plea be offered that only a part of the Bible has yet been explained for the Sunday-schools? Nobody denies this; but what use have children and young people for a learned comment on the whole Bible? Only a little while will children have to spend in the Sunday-school; and surely the very marrow of the Gospel should be offered them and pressed upon them during that little while. Plenty of learned commentaries are to be had by Bible students when childhood has yielded to maturer years. Quite certain it is that the preparation and circulation of Sunday-school literature in this country by the different religious sects is a heavy business now, and is increasing. Right or wrong, it is equally true that large money is drawn from the pocks to keep up this business, and shrewd men of various religious parties are absorbing the profits. Sweet words and earnest appeals these men keep before the people and find their profit in it, while the un-instructed and unthinking masses foot the bills.

To repeat an earlier statement, no new explanations for young learners of the Bible are needed in our century, nor will be for a great while to come.

Unless we stop the present drift of things, stereotype what has already been done and offer instruction to the young in permanent form, we may expect each generation to have less of the Word in memory, while the paid writers will go on with their work till the whole Bible has been gone over, it may be, for the twentieth time.

Very significant was a remark like this from our own John A.

Books By Dr. Christian

IMMERSION, THE ACT OF CHRISTIAN BAPTISM.

Cloth \$1; paper 35c. Prof. Wm. H. Whitsett, D.D., LL.D., president Southern Baptist Theological Seminary, says:—"I have read over with much satisfaction the volume of Rev. Dr. Christian, entitled 'Immersion, the Act of Christian Baptism.' His treatment of the subject is industrious, sprightly, pointed and entertaining. I believe that the work will be of real service; it is concise, yet clear and convincing. Many people will read and appreciate it who would never undertake one of the more ponderous treatises. I trust that the blessing of God will rest upon this and every effort to promote a knowledge of the truth."

CLOSE COMMUNION.

Cloth, \$1 00; paper, 35 cents. Prof. A. T. Robertson, D.D., Southern Baptist Theological Seminary, says:—"I have enjoyed reading it and it grew upon me to the end. It shows the same patient investigation and masterly marshalling of irresistible arguments that characterized the author's work on 'Immersion.' The two will form an impregnable bulwark for our doctrines on those questions. I regard it as equal to the one on 'Immersion.'"

AMERICANISM OR ROMANISM, WHICH?

Cloth, \$1; paper, 25 cents. The Wesleyan Methodist, Syracuse, N. Y., says:—"There is a general expression of a noble patriotism in this book. The fearful arraignment of Romanism is chiefly upon evidence of the accredited authors and authorities of the Roman Catholic Church. The book is of great value."

DID THEY DIP?

Cloth, 75 cents; paper, 35c. Endorsed by such English scholars and papers as Drs. Joseph Angus, John Clifford, W. B. King, The Freeman, and many of the leading American scholars and newspapers.

BAPTIST BOOK CONCERN, 307 W. Jefferson St., LOUISVILLE, KY

Broadus no great while before his death: "Sometimes, when I have the blues, I am tempted to think the whole Sunday-school work a farce." What could have produced such a remark from such a man? Exercising his ample, culture and excellent common sense, did he not realize that our vast and costly machinery is turning out superficial work? Year by year there is less exact quotation of the Bible among our people—people brought up in the Sunday-school at that. Zeal for knowledge there is, but scarcely any of it for the acquisition of Bible language in the memory. A revival of Bible study which shall result in storing the minds of the people with the very words of God is one of the pressing needs of our time. Bibles of the best version attainable are the ones to learn from. Children should be induced to memorize as much of the New Testament as may be practicable, and, in addition, master the best catechisms.

Do we, in addition to this, need the exegetical labors of our leading writers of the present period? Each man's work is accessible and can be employed in making a set of helps, as above suggested, which can be issued from permanent plates whenever called for, thus reducing the cost to a very low figure. From the trifling cost of books issued by certain publishers it is easy to see how cheaply the Sunday-schools could be supplied. Glad I am that much good has been accomplished by the Sunday-school in our nation, and not to hinder but to help it forward this brief paper is prepared by one

who is near the close of his sixty-ninth year. W. M. Davis, White Plains, Ga.

MINISTERS' AND MEMBERS' MEETING.

