

WESTERN RECORDER

Faith, Hope and Love, these three.

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The most important thing a father has to do is the raising of his own sons in the nurture and admonition of the Lord. No excuse of other work to do will justify the neglect of this.

The Bishop of London signalized his advent to the metropolitan see by saying of Spurgeon, "As others waxed loose, he grew more staunch." It is a tribute he deserved. May the same thing be able to be truthfully said of all Baptists over the world.

VIROHOW, the leading naturalist of the world, has proved he is not a man to take up a thing without thorough examination. At first he had no faith whatever in any antitoxin, and said so. He has been convinced by Ehrlich's antitoxin for diphtheria, and thinks others may be found useful.

The *Congregationalist* says: "Business men note with discouragement the prevalence of a commercial spirit which makes honor in business less esteemed than formerly. The fortune is coming to be valued more than the man. Our systems of education are, in a measure, responsible for this."

PRINCE OSCAR, son of the King of Sweden, has decided to go as a missionary to Africa. He has devoted much of his time to preaching in Sweden. He has a fortune which enables him to support himself and wife in Africa without any assistance from his father. The prayers of God's people will follow him.

DR. ABBOTT recently pictured the state of things which would exist in this country if belief in God were dead: "The Sabbath would be merely a holiday, the Bible gone with Sunday; the pulpit a platform; the sermon a lecture, music a concert and prayer an aspiration." We fear lest in some churches some of these results have already been reached.

The old traditions are getting the best of it in these days. The *Independent* gives a recent illustration of this fact. King Menes of Egypt, the founder of the first dynasty has been voted a myth by advanced scholars. Now his tomb has been discovered, and in it the fragments of an ivory plaque with his name upon them. The tomb was discovered at Nagada, near Thebes, by M. de Morgan.

DR. CUTLER says he was much helped by the words of a very eminent lawyer who was a member of his church when he first began his ministry. This lawyer said to him that the two best qualities of Gospel preaching are simplicity and earnestness, and added: "If I had a student in my office who was not more in earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office."

HONOR THY FATHER AND MOTHER.

BY REV. J. O. RUST.

We who are engaged in that most difficult and delicate work of rearing children have all patience and sympathy with those who are employed in this high calling; those who have no patience and sympathy are those who have no children. This is one subject which everybody knows all about except those who have the children to rear. Childless or unmarried ladies and gentlemen are especially expert at this high calling. Our wisdom increases as we do not have this work to do, and decreases as we have children. Many good, intelligent fathers and mothers have progressed so far in wisdom as to suspect their ability to rear children wisely; but no such suspicion smites the calm consciousness of their unmarried relatives.

The command to "Honor thy father and mother" was addressed as much to parents as to children, for parents could have a much more appreciative understanding of it than children. In this sense is it a command to parents, they are to be worthy of reverence; for if children are to honor, parents must be honorable. Children have a quick, intuitive judgment of character and conduct; they are the fairest, most impartial tribunal in the world; they immediately perceive dignity and worth; they speak the truth right out and act honestly in accord with these inner convictions. If some parents are not honored, it is because they are not honorable, and the children know it and express their innocent contempt in impertinence and disobedience. The impertinence and disobedience is not here excused, but explained. How is a child to reverence a slovenly mother, or a brutish, wicked father? Parents, then, have a part in this command. It requires of them character and conduct which will command the reverence of their little ones; they must be worthy to command that which it is their duty to demand. If all parents were honorable, perhaps all children would honor them.

But there is a word here for children. Very early they can learn their duty to their parents. This is the arena where their first moral battles are fought, and they should be taught to contend with the disposition to be unruly. The home needs its code of laws, kind but firm, its governing power of justice and mercy. Here the child gets its idea of authority and learns obedience; and, if these are not taught in the home, they are perhaps never learned. Lawless homes make a lawless state, an unruly and irreverent people. These great lessons are to be taught our children by a real effort to teach them; and we are not to avoid this duty by the indulgence of a selfish and lazy love of our offspring. To let your children do as they please because you love them, is an inferior love to the love that governs them wisely and well. And we are to teach these lessons by being right and doing right ourselves, and by teaching according to the law of God. And children are to regard this instruction and reverse their parent-teachers; if they refuse it and reject it, it is at their peril.

And this leads to a word about the promise attached to this command: "That thy days may be long upon the land which the Lord thy God giveth thee." The human mind cannot reach to the full understanding of this promise; there must be some mystery of blessing here which we cannot take in. How honor to parents is the guarantee of long life cannot be altogether explained; we must trust God and lean on Providence for the result. But, in a measure, we can understand this promise, and knowing that much, we can trust God for the rest. He who honors father and mother and obeys the laws of the home will have learned that greatest lesson of obedience to law. This

early training teaches us how later to pleasantly obey the laws of nature, the laws of man, and the laws of God. This three-fold obedience has its three-fold blessing in health, happiness and holiness. Health, happiness and holiness are the conditions of long life, hence honor of parents is the true promise of long life. When we violate the laws of nature, we court disease; when we violate the laws of man, we bring on distress; when we violate the laws of God, we destroy our peace, and disease, distress and doubt kill men; they are the agents of death as their opposites are the ministers of life.

Some people love the pleasures of disobedience; disobedience to law is a constant temptation to them. Thus lust to indulge itself must violate the laws of nature; and every form of selfishness to gratify itself must violate the laws of man, written or unwritten; and every phase of sin to please itself must violate the laws of God. These violations may be attended with a certain low grade of pleasure, but they are also attended by ultimate death, physical, moral, and spiritual. But thousands of foolish people prefer these transient pleasures of disobedience, and they forget the awful penalties, and they disdain the higher and holier and permanent joys of life and liberty and love which attend obedience to law. This folly or this wisdom is learned in the home while we are yet children. Then in some vast and unending sense is the honor of parents the author of long life.

These suggestions should lead us into the largest trust in this promise and into the most faithful practice of this command. As we realize our shortcomings and unworthiness and incompetence, we become humble and prayerful, and our humility and prayer is the opportunity for the Holy Spirit to come into the home and abide there to help us to do what we in ourselves find it impossible to do—to bring up our children in "the nurture and admonition of the Lord."

Nashville, Tenn.

DANGERS OF AN UPLIFT.

A man cannot be in such danger of falling when his feet are on the ground level, as when his head is high above his fellows; and his perils grow with his upward progress. With every promotion in business or in station, there are new responsibilities and new opportunities of harming one's self or one's fellows by mistakes or failures in duty. Many a man at the head of a large mercantile or manufacturing establishment, or an extensive financial or railroad corporation, or in high political station, realizes the increased perils of his position to such an extent that he longs at times to be back in an humbler place, where his blunders and lacks concerned only himself, or those in a limited sphere, instead of involving the interests and welfare of large numbers. Promotion has its attractions and its advantages, but it cannot be said to lift one above perils, or to diminish dangers to him who rises. Knowledge, wealth, station, influence, and power of all kinds, with all the gain that they proffer to any one, have special and correspondent dangers unknown to those who have not risen so high in the world. And no one of us can ever rise to such a mental or moral elevation that he is above weakness or temptation, with all their spiritual dangers.

There is peculiar suggestiveness in the phrase which accompanies the Gospel record of the struggle of Jesus with the adversary of souls. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." "Then?" When? Just after the heavens had been opened to his sight, and he had had his visible tokens of God's approval, and the loving voice of his Father had spoken words of commendation

and cheer to him according to his need. It was just after this fresh spiritual uplift that the tempter came to Jesus with suggestions of the desirableness of misusing his new powers and privileges as he entered upon the sphere of his active Messiahship. And the tempter similarly avails himself of like possibilities of new wrong-doing in the spiritual uplift of every child of God.

It is when we have been brought nearest to God in some hour of sacred communion, or in some soul-moving personal experience that we are liable to be led away by some temptation that we should not feel the force of in a less favored season. Old John Newton suggests, in this line, that "it is the man bringing his dividend from the bank door who has most cause to dread the pilferer's hand;" and quaint Matthew Henry says similarly, "The Lord never revives his work but the devil revives his, and he has a spire of sin for every spire of grace." There is a recognition of this truth in the world's adage, "The nearer the church, the further from God," and in the familiar couplet:

"Wherever God erects a house of prayer,
The devil always builds a chapel there."

Yet how loth men are to recognize this truth in its fulness and its force! If they are brought into better social and moral relations, they are likely to feel that they are now raised above the temptations and perils that beset them on the lower plane, and not to consider that their very uplift brings them into the realm of dangers which they never encountered before. They are inclined to forget that a good family has temptations unknown to those on a less exalted plane; that a good community has peculiar perils growing out of its high position; and that a good church, where everybody seems ready to work zealously, and to live aright, exposes its members to the danger of self-confidence and of lofty tumbling, beyond any like peril in the membership of a church where the lines are more sharply drawn between the unworthy and the efficient.

He who counts himself already above moral danger is in direct spiritual peril. When a man simply thanks God for his soul's safety, he cannot please God, even in his prayers, like the conscious sinner who cries to God for help in his hour of need.—S. S. Times.

ONE of the most notable results of nearly every revival is the large number who are received by letter. Old letters are brought out of the trunks, or are sent for. People the pastor never suspected of being church members, confess that in some former place of residence they were. Any pastor, especially in a city church, who will make the effort, can find large numbers of people who either have old church letters, or who have been members elsewhere and have failed to get them. These people well know that when they made their first confession of faith in Christ they joined his whole church, not simply one local branch of it, and they joined it for life. There may be room for criticism of professing Christians who bring a little old experience, hand it in in an envelope, and are never heard of again until they die. But that is no cause for any one storing his religious away in cabinet or attic in some musty trunk. Out with that old letter, my brother, my sister. Out with your religion, too. Out into the light with it, where it may shine and bring glory to God and help to men. Get quickly back into right relations with both Christ and his church. There are many, many conscious neglecters in this matter.—Interior.

KINDNESS is a language the dumb can speak, and the deaf hear and understand.—C. N. Bovee.

THE SPIRITUAL AND TEMPORAL.

BY REV. C. H. WETHERS.

These are closely related. All history shows that when God's people have become heedless, grossly selfish and worldly-minded, the temporalities of the community have correspondingly suffered. When there has been a desertion of God, he has in a large measure deserted the people. This is true of individuals, of churches and of nations. The history of the Israelites is full of warning lessons in this matter. When they forsook God, he forsook them. When they contemptuously disregarded their spiritual duties and despised God's ordinances and neglected his sanctuary, they greatly suffered not only in spiritual things but also in respect to temporal affairs. For about sixteen years before Hezekiah became king, the Israelites, under the rule of Ahab, Hezekiah's father, neglected God's house, despised his commands and ordinances, and gave themselves up to practicing manifold iniquities. The consequence was, they greatly suffered in their temporal affairs. Read what Hezekiah said to the Levites: "Our fathers have trespassed and done that which was evil in the sight of the Lord our God and have forsaken him and have turned away their faces from the habitation of the Lord and turned their backs. Also they have shut up the doors of the porch and put out the lamps and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel." Now observe the consequence of such a course: "Wherefore the wrath of the Lord was upon Judah and Jerusalem and he hath delivered them to be tossed to and fro, to be an astonishment and an hissing, as ye see with your eyes." He also said: "Our fathers have fallen by the sword and our sons and our daughters and our wives are in captivity for this." Notice the last phrase, "for this" for his conduct, for this evil course, God cursed them. They cursed their spiritual privileges, their holy duties; they turned against God's house; hence great temporal losses, personal sufferings and national disasters. And the same course pursued to-day will bring similar results. It has been the case in numerous instances. Is it any wonder that this nation has "hard times"? Is it any wonder that churches, turning away from fidelity to God with respect to his commands and ordinances, suffer both spiritually and temporally? Not at all. And one great lesson from this history is the importance, the high importance, of properly supporting, in due order, Christian churches. Skeptics may talk against churches and the Gospel ministry, but it is a great fact that when these divine institutions are neglected and lose their efficiency, the community suffers correspondingly. A curse upon the vicinity follows, and individuals also suffer. We have Israel's God to deal with even to-day.