- The Ministers' and Members' Meeting of Graves County Association, to be held with Maxfield Baptist church, beginning Tuesday night, March 8, 1898. 1. Introductory Sermon.—W. F. Lowe. 2. Did Judas partake of the Lord's Supper?—Alex. H. Murphy, Eric Garnett. 3. The Security of the Believer.—A. S. Taylor, J. P. Adams. 4. Are the heathen lost without the Gospel? If so, what is our duty toward them?—J. H. Milburn, A. J. Dowdy. 5. The duty of a church member toward the Sabbath-school and prayer meeting.—H. K. Thomas, A. B. Crawford. 6. The proper qualifications of a Sabbath-school superintendent.—J. G. Mullins, Ira Davis. 7. The deacon; his duties and responsibilities.—J. J. Keesteron, W. B. Usher. 8. The Lord's Supper.—W. M. Rudolph, R. J. Grace. 9. Family Worship.—N. S. Castleberry, W. A. Beasley. 10. Scriptural baptism.—T. B. Rouse, C. L. Cates. We have decided to limit the principal speeches to twenty minutes. Our brethren of sister associations are cordially invited. H. C. ROBERTS, Ch'm. Com. I BELIEVE the promises of God enough to venture an eternity on them.—Isaac Watts.

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Go by the Index

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Invested in a package of **Victory Corn Plasters**

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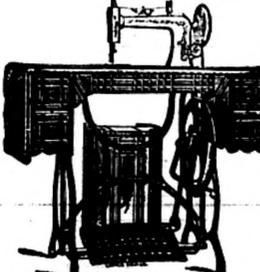
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Items of Interest.

The Japanese do not propose to be left behind in the scramble for gold. It is said that at least 5,000 are making their arrangements to join in the rush to the Klondike in the Spring. Meanwhile there continues to come all sorts of rumours about the new finds of great richness. No doubt the greater part of these rumours have the accuracy of the war grape-vine.

The outburst of hatred to the Jews in the various countries in Europe grew more virulent. The race question has much to do with it. But the chief thing is that the Jews have been successful, and therefore the cry against them is really an anarchic attack upon capital.

The new autonomist cabinet in Cuba is said to be offering most liberal terms to the insurgents. These are that Spanish troops shall be recalled, the militia to be Cuban, and some of the officers of the insurgents to be officers in the militia. The insurgents are to occupy three of the former provinces. Spain is to have a yearly tribute of \$2,000,000 and a difference of 10 per cent in all tariff regulations. With these exceptions Cuba will be practically free.

A Board of Engineers has been making experiments in New York with regard to the use of oil as fuel on board warships. They have reported to the Secretary of the Navy that they have found the oil incomparably superior to coal as fuel, especially on smaller ships.

The latest use to which we have seen that paper is put is in making bicycles. Tubing made of paper is said to be as strong as steel. Verily the Twentieth Century bids fair to be the "Age of Paper."

The Reorganization Committee of the Kansas Pacific Railroad has offered to pay the principal of the Government claim against the road. This is \$2,500,000. The government has accepted the offer, and now the supply rid of the entire business, having had a valuable lesson upon the subject of second mortgages, and having come off much better than was expected.

The Spanish government has promptly appointed a successor to Marquis de Lome. He is Senor Louis Polo Hernandez, whose father once represented Spain at Washington. He is not the equal of the former minister as a diplomatist, but he will be sure to write no compromising letters.

The House of Representatives shows signs of anxiety in cutting down the extravagant demands of the Secretaries for their "departments." The Senate is at its old tricks of insisting upon the wildest extravagances, and this in the face of an increasing deficit in revenue. The revenue last \$2,000,000 behind the expenses in January, making the total deficiency since July 1, \$84,000,000.

The Secretary of War has sent an expedition to explore the Copper River in Alaska. The primary object is to see if it affords a route for travel to the Yukon River. If so, a route can be opened lying wholly in United States territory. But there are many rumours afloat in regard to the gold to be found in Alaska, and the expedition will look for all indications.

The Watchman tells of a Russian device to keep horses from running away. A thin cord with a running noose is put around the neck of the animal. When the horse bolts the cord is pulled, and the pressure on the windpipe soon brings him to a stop. Consequently runaway horses never make trouble.

Enterprising Englishmen and Yankees made a great mistake when they introduced machinery into India and Japan and China. Handwork is more beautiful and lasting, and there ought to be some part of the world where it is continued. And as it is slowly done and expensive, it did not interfere with their markets. But they have introduced machinery, and so labour is so very much cheaper in those countries, that it is already sending Japan and India rivals in trade.