WHAT KIND OF PRAYER?

BY THEODORE L. CUTLER, D. D.

Some people regard prayer as the mere rehearsal of a set form of solemn words, learned largely from the Bible, or in common use in devotional meetings. It is a lip-service, and often nothing more. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks defined it in four words as a "true wish sent Godward." By it adoration, confession of sin, and petition for mercies and blessings ascend to the Throne, and by means of it precious gifts are brought down from heaven. The pull of our prayer may not move the everlasting Throne, but—like the pull on a rope from the bow of a boat—it may draw us into closer fellowship with God and fuller harmony with His will and His will.

This is the first characteristic of prevailing prayer. "Delight thyself in the Lord, and he shall give thee the desires of thy heart." Too many prayers are born of selfishness, and are too much like dictation or demand. None of God's promises are unconditional; we have no such spiritual assets standing to our credit that we have a right to draw our checks, and demand that God shall pay them. The indispensable quality of all right asking is a right spirit towards our heavenly Father. When a soul feels such an entire submissiveness

towards God that it delights in seeing Him reign and in having His glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that submissive soul will agree. God loves to give unto them who love to let Him have his way; they find their happiness in the chime of their own wishes with the will of God.

In the next place, the prayer that has power with God must be a prepaid prayer. If we expect a letter to reach its destination, we put a stamp on it, otherwise it goes to the Dead Letter Office. There is what may be called a Dead Prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has plowed his field and sowed his seed. In prayer we must first be sure we are doing our part if we expect God to do his part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention, he first fumbled in his pockets for some money, and when he had tossed the coin into the plate, he said: "I cannot pray until I have given something." He prepaid his prayer. For the churches in these days to pray, "Thy kingdom come!" and then spend more money on jewelry and cigars than on the Board of Foreign Missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of a son or a daughter, I say to myself, How much is that parent doing to win that child to Christ? The godly wife who makes her daily life attractive to her husband, has a right to ask God for the conversion of that husband; she is co-operating with the Holy Spirit and prepaying her heart's request. God never defaults, but he requires that we prove our faith by our works, and that we never ask for a blessing that we are not willing to labor for. Those churches which imagine that a "Week of Prayer" will answer all the purpose without any effort to win souls, or any self-sacrifice, or any co-operation with the Holy Spirit, will find their prayers as barren as the east wind. Genuine self-denying prayer is always prepaid; the offerer is ready to do anything in order to secure the blessing which his soul desires.

Another essential of prevailing prayer is that it be the prayer of faith, and that it be offered in the name of Jesus Christ. " whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." What God orders we must submit to uncomplainingly; but we must never submit to what God can better. No church must submit to being barren, and no pastor must submit to have his work without results. Never submit to be blocked in any pious purpose or holy endeavor, if, with divine help, you can roll the blocks out of your path. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us.

What a magnificent epic are the triumphs of oiling, trusting, victorious faith! The firmament of Bible history blazes with the answers to prayers from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon and brought the liberated Peter into their presence. Let us find our happiness in pleasing God, and he will surely grant us the desires of our hearts. If the Week of Prayer is followed by many weeks of godly living and generous giving and personal efforts for the salvation of souls, we shall have a round year of glorious harvestings.—Evangelist.

"Oh, my friends, there are some spectacles that one never forgets!" said a lecturer, after giving a graphic description of a terrible accident he had witnessed. "I'd like to know where they sell 'em," remarked an old lady in the audience, who is always mislaying her glasses.—Tit-Bits.

The world is but a vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—Chagren.

RESPECT FOR THE AGED.

By divine command, Moses said: "Thou shalt rise up before the hoary head, and honor the face of an old man." To have survived the trials of life, decade after decade, like the oak which has braved the storms of a century, while all around it has yielded to incessant change, commands our veneration and compels us to look upon the veteran of many years with respect, and even with reverence. The old man has "come down to us from a former generation," and we can hardly fail to acknowledge his superiority, in some things, as compared with most of those with whom his lot is cast in his far advanced years. Old age in itself is invested with peculiar dignity and nobility. We can but venerate that which is old.

The associations of by-gone days and years and ages are impressive in their claims as to respectful consideration, and instinctive homage is rendered to that which is identified with remotely past occurrences. Antiquity has a charm for almost every mind. Relics of days long since passed away are cherished as having stood the test of many successive periods of time. Almost universally there is awe-inspiring grandeur in the Egyptian pyramid that has been subjected to the fiercest tempests of centuries, while resisting the destructiveness of "the crumbling hand of time." It is grand in its long endurance of all that would, if possible, end its existence. So all that is old claims respect for its age if for nothing else.

The old man is no exception in relation to this demand. He is monumental, bearing as he does the inscriptions of other days long since ended. As a "living monument," he tells of generation after generation that has come and gone, while he remains the survivor of them all. The wise man of the Holy Scriptures has said, "The hoary head is a crown of glory if it be found in the way of righteousness." Then especially is it entitled to respect; but it has such inherent claims to veneration that, regardless of all circumstances, it should for its own sake be honored. Those nations having the best historical record have been distinguished for their regard shown to the aged. A failure in this direction has ever been strongly reprobated.

It is related in history that an old man, with marks of many years upon him, entered an assembly of philosophers in Athens, while they were extolling the excellence of virtue, and was suffered to stand during the whole time in which he listened to their praises of virtue. Subsequently he visited a Laedemonian assembly, when he was instantly treated with due respect for his age by the offer of a superior seat. These differing receptions called forth from him the remark that the Athenians talked about virtue, and the Laedemonians practiced it. The ancient Egyptians, in the best days of that people, paid very great deference to age, and when a gray-haired man came into their public assemblies, the young all rose to do him reverence. Among the Romans age was regarded as sacred, and youth respectfully submitted to it in the acknowledgment of its special claims. Many of the nations known only in history have an honorable record for this trait of national character.

The marked experiences of the aged appeal to those among whom they survive as coming from a former generation, with a strong claim for respectful consideration. They have come off safe from various battles of life wherein a greater portion of their associates in the stern warfare perished than fell in any of the historic battles of the world's history. Most of those who began life with them have departed from all earthly scenes, leaving them lonely in whatever circles they may be found. That which their eyes have seen, their ears heard, and their hearts felt, has been full of impressiveness. The scenes through which they have passed have been of thrilling interest. With their departure from among the living, a multitude of eventful memories will exist no longer. While they remain in places where, sooner or later, they will be unknown, they are entitled to profound estimation.—Watchman.

The fact that you can not change the whole world should not prevent you trying to smooth over a few of the rough spots in the path that somebody has to walk.

THE CANKERWORM OF CONTEMPORARY RELIGION.

Frivolousness is the cankerworm of contemporary religion. It does its deadly work in both pew and pulpit. According to Dr. Joseph Parker this century is dying for lack of a grand conviction; and a great religious journal, that is generally very optimistic in its tone, bewailed the other day that "frivolity is eating the heart out of virile religion amongst us." The passion for pleasure sweeps out of life all lofty ideals and the strenuousness of purpose that seeks to build up a noble character. Even a philosopher of the school and tastes of John Morley, who denies the future and spells God with a little g, was compelled some months ago to express the fear that people in our generation are inclined to take their sports too seriously and the business of life too lightly. By multitudes in modern society amusement is more and more regarded as man's chief end. The senses bound the range of the desires of many young men and young women of all classes. Their only conception of what they call "a good time" is amusement of some kind. So they turn life into a huge playground, rushing from one pleasure to another with a pathetic eagerness and a hunger that never seems to be satisfied. To such an extreme is this tendency carried that thousands make an amusement of life and a business of pleasure.

Side by side with the passion for pleasure runs the thirst for making gold as the two dominant forces of activity in our day. How can serious or solid thought be expected from people whose heads are for the most part in their ledgers or in the sporting or society columns of their papers, who, when they do happen to read anything else, read only silly novels or magazine articles specially adapted to frivolous tastes? When such people go to church they go to be pleased with sermons that will suit them, or to be amused with music that will rival the operatic performances of a week evening.

The most optimistic student of the religious conditions of the day is compelled to recognize the facts that the lines of demarcation which once separated the church from the world are being gradually obliterated, that practices once condemned as inconsistent with the Christian character are now openly justified, and that the reaction against what may have been unwise restraints upon liberty threatens to run in many instances into a license which forgets the higher law of Christ by which we are bound to do all to the glory of God. The presence and power of such facts enfeeble the tone of spiritual life. We regret to be obliged to confess that the evil results are being fostered and strengthened instead of being antagonized and annihilated by the utterances of certain pulpits which are characterized by frivolousness instead of strenuousness. "Frivolousness" may be a strong word to use, but it is the only word we can apply to such sermons as, under the influence of a morbid dread of being commonplace, or a juvenile passion for originality, or a contemptible desire to please a congregation, avoid the great highways of Christian thought and wander off into bypaths, along which it may be pleasant to stroll, but which lead nowhere. Ingenious lines of speculation and the spectacular display of sensational topics in the pulpit only add to the power of the pestilence of frivolousness which is smiting with barrenness all the green places of the pew.

The preaching that will strike at the cankerworm of contemporary religion is the preaching that is baptized with the spirit of spiritual strenuousness, and that delights in vigorous and frequent attempts to put before the people the great truths of the Christian faith in all their native dignity, pathos and power. It is only when these truths and such truths as these are brought to bear upon their intellectual and moral life that they are stirred out of their pleasure-loving and self-seeking apathy, and led to serious reflection upon the necessity and urgency of salvation from sin.—Nashville Advocate.

CHRIST's sufferings are a rebuke to our softness and self-pleasing. It is not indeed wrong to enjoy the comforts and the pleasures of life; but we are too terrified to be parted from them, and too afraid of pain and poverty.—James Stalker.

QUESTIONS ANSWERED.

BY SENEX.

"You do not object, do you, to answering questions for a Presbyterian? [Not in the least.] A Presbyterian neighbor is much troubled about the small size of the congregations in his church, and knowing that you answer questions, he will be very glad for any suggestion I can get you to make which may help them. He does not take the RECORDER, but he knows how much help your answers have often given.

"His church has a good preacher for a pastor, but they wished larger congregations than he could draw by his preaching. So, being a wealthy and liberal church, they secured an attractive choir. They had a lady with a beautiful voice for leading singer, and another lady to play the fiddle. For awhile this plan succeeded admirably. The house was filled especially at night. But now another church in the same city has secured a young lady to sing whose voice is much finer than their leading voice is. The crowd has deserted them for this new attraction, their night congregations are very small, and the morning ones far from large. What can they do?"

I give this question in full. The Presbyterian must have been joking when he suggested to his Baptist friend to ask an old fogey for advice on such a point, or he had never read any of my answers. Still advice is cheap, and I am willing to advise.

As the church is wealthy, I suggest their getting Adeline Pasti to sing for them. There is no doubt she would utterly overshadow the concert in the other church, and in her turn leave that lady to entertain empty benches. The house will be crowded to its utmost capacity every time she sings. And she need have no fears of the other church securing her services. It is not fair to be sure, she would come high, very high, almost as high peculiarly as her beautiful voice goes musically. But a wealthy and liberal church, by dropping down on missions giving might secure the money to pay her, and have the proud satisfaction that no other church could surpass at her services.

But if Pasti cannot be secured, something else may accomplish the desired result of drawing a crowd. They have tried the Sunday concert business, having a musical performance before the sermon, why not try a Sunday theatre, and have a dramatic performance? Instead of the singing and the fiddle, get some pretty girls and have a short play. It will be necessary, at first at least, to give a religious flavor to the play. Let it be founded on some Scriptural story to begin with, and then on some historical event in church history, and afterwards upon moral stories. Some might be a little shocked at first; they will get old-fashioned out of a church, you know. But a church which has endured a girl playing a fiddle in the worship would soon be reconciled.

The crowds will come, especially if very pretty girls can be secured to take part, and the questioner can be happy once more. Of course, the other church in the city can also try the dramatic principle, but the money to be made is not so musical one. But it would probably be some time before they would be fairly under way, and meanwhile this brother would see the crowds for which his soul longed. Of course, it will not do at first to call it a dramatic performance. Say rather it is an "object lesson" to present vividly and impressively by the sermon. Get some simple, if the sermon is to be upon the parable of the ten virgins, have a play upon that parable to illustrate and make vivid the lesson of the sermon. Thus you can draw a crowd, if the girls who act are pretty enough. And you can agree with the old fogey that it will not do to let the girls be the only attraction. Let the girls be the drama into the church, you can hold the young people and keep them from going to the theatre. But no doubt you are familiar with the progressive arguments against the slow coaches with their devotion to old ways.

I have talked fully long enough, even if my object was to hold up to ridicule all these sensational devices in the path of God. Remembering for a crowd. Remember that two or three saints with One in their midst are a more powerful army against evil than a crowd of the idle who run after novelties. Go back to the old idea that the object of worship is to please God, that all the singing and the praying is to be to Him, with an eye to His glory. Let the girls be the men, but that must be simply to hold Him up to man.

The only effective way ever yet discovered to get outsiders to go to church is for the church members to go themselves. And that plan has never failed. If this Presbyterian will go regularly himself, and family and friends, he will have done his first and chief duty. If all the members will do the same, the church will be crowded by outsiders. Try that plan, giving up the expensive choir and letting a pious presbyter lead the congregation. If the church is so large one voice is not sufficient to lead, have the members lead that crowd that will follow their own.

One great pitfall with churches which are so eager to get outsiders to church to fill the empty benches left by the members themselves. They are ready to try all sorts of sensational devices, and even go to great expense to do it. They go to get outsiders, and to take their families with them, is too great a weariness to the flesh.

To go yourself and see that your family go is the first and chief duty. But the other is like unto it. Try to get some friend to go. And try to bring your friends to see them all to church once. But speak to your friend and ask him to go. If you are an employer, speak to those whom you employ, privately and separately, and urge

them to go. And when one does, notice his presence and show your pleasure at seeing him. If each member will carry his family and influence his friends and associates, the largest building will scarcely hold the people who go indeed to worship God.

It may be this Presbyterian church is suffering from the same cause which has depopulated the Methodist congregation in our town. The Presbyterians and Baptists have not suffered yet in the same way owing to their not being so progressive. The Methodists have a most flourishing Sunday-school, the infant class being very large. The little children cannot stay through the Sunday-school and the church worship, and the larger children go home with them to guard them. Consequently there are few or no children in the church at the hour of preaching. As though that was not bad enough, they have a large young people's society which meets before preaching Sunday night, and after it is over, the young people go home. The Presbyterians and Baptists, as I said, are not so progressive. Their children go to church first and to Sunday-school also when they are large enough not to be too much fatigued by staying to both services. And they have not—poor, poor old fogies—as yet, any young people's societies.

As the Presbyterian church is suffering from similar causes, I would suggest that children be taken to church first while they are too small to attend both church and Sunday-school. Train them to believe they must go to church as a matter of course. And change the hour of the young people's meeting to some other day, any night except the regular prayer-meeting days.

Try this plan first. If it works, it will build more solidly, and the congregation will not run off to hear a younger singer with higher notes. It has the advantage, too, of being a very much cheaper plan. But if it fails for the first time in the history of the world, it will still be open to the church to resort to Adeline Pasti, or the pious drama.

BE YE ANGRY.

BY OBADIAH OLDSCHOOL.

That is what Paul wrote to the Ephesians. It is a command and not a permission. There are occasions when anger is a duty. The man who could see some inhuman monster abuse a woman or a child, without a thrill of righteous indignation, that expressed itself not only in words, but in deeds, we would all despise. We were made in the image of God, and the Bible speaks of his anger no less than three hundred times. But because he is holy and good he must abhor all that is evil. And so must we, if we are in sympathy with him. Our Savior was angry when the Pharisees watched him to see if he would heal on the Sabbath day. He was evidently filled with the indignation which the Pharisees called his anger no less than three hundred times. But because he is holy and good he must abhor all that is evil. And so must we, if we are in sympathy with him. Our Savior was angry when the Pharisees watched him to see if he would heal on the Sabbath day. He was evidently filled with the indignation which the Pharisees called his anger no less than three hundred times. But because he is holy and good he must abhor all that is evil. And so must we, if we are in sympathy with him.

There is a great deal that should arouse to anger those who love God and their fellowmen. When I remember that my Heavenly Father set apart the Sabbath as a day for spiritual culture and the preparation of the soul for heaven, and then hear the newsboys crying, "Here's your Sunday paper, all about the big fight." When I think not of the publishers of those mammoth and demoralizing sheets are trying to thwart God's loving efforts to elevate the race, I feel that I do well to be angry. It seems so heartless, so cruel, to see the people who are called Christians, and boys who ought to be in Sunday-school, peddling this printed poison! Oh, it is enough to make one tremble for the republic when those who assume to be teachers and leaders are thus undermining the foundations on which our free institutions were reared by our God-fearing fathers!

Such anger would be the distinctive outburst of the love for our home, the family that burned like an altar fire in your breast. "Be ye angry, and sin not," says the inspired apostle. Where does the sin come in? When holy indignation becomes unholly malice and revenge. When after protesting against the wrong and trying to arrest and punish the wrong-doer we have a "heart of bitterness"; Christ's love is always accompanied with a feeling of sorrow for the sinner. Our Lord looked around with anger, but never said, "being grieved in the hardness of their hearts" (Mark 3:5). Anger in certain conditions is the instinct of our better nature. But Satan is always watching to pervert the noblest impulses of our nature. He would have us say, "Neither give place to the devil." As soon as a fire blazes on your hearth to warm your home, he will try to push the brands out into the room and make a conflagration. We must then be watchful. And yet because of the danger of burning, the house down shall we then? No! The cold air that God gives us food to nourish our bodies, but Satan tempts us to gluttony. Shall we therefore starve ourselves? God gives water to quench our thirst, but Satan gets his human impu to pollute and poison it with alcohol and strychnine. Shall we not drink

at all, not drink the liquor which brews, because by drinking many become drunkards? The possible abuse of a good thing should never deter us from the true use of it.

I write thus because I believe that being angry is one of the neglected duties of to-day. If the Church of Christ could be aroused to anger like that of its Lord—anger against an accommodation with sorrow for the sinner; if the holy indignation of all good people should flash and thunder against the gilded vices of the day, while they wept over the ruin wrought, as when the summer storm comes its lurid lightning is followed by refreshing showers, I should expect to see, speedily, such beauty glowing over the moral landscape as that "the clear shining after rain" lights up on the face of nature. On let us cultivate the anger that is Christlike and sinless!—Interior.

SOME MARKS OF A GENUINE REVIVAL.

BY REV. ANDREW MURDOCH, M. A., LL. D.

We need reviving, and, without doubt, revivals are provided for in God's gracious purposes in the world. The revival which is now going on in the world will be, so long as this Dispensation lasts, "set times for favoring Zion," "times of refreshing," sent in answer to the earnest cry of God's people. But let us remember that everything that is good and beautiful and true has to enter into competition with that which is false and hateful. And in nothing does the evil more desire to try his hand, than in counterfeiting a revival of religion, and if he can get in his work in a Baptist church, it suits him well. It becomes, therefore a matter of great importance to be able to distinguish the true from the false—The work of the Holy Spirit from the work of man.

One of the first of these signs to appear is a return of those who have back-slidden. We read that, in the days of Saul, the people of Israel were so subdued and distressed that "Then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." And one of the first-fruits of the victory won by Jonathan and his armor-bearer, was that these men came out of their "caves," and "thickets," and "pits," and we are told that "even they followed hard after them in the battle." So it is in every true revival. I remember one instance where a sister who had been a member of a church in Toledo had crept into one of these "caves," where she remained for over thirty years. But when God was giving His people a gracious revival, she came out into the sunshine, and produced a church letter which, all these years, she had kept stowed away.

Another mark of a true work of grace will be, the abolition of all estranged brethren. It is sad to think that there should be any such thing as coldness, much less hard feelings, between members of the family of Christ. But so we sometimes find it, and there is nothing that will so quickly bring reconciliation as a revival. A work of grace will either overcome these wrong feelings, or these wrong feelings will block the work of the Holy Spirit.

Then, in a real revival God's word is sure to be honored. This is very marked in all the revivals mentioned in the Bible. Peter's sermon on the day of Pentecost was largely made up of quotations from the Psalms. This was so in the great revivals in the time of Nebemiah. "So they read the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." More of "The Sword of the Spirit," and less dependence on man-made methods, would greatly improve some modern evangelism.

Another mark, and an infallible one, of a true revival is the presence of a warm spiritual atmosphere. The work of grace will either overcome these wrong feelings, or these wrong feelings will block the work of the Holy Spirit. Then, in a real revival God's word is sure to be honored. This is very marked in all the revivals mentioned in the Bible. Peter's sermon on the day of Pentecost was largely made up of quotations from the Psalms. This was so in the great revivals in the time of Nebemiah. "So they read the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." More of "The Sword of the Spirit," and less dependence on man-made methods, would greatly improve some modern evangelism.

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A FEELER pulpit is the infallible sign of a decaying Christianity. When ministers of the Gospel come to speak with the authority and emphasis of the new dispensation, it is a sign that the faith of the pews has begun to disintegrate. A living church wants no half-hearted message, and will not have it. It calls, on the contrary, for the definite, earnest, and fervent proclamation of the truth. The ages of faith are gone that produce great preachers—preachers of Christ, with answers and advice to nations, and through with the "very spirit of the Gospel, and who deliver it to others out of the depths of their own spirits."—Ex.

THE BENEFITS OF MEDITATION.