The German law prevents one obstinate or belated juror from forcing a new trial. A prisoner is imprisoned if the vote of the juror reads a year; if it reads six months he is with the court. Six to six acquite the prisoner.

Lieutenant Peary will sail in the Windward for the Arctic regions this summer. The expedition will go to the west coast of Greenland to a point 60 miles from the Pole, whence a party on sledges will make a dash for the Pole. Mr. Arthur Williams' expedition is going to Franz Josef Land to a point 500 miles from the Pole, whence they will make a similar dash. If they should happen to find much gold at the Pole, no wonder how many would succeed in reaching it.

Both Houses of Congress have passed a bill that will give the United States the right to send into the United States Treasury and not to give to the states of the course to be followed. It is hoped this will remove much of the temptation to fraudulent naturalization.

Men who profess to know think there are two sources of danger in Europe. One is the conduct of the various parliaments whose members fight like hungry school boys and send the polles to consume them. The other is the weakness of the czar and his determination to ruin. He is easily influenced and incapable of steady pursuit of an aim, and as yet does not show that consciousness of his weakness which would lead him to give up the contest to some strong man such as Lobanoff who is capable of ruling Russia.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all words over. We do not charge in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

BURROW.
David Emanuel Burrow was born in Ballard county, Ky., Nov. 4, 1838; was married Jan. 7, 1860, professed faith in Christ and united with the Lovelaceville Baptist church in the summer of 1885; departed this life Feb. 8, 1898, in the 59th year of his age. The funeral was preached at the home by the writer, after which he was buried in the family burying-ground. He leaves a wife and one child, Miss Loretta, a large number of relatives and friends, to mourn his departure. May the God of all grace comfort the bereaved in the prayer of the writer.
T. M. MAIZE.
Mazon's Mill, Ky.

BEAUCHAMP.
Died, Sister Isaac Beauchamp, whose maiden name was Alexander, was born Feb. 15, 1820, professed faith in Christ and united with Woodland Mills Baptist church in her 14th year; was married to W. J. Beauchamp April 28, 1847, and died Feb. 5, 1898. Sister Isaac was loved by all who knew her, so gentle, so kind. She leaves a husband, one child, a mother, one brother, two sisters, with a large number of other relatives and friends to mourn her loss, while a father, brother and one child have passed on before. The funeral services were conducted by the writer, her pastor, in the presence of a large circle of friends and loved ones, and her remains were laid to rest until the Lord shall come and call her out of the grave.
G. L. ELLIS.

BEGLEY.
Miss Ruby Begley died at Perryville, Ky., Jan. 21, 1898, after a lingering illness of consumption. She was born in 1875, made a profession of religion when 17 years of age, and lived a beautiful Christian life. She bore her sufferings with the fortitude of a true child of God, expressing a desire to depart and to wish Christ. Earth is poorer but heaven is richer. She died as she had lived, in the triumph of a living faith. Her funeral sermon was preached at Perryville, Ky., by the writer, to an immense audience of sympathizing friends and relatives, after which her body was laid to rest in Bethlehem cemetery to await the resurrection of the just.
W. M. STALLING.
Springfield, Ky.

HAWKINS.
Mrs. Lucinda Hawkins was born Feb. 7, 1828, at Poplar Grove, Ky., and died Feb. 11, 1898, at her home near New Liberty, Ky. She was therefore at the time of her death in her 70th year. In early childhood she united with the church and was baptized by Rev. G. P. Birtney. She had been a faithful devoted follower of Jesus through all these years, and by the intense sufferings of many months had ripened into a most beautiful character. She leaves a husband and two children to mourn an irreplaceable loss.
P. E. H.

BOND.
Mrs. Kittie Bond, widow of Mr. Scott Bond, aged 78 years, died very suddenly at her home near New Liberty, Ky., on the evening of Jan. 10th. She had been a professed Christian 53 years and a member of the New Liberty Baptist church 37 years. The funeral was preached Jan. 13th to a large concourse of relatives and friends. She leaves seven children to mourn her loss.
P. E. H.