One of the most helpful "means of grace" in the development of the Christian character is to be found in what may be called the quiet hour. It is the season religiously set apart for serious meditation upon the things that pertain to the kingdom of God, the culture of the spiritual life, and one's relation to his fellows. Such an hour should find a place in every Christian's schedule of life. Its value is incalculable, its influences abide. Its results are seen in the multiplying and beautifying of those graces that adorn the Christian character.

Many persons find their spiritual life at a low ebb, and wholly unsatisfactory. The reason for this state may be that the individual is absorbed by the multitude, and overwhelmed by the care and care of material things. It is easy to lose one's spiritual tone. If the artist neglects his study of colors and fails to keep his eye "tuned up," the picture he paints will be a disappointment. So the Christian who fails to keep touch with those influences that give depth, sweetness, and serenity to his spiritual life will speedily become dissatisfied with his religious state. One thing that helps to keep up this spiritual tone is meditation upon religious things. The crowd does not stimulate such meditation, but rather makes it difficult, if not impossible. Therefore retire from the multitude. Seek a quiet place, and there give yourself up to meditation upon things that are true, honest, just, pure, lovely, and of good report, as well as upon those questions of your own relation to God and to your fellow-men, as suggested by your Christian experience, your study of God's word, and your contact with men.

Then it is of the utmost importance that there be times when God's child is entirely alone with Him. The divine message to individual hearts is communicated usually when the individual is out of from the world and is alone with God. It is so in the family. If the father or mother has something to say to the child concerning the serious affairs of its life, the conversation is private. Parent and child retire, and in private talk over the matter, and perhaps pray over it. The world is about us, it is a sacred hour, and none must violate its sacredness by intrusion. So it is often with the child of God. The divine Father has many a message to communicate to His children, and the quiet hour of prayer, self-examination, is often the time when

"Heaven comes down our souls to greet,
While glory crowns the mercy seat."

The Master, when the multitude crowded about Him and His disciples, so that "they had no leisure, so much as to eat," said to them, "Come ye yourselves apart into a desert place, and rest a while." It is not unlikely that it was His custom to take them aside to a retired place for instruction and meditation. From these brief seasons of retirement they returned refreshed and strengthened in their spiritual nature. The principle illustrated by the Master's example has been shamefully and absurdly abused by many men and women who have incarcerated themselves in hidden cells, in mountain retreats and in desert places, and there have spent their lives. This is an error. It is impossible to escape from the world or the evil of it by any such methods. The better way is to enjoy the solace and sanctity of solitude in one's own dwelling, by one's own fireside, in one's own secret closet of prayer. The world is too much in need of every man's best work for its redemption to warrant the continued voluntary retirement of any laborer from the field.

The fruitfulness and activity of a Christian seems to bear a direct relation to his meditation in quietness upon the things of God. The men and women who accomplish great things for God are much given to secret prayer and communion with Him. They are much alone with God. Far from the turmoil of the world, unaffected by its contentions and strife, yet not unmindful of them or out of sympathy with those who are engaged by them, they give themselves up to meditation upon the most serious concerns of life. With David they cry, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—N. Y. Advocate.

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.]

We do not pretend to say that there could not be better expositions than Dr. Leasing Burrows gives of the Sunday-school lessons for March in the "Bible," published by the Baptist Book Concern; but we have never seen any better, and do not expect we ever shall see better.

Magazines.

What To Eat—The March number of this unique publication opens with a story entitled "A Stupid Man," illustrated in colors. Then come novel recipes, games, articles on the complexion, cause of foul breath, table decorations, jeers, poems, a capital article on dyspepsia, by Dr. Hoy, of Chicago, with answers and advice to patients; a very funny article on an American's experience at a hotel in Austria. 10 cents a copy, if a year, Minneapolis, Minn.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1898. FIRST QUARTER.

SUNDAY, MARCH 13.

THE WHEAT AND THE TARES.

Matthew 13:24-30, 36-43.

MOTTO TEXT.—"He that soweth the good seed is the Son of man."

Another parable set he before them.—He put it before them as men set food before others.

"The kingdom of heaven is like unto a man which sowed good seed in his field."—The verb is in the past tense.

"But while men slept."—That is, at night. There is no reflection upon the men for sleeping.

"His enemy came and sowed tares among the wheat."—The tares here are the darnel, a weed which resembles wheat very closely in its early growth.

"But when the blades were sprung up and brought forth fruit."—When the ears were formed, not when the wheat was ripe.

"The servants knew nothing of the work of the enemy."—The seed of the darnel is small and black and not at all like the grains of wheat.

"An enemy hath done this."—It is said that to this day in the East men sow darnel in the wheat fields.

"Will thou then that we go and gather them up?"—The faithful servants were eager to undo the work of the enemy as soon as they could.

"Nay; lest while ye gather up the tares, ye root up also the wheat with them."—The roots of the darnel are closely entwined with those of the wheat.

"Let both grow together until the harvest."—Which indicates there will be wicked men in the world till the end come and time is no longer.

"When the harvest came the wheat being ready for the garner would not be injured by gathering the tares, and thus, too, the difference would be so plain the reapers could easily distinguish.

"When the Lord had dismissed the multitude and gone into the house, his disciples asked him to explain this parable which they called as it

has ever since been called, not the parable of the wheat; but of the tares. And their Lord explained to them.

"The good seed are the children of the kingdom; but the tares are the children of the wicked one."—Our Lord did not teach the universal fatherhood of God in the sense in which the phrase is used.

"The enemy that sowed them is the devil."—Who began his evil work of sowing tares back in the garden of Eden and has been at it untrifling ever since.

"The reapers are the angels."—There will be no deceiving them. All the sheep will be on the right hand at the great day of accounts, and all the goats on the left.

"The Son of man shall send forth his angels."—This is claiming the rights of God in calling them his angels. If Jesus of Nazareth were not God, his presumption was never equalled.

"All things that offend and them that do iniquity."—All things that cause to stumble, that is that make others sin. It is worse to make others sin than to commit the same sin.

"But shall cast them into a furnace of fire."—The Greek has the furnace of fire—it is definite place. Our Lord has much to say of hell.

"The righteous shine forth as the sun in the kingdom of their Father."—Will they care then how obscure and neglected they were in this life?

"Lest we have all the self-culture we can get, but let it not be within the law of service."—There is no form of self-culture so repulsive, so hard, so cold and desperate, as that found along with self-culture when it does not open into and become one with benevolence.

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CHRISTIAN CHEERFULNESS.

As Paul lay alone and sad in the castle of the Roman captain, God sent by angel hands the sweet and comforting message: "Be of good cheer."

The cheery fame of mind becomes God's people. Gloominess does not suit their few nature or their prospects. They of all men have the greatest reason to take a hopeful view of passing occurrences.

We are not to look upon Christian cheerfulness as one of the inferior virtues. It is most noble and excellent, creditable to him who gives it and to those who receive and exhibit it.

Numerous benefits crown its proper and full manifestation. It adds to our comfort, gives satisfaction; calls into play the more generous feelings of our nature; yields inward delight; beautifies life; gladdens home; brightens society; preserves health; imparts vigor and clearness to the intellect; fosters kindness and love; creates harmony full and abiding in the soul; tunes the heart to God's praise; glorifies His providence; and magnifies His redemptive goodness.

So valuable, Christian cheerfulness should be more and more cultivated and cherished. To this end, we must possess and exercise a growing faith in God as a Father, whose will is beneficent as well as wise, in Jesus Christ as the only Saviour, whose grace and mercy and love are commensurate with every want, and in the Holy Ghost, who renews, enlightens, sanctifies and perfects through providential dispensation and gracious operation.

When we see and feel a God over us, about and in us—a God of Providence and of grace—a God who controls time and eternity, we can look all events calmly in the face, rest in the full assurance that "all things work together" for our good, and take hold of every thing with heart-compassion.

Another aid to Christian cheerfulness is expectancy in prayer. There is a vast difference between the simple praying and the praying with expectation. Some pray and remain sad and unsatisfied, because they do not expect immediate answers. Others roll their burdens upon God, and at once draw from His presence peace, joy and help.

Contentment with our lot likewise induces cheerfulness. God appoints our position in life. It is no chance arrangement. It is

the determination of Him who cannot err in judgment, or fail in execution, but who "doeth all things well." Acquiescence, or a hearty falling into line with His apportionment, is not only right and proper, but remunerative. Submission to His will gives mental and spiritual repose, while rebellion breeds disquietude.

Thus can we go through our career with elasticity of spirit from the golden morn of youth down to the serenity of old age. Life need not be a continual series of worries. Our harps need not hang upon the willows. We can always walk along every path of duty, trial and responsibility, possessing and exhibiting "the soul's calm sunshine and the heart felt joy."—Presbyterian.

MOURNERS' BENCHES.

I have no idea that any of us have as yet penetrated to the very origin of this device. The probability is that it was in use long before the end of the eighteenth century. I have found a rather interesting notice from the reminiscences of Henry Boehm, who was a noted evangelist during the latter part of the eighteenth and the first half of the nineteenth century.

Referring to the great awakening in Maryland in 1800 he said: "The revival began in Cecil Circuit, eastern shore of Maryland, where Dr. Chandler was the preacher in charge. He was a great revivalist. . . . The work spread through the whole peninsula; over many counties it rushed like fire. Everywhere there was intense excitement. Chandler, as the master spirit, went to and fro preaching and guiding the movement. . . . People frequently fell, as if pierced through the head by a bullet. I was an actor in this remarkable revival, and I have seen strong men, in attempting to go out of the meeting, fall as if slain in battle. Dr. Chandler was the first I knew to adopt the plan of inviting seekers to the mourners' bench. . . . It was a great advantage because, with the seekers scattered all through the congregation, it was difficult to give them suitable attention. By bringing them together they were accessible to those who desired to instruct and encourage them."

A still earlier date is indicated by the following item from Lee's Journal, under the date Oct. 31, 1798: "At Paup's meeting-house (Virginia) Mr. Asbury preached on Eph. 5:25, 26, 27. He gave us a good discourse. Then I exhorted, and the power of the Lord was among us. Many wept and some cried aloud with deep distress. . . . Bro. Mead began to sing, and in a little while many were affected and a general weeping began. John Easter proclaimed aloud: 'I have not a doubt God will convert a soul to-day.' The preachers then requested all that were under conviction to come together. Several men and women came and fell upon their knees, and the preachers for some time kept singing and exhorting the mourners to expect a blessing from the Lord, till the cries of the mourners became truly awful." (See Aikin's, Centenary History of American Methodism, pp. 46-9.)

ALBERT HENRY NEWKAMP. A PECULIAR FACT.

A weak stomach is the cause of about nine-tenths of all disease, yet in most cases the wrong thing is treated and the true cause overlooked.

Bitten by a Spider

Blood Poisoned and Body Covered by Sores

Other Remedies Failed but Hood's Sarsaparilla Cured.

Whatever the nature of the poison or humor in the blood, Hood's Sarsaparilla, as the one true blood purifier, effects a cure. Read this letter:

"Eight years ago my little adopted daughter, then two years old, was bitten on the back by a spider. We felt almost sure she would die. She suffered terrible agony, and we doctored her by every means we could think of without a cure. She was covered with sores from head to foot. Then her ears discharged, and blindness was the next thing. We were not able to continue paying doctor's bills. One day a lady asked me why I did not try Hood's Sarsaparilla. She said,

When you buy a bottle of Hood's Sarsaparilla you may rely upon a cure.

We acted upon this suggestion, and began giving her Hood's Sarsaparilla. The little girl is now cured and she is getting plump, sleeps well and has a good appetite, and she can see to put Hood's Baly Day Purse together and even thread a needle. A great many people and a number of physicians know about this case and they know that our little girl is like another child. She is now taking her tenth bottle of Hood's Sarsaparilla." MRS. MATTIE V. BREINER, 718 Milton Av., San Diego, Cal.

Hood's Sarsaparilla

Is the Best—The One True Blood Purifier. Be sure to get Hood's and only Hood's.

Hood's Pills easy to take, easy to buy, easy to operate. 25c.

It weakens and disturbs the action of every nerve and organ in the body; poor digestion causes heart trouble, kidney troubles lung weakness and especially nervous break down or nervous prostration, the nerves cannot stand the wear and tear unless generously fed by well digested, wholesome food.

Keep the digestion good and no one need fear the approach of disease.

Mrs. H. M. Lee of Rochester, N. Y., writes: For the sake of suffering humanity I want to say that from a child I had a very weak stomach, threw up my food very often after eating and after a few years nervous dyspepsia resulted and for more than twenty years I have suffered incessantly.

I tried many physicians and advertised remedies with only temporary relief for nervous dyspepsia and not until I commenced taking Stuart's Dyspepsia Tablets last September, six months ago, have I been free from suffering caused by the condition of my nerves and stomach; in short, chronic nervous dyspepsia.

I have recommended Stuart's Dyspepsia Tablets to many of my friends and now I want in a public way to say they are the safest, pleasantest and I believe surest cure for stomach and nerve troubles. I write my honest opinion and I will gladly answer any letter of inquiry at any time and feel that I am, in my small way helping on a good cause.

Stuart's Dyspepsia Tablets is not a patent medicine, but they contain only the fruit salts, digestive acids and peptones necessary to help the weak stomach to promptly and thoroughly digest food.

All druggists sell Stuart's Dyspepsia Tablets at 50 cents for full sized package and anyone suffering from nervous dyspepsia, sour stomach, headache, acidity, gases, belching, etc., will find them not only a quick relief but a radical cure.

Send to Stuart Co., Marshall, Mich., for little book describing cause and cure of stomach troubles giving symptoms and treatment of the various forms of indigestion.

MONISM AND PANTHEISM.

BY ROBERT MORRIS RABB.

We waste much time "striving about words, to no profit." It is a most curious fact that words whose sole use should be to convey thought are frequently the very means of concealing thought. This is especially the case with words which have a quasi-philosophical flavor. It is most instructive, too, to see how minds of discriminating ability will use words of virtually the same meaning without detecting their logical identity. The words "Monism" and "Pantheism" are an illustration. While these words are derived from two different Greek words different in meaning—the use made of them by men of to-day makes them coincident in meaning. "Monism" comes from the Greek "monos" and means "only," "alone," the word Pantheism comes from two Greek words "pan," which means "all," every, and "theos" which means "God."

Pantheism says, "All substances are God."

Monism says, "There is only one substance, and that substance is God."

Pantheism says, "The many substances in the universe make up the one God;" "God is identical with all substances, material and mental."

Pantheism deals with a distributive idea, the all including the many; Monism deals with a unifying idea and says the one is the all.

Pantheism as a mode of conceiving of the universe is on its last legs, except as it revives again under a new name of Monism. The fact that what is called "Ethical Monism," proposes to begin with God and proceed to judge of the universe, and so to honor God, does not make it logically different from Pantheism which proceeds from the many to identify the many with God. They ostensibly proceed from opposite points; but meet in the same circle—this circle is the identification of God with creation and creation with God. Monism may go on to say, "God is greater than creation, even though creation is part of him." But that would only provoke Pantheism to reply: "How do you know he is? If you make creation a part of God, if you make the universe a part of God—how do you know it is not the whole of him?" It will do no good to say the Bible teaches that he is greater than the universe; for the Bible also teaches that the universe which God made is as different from him as creation can be from the Creator.

We are told that Monism is an effort at "scientific consistency," an effort to view everything as related to its "world-ground." And by the way, that is one of the favorite names the monist assigns to God, the "World-ground." Why not the World-Creator? This last would slay Monism outright. It is the idea of creation that stuns the monist—he cannot get along with that idea. The great question that calls a monist to his feet is, If matter is not eternal, where did it come from? Then he calls in his mathematics. If he still desires to believe in a God, saying to himself, the parts are equal to the whole, and the whole is identical with all its parts; therefore, God is equal to the universe, for the universe is a part of God.

Monism is not new. Servetus taught it. Servetus whom John Calvin had burned at Geneva. Just one sentence: "All is one and one is all, because all things are

one in God, and God is the substance of all things;" "God is everywhere, and in everything, and in such wise that he shows himself to us as fire, as a flower, as a stone." (Schaff's Church History vol. vii, pp. 745, 746). The ancient Ionian Pantheism was much the same theory as present day Monism, except its ignorance of the idea of God.

If there is only one substance, creation is a fiction.

If there is only one substance, Pantheism is largely true; but if ever there was a falsehood through and through, that was Pantheism. It is every way false—there is no grain of truth in it.

If Monism is true, "Christian Science," a most miserable heresy, has a good footing.

If Monism is true, free agency, and moral responsibility are false.

If Monism is true, the Bible is false. It is a waste of time to say that the Bible is true, if the creation and the Creator are one substance.

What do men want with the theory of Monism? Nothing, but to have a sounding name for their scientific ignorance which will not know God as he is revealed in his Word. Evolution is only another word for the progress of the wise God in his appointed laws of development; and men use it and call it scientific evolution, ruling God out of this world. But it deserves all possible censure, to accept a theory of speculative philosophy such as Evolution and Monism and then try to fit God's majestic being, and his sublime laws to it—to try to put revelation and revelations' God through an auger hole of our theory.

Monism and Pantheism are logically one, and both are false, from creation's day to this!

East Aurora, N. Y.

CANADIAN LETTER.

We are now in the thick of a provincial election campaign, and both sides are pretty confident of winning. The liberals have been in power for many years past, and are likely to be returned again, though the conservatives are making a strong push for a majority. Political meetings are just now the order of the day both in town and country. The Klondike craze has laid hold of a great number all through the Dominion. Many are parting with all they possess to get to the land of Gold. One cannot help remarking the sacrifices men will make for the greed of Gold. The temperance party is busy all through the country in view of the promised Dominion plebiscite. If the whole of the Dominion speaks as decisively as Ontario spoke a few years ago, we shall probably have a prohibition law in the near future. One notable incident of the campaign was a discussion at Kingston between Principal Grant and Dr. Lucas. Principal Grant has made himself obnoxious to the Presbyterian church and the whole temperance party by his opposition to the prohibition cause. It is deplorable when a minister, and teacher of the ministerial students, should take such a stand as that the liquor men gladly hail him as their ally.

An important series of evangelistic services is being held in Toronto by Rev. J. Manion Smith for many years the late C. H. Spurgeon's evangelist, who has been invited by the Ministerial Association of Toronto to spend a month there. His work in the Old Country is well-known, and the meetings now being held are producing excellent results. Canada has also had a flying visit from D. L. Moody, who attracted immense audiences, but whose visit was too short to be of much service to the churches.

The work in our own churches is in good shape and there is a spirit of aggressiveness in most places. A splendid start has been made in Rat Portage, where Rev. Fred Tapscott has labored most successfully for a little over a year. Commencing with nothing, a church has been organized of twenty members and building operations commenced; and they have just been able to worship, for the first time, in the basement of their new church building. The place is booming and the work likely to make good progress.

The church worshipping at Herkemer-street, Hamilton, is now rejoicing in a new and enlarged church home on a more central site. A good, steady work has been done here by Rev. J. T. Bennett who is greatly beloved by his people. The English Baptists at Berlin are also occupying half of their new church building, and the work is full of promise. Rev. J. J. Ross has accepted a call to the church in Chatham. Rev. J. G. Calder has moved from Alvinston to Detroit. Rev. W. S. McAlpine leaves Whitty in March to go to Georgetown. Rev. T. Shields has resigned his charge at Victoria and leaves in March. Evangelistic services are being held in many of the churches, in most cases with very gratifying results. All our evangelists are fully occupied, and our Home Mission Board is helping some of the weaker churches by special grants for evangelistic work. I HOSE, W. CHARLESWORTH. Clear Creek, Ont., Feb. 16.

BELIEVERS have been revived and souls saved, through the quickening presence and converting power of the Holy Ghost, bestowed in answer to earnest, united, believing prayer accompanying the faithful preaching of the Word. It is the old and only condition of blessing. Ever so many other devices may be tried for arousing Christians to greater spiritual activity and awakening the unconcerned and unweaned to a deep and controlling sense of their need, but without avail. After all, the last resort is to the blessed refuge, Jesus Christ, through the effectual operation of the Holy Spirit upon the hearts of men, in connection with the Word faithfully preached and prayer believingly and devoutly offered. Every church can have, what these churches are enjoying, by a sincere, diligent and persevering use of the divinely appointed means.—Christian Intelligence.

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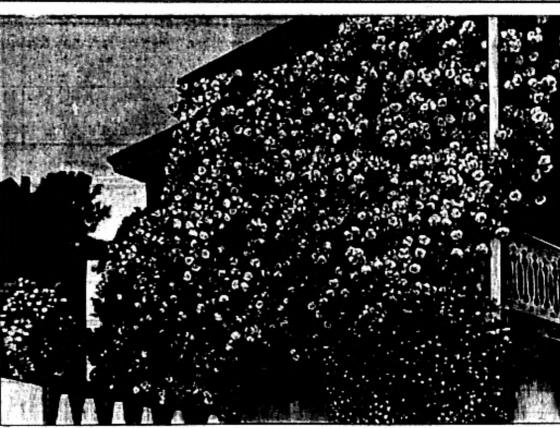
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The feet that go up to God into the mountain, at the end, are the same that first put off their shoes beside the burning bush. This is why the Christian, more than other men, not merely dares but loves to look back and remember. —Phillips Brooks.

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

DR. PRICE'S CREAM BAKING POWDER. A Pure All Purpose Baking Powder. I. P. HARVEY.



PHOTOGRAPH OF THE YELLOW RAMBLER WHILE IN BLOOM.

Hardy Climbing Yellow Rose.

The Yellow Rambler. Rosarians have been for many years crossing or hybridizing various roses with a view to obtaining a hardy yellow climbing rose, but the combination of climbing habit and yellow color with hardiness was one that it seemed impossible to obtain, and was almost despair of. The Yellow Rambler has been found to successfully withstand, without protection, a continued temperature of from zero to fifty degrees below, which proves it to be the only hardy yellow climbing rose yet introduced. It can be successfully grown in all the northern parts of the United States and Canada. In fact, anywhere that other roses succeed at all well. Did we say nothing more about the rose, we think that this would be sufficient to establish its value, for what lover of roses in the North has not bewailed the severity of climate which yearly deprives his garden of the most attractive color of all—yellow. The flowers are borne in numerous clusters, and the trusses have the same handsome pyramidal shape as those of the crimson Rambler. The color is a decided yellow.