MONUMENTS.
If you wish to purchase an appropriate memorial of either marble or granite, write to J. S. Clark Co., 235-241 West Green Street, Louisville, Ky., for a copy of their New Leaflet, giving information of importance and illustrations free.
I CANNOT help writing to you to tell you that I cured myself of throat disease of six years standing by using "Pilo's Cure for Consumption." I can strongly recommend it to all who are troubled with throat and lung troubles. - J. N. CUNY, Middleboro, Pa., Jan. 20, 1898.

Southern Baptist's Route to Norfolk, Va., Convention, May 1898.
Southern Baptists should know that the Chesapeake & Ohio is the only line to Norfolk, Va., combining every essential feature of an attractive route, namely: Perfect train service, smoothness of track and varied scenery, crossing rivers, canals, railroads and mountains by bridge. Through historic Virginia and the battlefields. All trains solid equipped and heated with abundance. The Chesapeake & Ohio R. R. is from six to twelve hours quicker than any other line from Louisville to Norfolk. For full information, rates, etc., call or write to E. T. Parsons, D. P. A., C. & O. Ky., Louisville, Ky.

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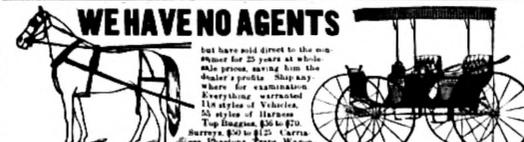
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For Central City and all intermediate points. MAIL AND EXPRESS. No. 223 arrives 5:15 pm.
FROM Fulton and all intermediate points. No. 222. ACCOMMODATION. No. 223. Leaves 4:00 pm. Arrives 9:30 am.
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Items of Interest.

The French line steamer Flatboat, from Marseilles to Colon, was wrecked on Anaga Point, Island of Tenerife on the 17th. Thirty-eight of the crew and forty-nine of the passengers were lost, only thirteen having been saved. The steamer was totally wrecked.

After a three weeks' illness from grip, Miss Francis E. Willard died in New York City at the Hotel Empire on the morning of the 19th. She had exhausted her strength in going around to various meetings, and her vitality was not sufficient to resist the disease. Miss Willard was President of the W. C. T. U., in which position she had shown distinguished ability for organization. Her funeral was held in New York City and her body taken to her home near Chicago for burial.

Oom Paul has been elected President of the Transvaal for the fourth time. He received four-fifths of the votes. The little republic would find it difficult to discover all the world a man with Kruger's great ability in dealing with a difficult situation, and it was much the wisest course to keep him in power.

Among the deaths of the week is that of Count Kaloky, who died at Brunn, Austria, aged 65. He was Hungarian Minister for Foreign Affairs many years and was a leading figure in European politics during that time. Baron Ludwig von Erlanger, one of the leading bankers in Frankfurt, Germany, died on the 15th.

The United States battleship Maine, stationed at Havana, blew up at 9:40 on the evening of the 15th. Gen. Lee said: "The explosion occurred next morning, under enemy quarters, consequently many were lost. Cause of explosion yet to be investigated. Captain General and army and navy officers rendered every assistance." Two hundred and fifty-eight men were killed, including two officers, but sixty-six were saved. The Maine was almost new and cost near \$5,000,000. But the loss of the ship to be nothing to the awful loss of life.

What was the cause of the explosion is the question on every lip. The Spaniards? The insurgents in their desire to cause war between the United States and Spain? Faulty construction of the great ship? Carelessness on the part of the officers? All these views have vociferous advocates. The Prince of Wales, the Duke of Connaught and the Emperor of Germany are among those who have sent condolences to Washington City. No more strongly expressed sorrow has come from any country than has come from Spain.

Capt. Dickens, Chief of the Navigation Bureau in Washington, says the explosion took place in the magazine. He says this is evident from the fact that the ship was afloat for an hour after the explosion, and had a torpedo been fired under the battleship, she would have sunk almost immediately. The fact that she did not sink immediately, and that the firing of a torpedo was not the cause of the disaster, Capt. Dickens is a naval authority.

A large number of the business men of Baton Rouge have united in a petition to the Louisiana constitutional convention to have that municipality abolished, and Baton Rouge controlled by the state government. Baton Rouge City is by Congress. Good Government has been found difficult there, they say, but one doubts the advantages of the change.

Secretary Gage made a speech in Baltimore in which he said that it is needed in men who deal faithfully and who have convictions. He added: "It is neither pleasant nor popular to be all the while warning the country of danger ahead. But if the danger is there, it is a real and imminent danger, the man who points it out, who insists on seeing things as they are and reporting what he sees, is in a fair way to win something better than popularity. He will be remembered by his countrymen and his name will live forever."