REMEMBER, this is the only hardy climbing Yellow Rose. We have an immense stock of this grand new variety. If you want the genuine Yellow Rambler Rose, send to us for it. Price, 25 cts. each; three for 60 cts.

A GREAT 50 CENT TRIAL COLLECTION of New Year Blooming Roses. Nothing better offered. The following six new roses for only 50 cents: Climbing Meteor—Rich, velvety crimson. Will either climb or can be trained in bush form. Hardy Champion Crawford—Lovely peach pink and the monthly magazine how to grow flowers for 3 months, all for 50 cts. 3 Collections, all labeled and packed separately, sent for \$1.50. GET UP A CLUB and GET YOUR COLLECTION FREE. Our handsome illustrated catalogue, describing all kinds of roses, plants, bulbs and seeds, mailed free. Wear the LARGEST ROSE GROWN IN THE WORLD. Try us. Address THE GOOD & REESE CO., Box 13, Champlain City Greenhouses, Springfield, O.

"UNITED WITH THE LIKENESS OF HIS DEATH."

If the above translation is correct the latest American Bible Union Revisers have done a valuable service toward removing a dangerous error, and have also given us a beautiful and important view of truth. "Planted together in the likeness of his death" is the familiar reading of the Common Version. The Canterbury Revision has "United with him by the likeness of his death," but has in the margin "United with the likeness." Meyer renders the passage "United with the likeness of his death." As a translation I am utterly unable to discover any scholarly objection to the rendering of Drs. Western, Hovey and Broadus in their revision. The greatest of modern exegetes, Meyer, believes in baptismal regeneration, and yet as a matter of translation he is in full agreement with the latest Bible Union Revision, and certainly no other translation is necessary. "Planted together in the likeness" is utterly unsatisfactory, and cannot be justified. The image is utterly inappropriate. We do not plant anything in a likeness, but in soil. We do not plant persons, but seeds, etc. The original word does not mean "planted." The word employed by the inspired writer means primarily "congenital" born with; then later "grown together," and then "united with." See Liddell and Scott and Thayer. The King James Revisers seem to have been misled as to the etymology of the original word, which is used but once in the Bible. In the Canterbury Revision the pronoun "him" in "united with him" is not the translation of any pronoun in the original, and is not required to make sense. The weight of authority is, then, I think, in favor of the rendering, "United with the likeness of his death." If this be true the thought is a beautiful and spiritual one. Union with Christ is not then meant to occur at baptism necessarily. "The

likeness of his death" is not necessarily baptism. Strictly speaking, baptism is not the likeness of his death, but is the likeness of his burial. His death was a death "unto sin"—with reference to sin. "The likeness of his death" is our death "unto sin." The point of likeness is "unto sin." We die "unto sin" by our repentance in separating ourselves from the life of sin we have been living. If our repentance has been genuine it has resulted in "death to sin." This death "to sin," as a "likeness of his death," must be seen in our lives habitually. It must be so closely united to us as never to be separated from us. It is "congenital" in our regeneration. It is "grown together" with us—not artificially or temporarily tied or glued on. It is "vitaly conjoined," like the living union of bones reunited by nature after having been broken. What a beautiful and Scriptural thought! Is it not the thought of the inspired writers? Study the context. We are united to Christ by faith, not by any ceremony. The union is spiritual. We are "united with the likeness of his death"—a death "to sin" by genuine repentance. And if this is true it must follow also that we shall be also united "with the likeness of his resurrection," we shall walk "in newness of life." We shall not only be dead to sin, but "alive to God." The life will follow the death. The death is of great importance, but the new life is of no less importance. Alas! one reason why some are not "alive to God" is that they have not become really "united with the likeness of his death" by genuine "repentance toward God."

CHAS. HARRIS NASH. Hopkinsville, Ky. Go on in all simplicity; do not be so anxious to win a quiet mind, and it will be all the quieter. Do not examine so closely into the progress of your own soul do not crave so much to be perfect, but let your spiritual life be formed by your duties and by the actions which are called forth by circumstances.—Francis de Sales.

JESUS NEAR.

BY F. W. FABER.

Think well how Jesus trusts himself
Unto our childish love,
As though by his free ways with us
Our earnestness to prove.

His sacred name a common word
On earth he loves to hear;
There is no majesty in him
Which love may not come near.

The light of love is round his feet,
His paths are never dim;
And he comes nigh to us when we
Dare not come nigh to him.

Let us be simple with him, then,
Not backward, stiff or cold,
As though our Bethlehem could be
What Sinal was of old.

OUR PULPIT.

THE MISSIONARY AND HIS MISSION.

BY REV. WM. ASHMORE, D.D.

The writer of the article below recently received a letter from a young missionary in India making some inquiries bearing upon two leading subjects of mission policy—Self-support and Mission Schools. What he saw of methods in operation in some places around him did not satisfy him. The way of attaining self-support, as outlined by many, seemed handicapped with some of the very difficulties they were trying to escape from. The people were poor, wretchedly poor; they had a Christian spirit, and were ready to help themselves if they only knew how, but silver and gold had they none, and possibly not even copper or cowrie. Is there no way divinely provided for people who have grace but no money? Then again the young missionary saw pupils not only being educated for secular purposes at mission expense, but also in some instances being actually paid a bounty for being willing to come to school at all. This, also, he did not like. This, also, was a vanity as he looked at it. So he writes to ask how it strikes other people in other places. It so happens that inquiries of a similar kind come at the same time from two other sources. And now the article that follows is intended as an answer to them all, from the writer's point of view. Others may take a different view, but this is one view:

When some cleave unto us and believe. Then what?

Now we are coming to a dangerous place in the road. Have your eyes open, your ears open and your understanding open. Of course sooner or later there will be those like Dionysius and Damaris and certain others who will believe. That is what we are to expect, for God is working with us. But now don't make the mistake of your missionary life. Don't turn off on the wrong road, even if it is the one that seems most traveled. Don't feel that you must follow certain old missionary precedents. If the old missionaries that started them could come up out of their graves they would say, "Beware, and don't do as we did. Start right! Start right!! and again I say start right!!! Follow New Testament precedents, and not old missionary precedents, in this thing. You will save yourself a world of backing and filling if you do."

Three great blunders to be avoided. We have learned something by a century of experience. At least some have learned, others are knocking their heads against the wall and will have to learn the same lesson. Missionaries abroad and secretaries at home are still going to school. Some "take learning" easily, and some don't. Here are the mistakes to be avoided:

I. Building their meeting-houses for them. In the early days of missions—like over-fond parents—the missionaries at once either built chapels for their converts, or hired houses and fitted them up with tables, and chairs, and benches, and side rooms and what-not, so that all the converts had to do was to go in and enjoy themselves. That was a wrong start. The converts left to the missionary the responsibility of looking after the house, hiring a chapel keeper, making repairs, supplying waste and providing for the general wear and tear. Having started in that way the converts wanted to have it continue that way. They would be called upon to help, to be sure, and yield some help they would; but it was uncertain, and sometimes it came hard; it was no easy thing to get them out of that old do-nothing rut. So missionaries have had a perpetual struggle. Furthermore, every new company of disciples expected to be favored in the same way as the others had been. Why not? And so chapel extension meant financial embarrassment. The whole thing is wrong. We must be able to multiply chapels without corresponding demands on mission treasuries.

II. Paying the salaries of their pastors for them. The old rule has been to get the converts together, organize them into a church, build them a meeting-house and then pay a pastor to look after them. That was blunder No. 2, and a prodigious blunder it has been. The man was not their own pastor, he was the missionary's man. So they regarded him, and so he regarded himself. His great anxiety would be to keep on the right side of the missionary who supported him. He did not come into the closest touch with them. They were to give something toward the support of their pastor, and just there came the trouble. They wanted to get off with as little as possible, while the missionary wanted them to give as much as possible. It was a struggle for years, if not a generation, so missionaries had to meet and discuss the problems of self-support, and bands of secretaries and others met at home to discuss the same problems. They all find it hard to get back on the right track. They propose and try all manner of graded schemes for getting them to take on their own shoulders the burden the missionaries never should have assumed, the like of which neither the apostles nor Paul ever assumed. There is neither precept nor precedent in the New Testament for such a thing.

III. Educating their children for them. That was blunder No. 3. It was too colossal. The like of it was never heard of at home. When a man becomes a Christian there, he never thinks of saying that now, the church of which he has become a member must educate his children for him, and while educating must feed them, and clothe them, and actually hire them to come to school, actually pay the parents in some cases for their time. Yet, that has been done; it is being done now, and it will continue to be done. A spasmodic effort to reform is made once in a while, but it is soon reformed abortive. Scores and hundreds of thousands of dollars have been swallowed up; scores and hundreds of thousands more will follow into the same insatiate maw, in all probability, before a reform will be accomplished. Parents who have their children educated for them come to look upon it as their right. The children are spoiled, the parents are spoiled, the missionaries who don't believe in such things are hindered in developing a spirit of true independ-

ence and of honest self-support. When to this is added the practice of using mission money to educate for them the children of heathen parents, the blunder becomes doubly colossal. It is more than a blunder. It is a folly; it is more than a folly, it is an abuse of unenlightened confidence on the part of people at home and a misapplication of missionary funds. Heathen students are being helped to a college education by hard-earned monies from home, given under misunderstanding by poor Christians who are not to get so much as an academy education for their own sons at home. It is a shame that it is so, and it is a shame that it will continue to be so. Deny it him who can.

THE COURSE TO BE PURSUED.

Sooner or later the missionary will have his converts. He may have gotten them by wayside preaching or picked them up, here one and there one, from house to house, or, perhaps, have received them in his own hired house, that is, a house hired for his own use, not for their use; but have some converts he certainly will. Now comes the crucial time. How shall he deal with them?

If there be several converts, or only three or four converts, or only two or three converts, in a village and its neighborhood, get them together.

I. Teach them to meet for worship in their own house. That was the way Paul did and the way others did. And so we read of the church which was in the house of Priscilla and Aquilla, and the church that was in the house of Nymphas. Beyond question there must have been multitudes of churches that met in private houses in the early days of Gospel promulgation. Paul was not a meeting-house builder, nor was Peter, nor John, nor any of them, nor were there many church buildings at all at first. That simple expression, "The church that is in their house," tells the story. In like manner if there are two or three or half a dozen of them, to begin with, they can always find a room big enough to hold that many. By and by they will increase; as they increase and one room becomes too small for them they can put together their little scrapings and hire some room, or some cheap dwelling to be used for chapel purpose only. Such a house, within their means, somehow most always turns up when the need comes. The Lord seems to bring it about. When they increase still more and get to be thirty, or forty, or fifty, and one small house will not hold them, then there may be enough of them to build a place of worship. Encourage them to go ahead, if not beyond their means, but not beyond their means. If the missionary is in a condition to furnish them a little aid he can do it, and it won't spoil them, for they lead off; and they are abounding their own land, and it is their chapel, and they are to take care of it and keep it up; they will love it because it is their own. Very different will be the feeling when it is the missionary's chapel. Half a dozen such chapels will be as much of a load as a missionary can carry; a dozen of them will break his back. Unless more foreign money comes pouring in he will go under, and if the money does come in the natives will fall to come up to the work. The poor man is building a bridge that is destined to break of its own weight. But if the New Testament plan is followed then churches may spring up rapidly and inexpensively in towns by the dozen and the score, without demanding the demand for

ance arrange. Some such plan

IVORY SOAP Is sweet and clean, Careful housekeepers will have no other in the kitchen. 99 1/100 PER CENT PURE

must be pursued if we mean to achieve the greatest success.