A lawyer in England sued two newspapers for libel because they never published his name in their reports of proceedings in the courts. Justice Hawkins made short work of this plea that it was a libel to say nothing of a man. The plaintiff's counsel pleads that all persons in public life had occasion to complain at times they were not reported, whereupon the Judge answered: "What a goddess it is to the public that they are not always reported!"

A company in Massachusetts has a cotton mill in Lowell and one also in Georgia. At a recent meeting of the stockholders it was shown that while the mill in Lowell had made nothing that in Georgia she had fair profits. It was therefore voted to extend the business in Georgia.

VISIT TO RUSSELLVILLE.

Since I am a Kentuckian to the manor born, I am interested in man and things in that state. It was my great pleasure to spend a few days there last week. I spent a few hours in Louisville and met many Baptists, but was disappointed in not seeing Dr. Harvey and Eaton. I was in Glasgow on Monday night where I lectured before a large audience of refined people. It was my first visit here, and I was happy to learn that the Baptists had the best school, the best church and the best preacher in the city.

I arrived in Russellville Tuesday evening, and was met at the depot by my very dear old teacher, President Elyand, who escorted me to his home and from thence to the College Chapel, where I lectured before an audience large in numbers, elegant in dress, refined in manners and cultured in mind. It was a great joy to meet old friends and classmates and to learn how some of them have risen in life and now stand in the front ranks in the commercial and professional world. It was no small joy to see Prof. Trimble on the platform with the faculty. A bright young man indeed he is; I was glad I knew him in other years. And then there was "Dud" Evans, whom I remember so well as a bright little fellow tugging away at Thalheimer's Ancient History, and now he is one of the leading business men of the city and is treasurer of the college as well as trustee. He is a wise man but showed his wisdom most in his marriage. As I sat on the platform at the Chapel exercises, reminiscences sad came before me. Not one present was there eighteen years ago when I came to that institution; but on that I shall not dwell, save to say noble and grand men have gone up higher. Bethel College is a grand institution of learning, one worthy of every Baptist young man in Western Kentucky. I know of no better place to educate the young. President Ryland is not only a profound scholar, but is one of the noblest Christian men I have ever known. A great heart of sympathy and love beats in his breast. His influence upon me when I was in school is simply incalculable. I am a better man for knowing him, and shall ever thank God for his interest in me. I was glad to find in the new faculty a scholarly young man who will no doubt put life and freshness in the college. Prof. Williams was looking young and happy, and ready to speak anywhere for the college.

Pastor Alderman has a very strong hold upon his people, and no doubt they will worship in a new and beautiful house ere a great many months have passed by. I called on Prof. Egan, and found him happy in educating quite a large number of young people. Russellville has improved very much since I attended school there. New streets have been made and new residences have been built where we used to play. Large business houses have taken the place of the old ones, and in many respects the little city, surrounded by a range of nature's beautiful hills, seems to have robed herself in new and pleasing garments.

I might say in closing that I was delighted to spend a few hours in the kind home of Bro. T. M. Jackson, whose wife is a cousin of mine, and there with kindred we talked of happy days of yore. G. W. FREYMAN, Cincinnati, O.

God has two dwellings — one in Heaven, and the other in a meek and thankful heart.— Isaac Walton.

OUR DEPARTED ONES.

If it be in order to say a few words more expressive of the sentiments that rise in the minds, doubtless of many, who give the daily and nightly oil to your trust-worthy columns, let me assure you that there are a host of witnesses whose hearts are stirred and thrilled as they read the testimony of Eld. Ham expressing his sense of "How are the mighty fallen!"

As we enter the dense forests of your state, lovely in climate, soil and products, we are peculiarly affected as we stand at the foot of an oak, venerable, majestic, towering, spreading its lofty time-worn branches in all directions, causing the branches of trees of later growth to retire to a distance as if showing a respect due to years, experience, success, the result of energy, trials, grace. We wonder at the product, perfect, rounded, finished. This is well, but never are we competent to form a just estimate of the object till the relentless steel of the woodman has done its remorseless task and the column lies low at our feet. Then as never before do we discover how great a space it filled, how wide its influence, what its comparative proportions were among us, how great the loss, or how grateful has been its shade, especially if set as the defense from the violent tempests that rage as the years glide on.