II. Teach them to conduct their own religious services. Whether it be a provisional arrangement, or whether they are organized more formally and fully at the start into a church the rule of procedure is the same. Let them make confession with the mouth; let them be enrolled together; let them agree and covenant with each other. Then in advance of all other things let them be indoctrinated into the Scripture teachings concerning spiritual gifts. When he ascended on high he led captivity captive and gave gifts unto men. The nature of these gifts are set forth in the New Testament; they are spiritual gifts—gifts of speaking, gifts of expounding, gifts of interpreting, gifts of exhorting, gifts of ruling, and whatsoever kind of other gifts may be needed by the churches. These gifts are not given to every one alike; some have one kind and some have another kind; the Holy Spirit dividing to every man according as he will. But they are all given for the same purpose for the edification of the church, which is his body, which is to grow compacted by that which every joint supplieth; that is, they are all to contribute something in one way or another for the common upbuilding. The twelfth and fourteenth chapters of 1st Corinthians show us the internal working of the primitive church in its earliest stages under the guidance of the indwelling and all animating spirit; these chapters tell us how they met and how they carried on public worship, when as yet there were no pastors so called; they furthermore showed them how to guard against certain abuses likely to arise, such as one person talking too long—if anything be revealed to him that sit-eth by let the first hold his peace—not take up too much time; nor were the services to be all taken up with just one thing; it was not to be all singing, or all praying, or all preaching. They went to take part by twos and threes, and then they were to have a change, and not have too much of one thing, nor too much of one person. The whole process is described.

All this furnishes exactly the guidance we need in starting young churches in a heathen land. They are to be taught from their very incipience to become self-nourishing, self-directing and self-propagating. In answer to prayer God will give gifts, and will stimulate natural talents already in existence. One man seems almost naturally qualified for a leader, one man develops an ability to lead the singing, one, two or three may become good readers of the Word of God, one or two evince fitness to become, with a little practice, good exhorters, and two or three are especially gifted in prayer, and all of them by the inspiration of the Holy Spirit. Therefore they can soon be taught to fall into line, to conduct the service to the glory of God, to their own edification, and even to the conviction of sinners who, coming in and hearing their testimony, will fall down and say that God is in them of a truth. In all this the deplorable mistake is avoided of paying a pastor to do all the work and

allow them to settle down into a do little or nothing policy, from which it will be very hard to pry them out by and bye.

In course of time, as they multiply in number, they may feel the need of having some one man devote his whole time to the care of the flock. Such a man may already have developed among them, or there may be some one well endowed who can be sent to the missionaries to be trained and then returned to them; or if there is an evangelist who is inclined to settle down and become their pastor, they then call him, and the missionary will not object, but whatever course be taken they must take the initiative and bear the brunt of the responsibility. The missionary can spur them on and can guide them and help them in the right track, but the moving must be done by themselves.

III. Teach them to educate their own children. That is, teach them that the responsibility for the education of their children rests on themselves and not on the home churches. Religious instruction may be looked for from the missionaries and the evangelists, who will impart to them just as they impart to others, and all the more gladly because they are children of church members. But this is not to be considered as relieving the parents of their duty in this respect in any particular. The missionary came in to show how to do the work well, and help the parents make a start, but not to carry the load. Secular education for secular ends does not come within the scope of the missionary requirement at all. He can give them advice, and within certain limits offered them a little personal help in learning how to steer their way, but he should rigidly guard against being made use of as a secular teacher, or a secular administrator. Not that such things would be improper in themselves, but for the reason that his legitimate work is more than enough to tax all his energies; and furthermore, even if he had the time, it is far more important to have the churches learn to do things for themselves than it is for him to do them for them.

BRINGING THEM ALONG TO MATURITY.

The evangelist part of a missionary's mission is not yet completed. He and his assistant evangelist must watch over them and lead them along till they are able to go alone. He is to help them organize, to deliver them the decrees for to keep, to set in order things that remain, to supply that which is lacking in their faith, to help them solve questions that meet them in their initial stages, and render such other aid and guidance as may be needed for the attainment of church manhood. How long a period of time will be required for this will vary according to circumstance. It may demand quite a number of years, though we think that, as a rule, it should require fewer years than we usually have considered essential.

THE MISSIONARY MAY THEN PASS ON.

The work of the evangelist will be largely over. His office, as an evangelist, is provisional and trans-

least from the very nature of it. Meanwhile, the work of the pastor and teacher has already begun, and if well conducted ought to be rapidly superseding the other. The native pastor must increase and the foreign evangelist must decrease. Happy for all parties concerned if this changing relationship should be well understood and accepted all around. The missionary is a promulgator of the Gospel, a guide and teacher to new converts and a planter of churches to be handed over to their own selves for final and permanent control.

FROM CHINA.

GOSPEL MISSION CHIN KIANG, January 3, 1898.

DEAR RECORDER:—Since I last wrote you about the children being kidnapped, that has grown quiet, but in this old evil Empire it seems there is always something of an evil nature. About two months ago two German Catholics were killed about thirty miles from here. The Catholics take advantage of everything, and it is reported on good authority that the Germans are to have control of building all railroads and opening mines in Shantung; that the Governor of the province and seven other leading officials are to be degraded, and that Catholic churches are to be built in several large cities at the expense of the Government. The Germans have already taken possession of the most important fort in the province, and it is said they will keep it as German territory.

The day before Christmas I returned from dark, dark Honan. I've made several visits there, and the people have always treated me very kindly. I was in the city of Kwei Teh Fa nearly a week preaching to that multitude. That city hangs like black death itself before me. It governs seven large cities, besides numbers of villages, and they cling to their images of mud as a drowning man would to a straw. They are looking for happiness, but 'tis always in the sweet bye and bye. Has not God called some man or woman who reads this to come and preach to these heathen in Honan? If you have had good advantages, then well and good; if you have not had as good advantages as you would have liked, then also well and good; but if God has called and prepared you, that is enough, do not fear. I should be glad to correspond with any who feel it is their work. Perhaps some of you do not know that once there was a colony of Jews in Honan, and traces of them can still be seen by a close observer. While in the city spoken of I saw a merchant who has Jewish eyes and nose and mouth. "As soon as I saw him I said, 'I know who you are.'" I did not get an opportunity to speak to him, but hope to do so on my next visit.

I see in some papers that the "pulpit is overstocked," that there are so many preachers they cannot get work to do. God never called a man and let him stand idle. The world following the devil, empires of teeming millions following that old deceiver, and God's servants nothing to do? May the Lord have mercy upon them. Are they looking for a bed of roses? If so, God hasn't called you to China. Are they willing to suffer, if need be, that the Gospel may be preached to the lost of the world, and that God may be glorified? If so, then I should be glad to hear from any such, for there are still empires to be preached to. Oh! the dense darkness, the prejudices and dogged conceit of these people.

F. M. BOTALL.
Chining Chew, China.

A WORD WITH REFERENCE TO MENNO'S BAPTISM.

In your issue of February 10, I am surprised at the position taken by Dr. George A. Lofton. He says that "Dr. Muller shows that the 'Netherlanders' and the 'Netherland Doopgesindten' never immersed 'at any time.'" Let me assure Dr. Lofton, and Dr. Newman also, that Prof. Muller, as quoted from Evans' "History of English Baptists," has not shown anything of the kind, nor has he made any attempt to show it. He has simply asserted it. And what pains me is that any do not see any difference between the rash bare statement of a Dutch scholar, whose judgment is warped by his religious prejudices, and the honest, faithful words of the witness himself. Menno testifies again and again that he practiced baptism as Christ had received it, and as the Apostles practiced it. And Dr. Newman, in his defense of Whitsett, admits that Menno knew well that Christ and the Apostles received and practiced immersion. Dr. Muller and Prof. De Hoop Scheffer lived over three hundred years too late in the world's history to be competent witnesses against Menno's own words. It seems to me about time that Baptist historians had reached a point where they should discriminate between the assertions of those who are known to be bitterly opposed to Baptist principles, and the testimony of competent witnesses. If this had been done sixteen or eighteen years ago, there never would have been any Whitsett trouble. But if these brethren think that because they do not see any difference between assertion and testimony, that all the rest of us are equally blind, they are mistaken.

Inasmuch as God has graciously given me the privilege to inherit some ability to read and understand the Dutch language, I have made a careful examination of Menno's writings, and have put together a number of extracts from the original language, with a literal translation of the same, in the "Supplement" to my pamphlet, "The Baptism of the Anabaptists." This supplement is just now in the press, and will be ready within a few days, I trust. It contains, beside the extracts from Menno, a large number from his adversaries, which show conclusively (by contemporaneous testimony) that not only Menno, but others of that day, practiced immersion. I will send this supplement postpaid to any address for the small sum of 12 cents, or one dime and a post-age stamp. H. D. MORWOOD.
Benson, Ill., Feb. 11, 1898.

UNION MEETING OF MISSIONARIES.

The Woman's Baptist Missionary Union met with the First church, Dayton, Feb. 17, with 104 in attendance. The luncheon served demonstrated the fact that the Dayton ladies are real Kentuckians when it comes to entertaining.

This Union is composed of the First and Second churches, Covington, and First churches, Newport, Dayton and Ludlow. It was organized a year ago through the efforts of Mrs. G. W. Perryman, of Cincinnati, and is doing a grand work. I wish there were more of them throughout the country. It brings the members of our churches in closer touch with each other, and has been the means of uniting them in the mission work as nothing else has ever done before. And what is more beautiful in the work of the Lord than unity! notwithstanding the good that has been accomplished in supplying

ministers and their families whose salaries are not sufficient for a support.

The following officers were elected: President, Mrs. Richards, of Dayton; Vice-President, Mrs. Jones; Secretary, Mrs. E. B. Sayers, and Press Secretary, Mrs. W. S. Bernard, of Covington; Treasurer, Mrs. White, of Newport. The next meeting will be held in Ludlow, March 24.

MRS. W. S. BERNARD.
Covington, Ky.

ABETTING EVIL.

BY THE REV. SETH VAN DER WERF.

An abettor in a criminal case is one who, by connivance, encouragement or assistance supports a guilty person in performing some criminal act. Such a man, if found out and convicted, will be considered guilty as well as he who in person perpetrated the crime. So it is in the kingdom of God. John writes in his second Epistle: "If there come any unto you and bring not this doctrine receive him not into your house neither bid him God speed: for he that biddeth him God speed is a partaker of his evil deed."

Our Lord, I think, has pointed out the dangerous character of this sin more minutely when he says: "He that is not with me is against me," i. e., abetting the evil I came to abolish.

Eli, the priest, was accomplice with his wicked sons to their villainous, "because he restrained them not." Therefore the Lord judged his house for the iniquity which he knew. The servant, who simply hid the one talent that his Lord had given him to trade with the same, was cast into outer darkness as "a wicked and slothful servant."

How solemn, how awful are the words of Jehovah Ezek. 3:18, "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand!"—Christian Intelligencer.

A CHANCE TO MAKE MONEY.