So do we contemplate the character of our lamented and departed brother, whom so many of us, "who not having seen, had learned to revere and love. His thoughts were so clearly cut, sincerely and precisely cast. His doctrinal statements would fit so exactly to the try-square of the standard, that they would form a ghu-joint that any man could construct into a conclusive and defiant argument. Was it the last urgent appeal he gave us when he wrote the order of warning "Back to the Church?" That timely paper should be read and read again till graven on our minds as with a diamond. Like the last word of a dear father, let it be kept a tract, a scrap, a reminder of his sense of the great emergency of these times of fancy, gloss and tinsel. That paper has raised so many points we would like to inquire about that we shall seek long for a satisfactory reply. We shall feel that the departure of Dr. Spencer has been to us a personal bereavement. The fallen oak—with mighty and perfect parts, with firm and unyielding fiber, knitted by the strain of storms and frosts of many seasons, affected by sunshine and shadows till rounded and complete—is fitted, taken and placed for higher, better, eternal service—a vessel of grace and glory. I have in mind a bundle of questions thereby suggested, some of which I shall be glad to have our cautious and venerable Senex turn his light upon. May the lessons of "the times, the customs" impel us to hasten responsive and obedient to that blessed servant's message to his comrades, "Back to the Church," divine and mediate symbol of the true tabernacle into which has for us entered Christ "who is God over all and blessed forever."

I glow in the conviction that nothing can reconcile all mysteries and contradictions, and illuminate all perplexing darkness, but the light which streams from the priesthood of him whom I worship as God the Son. He keeps the world alive, inquire more deeply into that suggestion, and find how large and true it is. Christ is the life of the world and the light of the world, and though he is statistically outnumbered, he is influentially supreme.—Ex.

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THE MARKETS.

Report for the Week Ending Saturday, February 19, 1898. Cattle—The market opened quiet Monday on all grades of butcher cattle at last week's prices. The bull market continues active. The market throughout the week ruled steady to strong at quotations. Calves—The receipts have been light and the quality only fair. The market opened Monday with best veals selling at \$3.45@3.55, and continued steady throughout the week. Common stuff showed no improvement. Hogs—The market opened Monday with 4.75 head on sale, best select heavy hogs selling at \$1. Tuesday the market ruled steady and unchanged at Monday's prices, while on Wednesday the market advanced 1c. Thursday the market opened at 4.75@4.85 for bulk. There was no change in the market during the remainder of the week. Sheep and Lambs—Receipts light; quality fair. The market ruled steady on desirable grade, while common stuff continues dull.

Extra shipping cattle, 1,000 to 1,500. Light shipping, 1,500 to 1,600 lbs. ... 4 25@4 75 Best butchers, 1,000 to 1,200 lbs. ... 3 25@3 50 Fair to good butchers, ... 3 00@3 25 Common to medium butchers, ... 2 50@3 00 Thin, rough steers, poor cows and calves, ... 1 25@2 50 Good to extra cown 1,200 to 1,500 lbs. ... 3 00@3 50 Common to medium cows, ... 2 50@3 25 Fresh cows, 800 to 1,200 lbs. ... 2 25@2 75 Butcher, ... 2 00@2 25

Report for the Week Ending Saturday, February 19, 1898. Receipts for this week, 1,100 Receipts same time in 1897, 6,776 Receipts same time in 1896, 2,712 Receipts since Jan. 1 to date, 19,728 Receipts same time in 1897, 12,556 Receipts same time in 1896, 25,256

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Table with 2 columns: Item and Price. Includes items like Veal calves, Choice mutton, Choice packing and hams, Good to extra shipping sheep, Fair to good sheep, Common to medium sheep, Snacks, Extra spring lambs, Best butcher lambs, Fair to good butcher lambs, Tail-ends.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, February 19, 1898.

SALER, WITH COMPANIONS. Following were the sales for the week and year to February 19, with comparisons:

Table with 3 columns: Year, Total new crop sold to date, Sold to date in 1897, Sold to date in 1896. Includes rows for Year 1898, Year 1897, Year 1896, Year 1895, Total new crop sold to date, Sold to date in 1897, Sold to date in 1896.

REJECTIONS. Rejections this week, 600 Rejections same time in 1897, 673 Rejections same time in 1896, 1,408

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