In the past week I have made \$125, and attended to my household duties. I think I will do better next week. It seems the more Dish Washers I sell, the more demand I have for them. I think any lady or gentleman, anywhere, can make money in this business. It is something every family wants, and when they can be bought so cheap, they buy them, and the person who has enterprise enough to take an agency is bound to make money. I wish any of your readers that wish to make from \$5 to \$12 a day, would try this business and report their success. Any one can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa. Such a chance is rare at least I have never struck one.

MARTHA F. B.

SOUTHERN BAPTIST CONVENTION.

We have letters from brethren of different states in the bounds of the Convention, asking if we are going to make an offer, similar to those made before, to bid them to the Convention, to meet in Norfolk next May, by securing a liberal commission for new subscribers for the WESTERN RECORDER. In regard to this we have not concluded to make a general offer, but we ask those who desire to make an effort to write us, telling us the cost of ticket from their homes and returns, and they will hear from us promptly. W. F. HANVY.

Taken Internally. Always Pure Applied Externally. and Reliable.

COUGHS, COLDS AND SORE THROAT

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THE ONLY POND'S EXTRACT

THIS IS IT!

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

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



J. BACON & SONS,

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

Corset Chances.

50c For a splendid, well-made, hand-sewed French style Corset, in white only, fancy edged top; what some stores ask 75c for.

75c For an excellent value in Ladies' White or Black medium length Corset, double steel, well made and hand-sewed.

\$1.00 For Ladies' Drab Extra Quality Corset, the best wearing Corset on the market; leather-slipped and embroidered edge.

Laces.

You need only to see our beautiful Laces to convince you of their lowness in price—French and Normandy Vals, Lincens and Torchons, Ornaments, Point de Paris, Silk Laces.

8c Beautiful French Val. Laces per yard
16c Torchon Lace, lovely patterns, per yard
12c Thread Laces, only, per yard

Our Linen Sale Continues.

Our patrons go away pleased with the great values we offer. Table Linens, Towels, Crash, Sheetings, etc.

30c

For your choice of Bleached, Unbleached or Turkey Red Table Damask, all in this spring's new patterns.

40c

For some beautiful patterns in Turkey Red, Bleached or Cream Table Damask, with red borders, worth 50c per yard.

Dress Goods Dept.

12c For a choice assortment of Regent Mixtures, 30 in. wide, in the newest combinations of colors—Garnet, Heliotrope, Bluetto, Roseda, Tan.

20c For Changeable Cashmires, 36 inches wide, in all colors. This, to be appreciated, must be seen.

35c For the new Bayadera stripes in navy, brown, garnet, green, with black combinations; width 36 inches; values, 45c.

12c For extra quality All- linen Huck Towels, 19x37 inches, worth 18c each.

49c For a dozen All-linen Bleached Napkins, 15 inches square, with neat fringe, worth 70c.

85c For good quality Bleached Linen Sheetting, 21 yards wide, worth \$1 per yard.

Extra Hosiery Sale.

15c For Ladies' Stainless Black Hose with light striped uppers, full regular, white heel and toe.

25c For Ladies' extra quality Black regular-made Hose, with white polka dots, embroidered ankle or with fancy uppers, double heel and toe; 35c quality.

35c For a superior quality of Ladies' Lisle-thread Drop Stitch Hose, best Hermsdorf black, in stripes and fancy colors, worth 50c pair.

Comfort Satines.

Just received a second shipment, including many new patterns, of beautiful Comfort Satines, 36 inches wide. They are of the most artistic designs and colors; regular 20c goods. Our special price, per yard:

14 cents.

Art Tickings.

The Sweetest Drapery On the Market.

For cozy corners, table covers, couch covers, portieres, cushions. We have the newest effects to suit all decorations—Bedouin, Delft, Zanibar, Marie Antoinette, American Beauty, Plums and other floral patterns. These goods generally sell at 35c per yard; our low price, 20c.

All Mail Orders Promptly Filled.

Samples Sent When Requested.

THE GREAT CHURCH LIGHT

The electric gas or oil, give the most powerful, the best, the cheapest and best light known for Churches, Schools, and places of public assembly. Sold and shipped from T. F. PRINCE, 251 Fourth St., New York.

WESTERN RECORDER.

LOUISVILLE.

THURSDAY MARCH 3, 1898

Soon after the current controversy began, the Religious Herald told of a prominent brother (name not given) on whom the new views had the effect to "take all the Baptist brag" out of him. Before the new views were presented this brother had "Baptist brag" in him, but it was all taken out of him by that presentation. That is to say, he had taken pride in being a Baptist until the new views robbed him of that pride.

It is a sad day for a family when its members can no longer take any pride in belonging to that family. It is a sad day for a city when men take no pride in being its citizens. And the same is true of a denomination. Think of a Mason who has lost all pride in Masonry; of an Odd Fellow who no longer feels any pride in Odd Fellowship! There is no future for even a political party when its members take no pride in belonging to it. For the members of anything to lose pride in their membership, is demoralization full and complete. No deadlier blow can be struck any organization than to convince its members of something that will lead them to lose pride in the organization. A soldier who is not proud of the army to which he belongs, is useless for all noble services. Any denomination is doomed when its members cease to take pride in it.

Think of a Virginian who has had all the "Virginia brag" taken out of him! When this comes to Virginians generally, the glory of their grand old state will have hopelessly departed. When Kentuckians lose their "Kentucky brag," the last ray of hope for the state will have disappeared. When Americans have all their "American brag" taken out of them, our country had as well be blotted from the map of the world. Any people are involved in remediless ruin who have had all their brag taken out of them. When Baptists generally no longer take pride in being Baptists, the end of our denomination will have come.

But, thank God, there is every reason for Baptists to be proud of their denomination. The new views, which had such a ruinous effect on the Virginia brother, have been completely overthrown. The more Baptist history is studied the more glorious it becomes. For heroic devotion to truth, for faithfulness to Scripture teaching, for courage, patience and endurance, for faith, hope and love, the records of the Baptists are unparalleled in all history. The Baptist who is not proud of being a Baptist is a badly posted Baptist. If he would but study the achievements of his brethren, his very soul would fill with hearty enthusiasm for his denomination, and he would thank God for making him a Baptist.

We propose to do more than we have done in calling attention to what Baptists have done for the world, and to what they have suffered from the world, that we may deepen and intensify the denominational enthusiasm of our brethren. The story of the Baptists has been, for the most part, told by enemies who hated our people and delighted in misunderstanding and misrepresenting them. More and more is the truth coming to light. We owe it to the Master, to the denomination, to our children, to the world and to the cause of truth to widely publish how gloriously God's promises have been fulfilled. We should see that the real heroes of history are duly honored. One of the best services we can render the world is to tell them of the great debt they owe to the Baptists. The

world will thus give a hearing to the truth as they have never done before, and thus the truth will gain greater and wider victories.

Yes, the RECORDER is proud of being Baptist. So far from losing any of our "Baptist brag," we are increasing in it as time passes; and it is being "renewed day by day," as we learn more and more of Baptist heroism and achievement along the ages. And we are grateful to all investigators who are adding to our treasure by bringing to light more and more of the sufferings and deeds of our Baptist fathers.

THROUGH LOUISIANA.

The editor had an interesting though hurried tour through Louisiana, stopping at Memphis and Vicksburg on the way. At Memphis it was pleasant to meet the Pastors' Conference, which holds its sessions in the First church Mondays at 2:30 p. m. Dr. Potts was absent. Our churches in Memphis are all doing well. Dr. Taylor, of the First church, is about to move into an elegant "pastorium" the church has recently purchased. Since its enlargement Memphis boasts of being the largest city in Tennessee. The brethren at Memphis, as elsewhere, asked about the current controversy, and they all are of one way of thinking at every point visited, so far as the editor had opportunity to learn.

At Vicksburg Dr. J. S. Hutchinson is pastor, and he is doing a fine work. He is Scotch-Irish—born in the North of Ireland—and reared a Presbyterian, and when he became a Baptist he became a thorough-going one. He has some fine material in his church. The editor was glad to meet Banker Griffith and others.

Between Vicksburg and Shreveport there is only one passenger train a day each way. Hence there are but two conductors, one fat and one lean, and the public can take their choice. The editor's first appointment was at Rayville, an interesting village in a fine section of country. The Rev. E. Millar is the gifted and efficient pastor. The people are alarmed for fear he will accept a call to Minden, which offers a wider field. He is sure to be in demand. He accompanied the editor on most of the tour through the state, which was very pleasant to the latter. Bro. Millar is a man of decided talent and of noble character.

Monroe was the next stop. Here Pastor T. C. Kincannon has charge of Baptist interests. He has taken a strong hold on the people, and it was pleasant to be in his home. Here was an old trading point in early times, and now they have a flourishing city of 6,000 population. The Baptists are well represented. They have a neat and well located house of worship, the gift of a noble woman, and a comfortable "pastorium." Pastor Kincannon and his better half are greatly beloved. Deacon Propit and his charming family handsomely entertained the visiting brother.

At Ruston the new state school is the most prominent object. The Baptists are well represented in the faculty. Prof. Robinson, Taylor, Herget and Morton are fine representatives. President Prescott has proven his eminent fitness for his position. It was very interesting to go through the institution, and to see all its varied departments. The Rev. J. R. Edwards is the beloved and useful pastor, and Deacon Howard Smith's elegant and hospitable home furnished entertainment to the traveler.

Mt. Lebanon is two and a half miles from the railroad, and it has

long been the seat of one of our Baptist colleges in Louisiana. Many names greatly honored among Baptists are associated with this institution. Although this is in the midst of the region where the drought cut short the crops so that the United States Government was obliged to send food for the people, yet the college is prospering and is doing a fine work. President Joyner, Prof. Carter and the rest are enthusiastic and devoted to their work. Mt. Lebanon is in the "hill country" of Louisiana, and is a fine place for health and study. The Rev. J. U. H. Wharton has just become pastor.

Shreveport is a thriving city of 20,000 population. The wholesale trade is specially prosperous. Dr. W. S. Penick was for nearly thirteen years pastor of the First Church there, but he recently removed to Elizabeth City, N. C. He was so long and so prominently identified with Shreveport that the visiting Baptist is sure to greatly miss him. The Rev. W. P. Kime is supplying the pulpit most acceptably until a pastor is secured. The church is a strong body containing much fine material. It is said that it is the strongest Baptist church in Louisiana.

Keachie (pronounced Kee-chi) is the seat of the other Baptist college in the state. In its chapel the Louisiana Baptist Convention held its last session. The services of Dr. W. P. Harvey in raising \$1,000 for the college debt, are gratefully remembered. Under the administration of President C. W. Thomkies the debt has been reduced from \$16,000 to \$3,200, and it is hoped that the balance will ere long be paid. The work done here is of fine quality, and they have a splendid body of students. The health of the students has been wonderful. There have been but two deaths among them during the entire history of the college, and only one case of severe illness in the past nine years. No whiskey is sold within eight miles.

Alexandria is an old town on the Red river, and was founded about the beginning of the century. It had no white Baptist church until about eight years ago. Pastor A. M. Vardeman went from Kentucky (to our loss) to become pastor there a few months since, and he has taken hold well. The church recently dedicated free of debt a handsome and commodious house of worship costing \$7,000. Bro. Vardeman finds the religious atmosphere very different from what he left in Kentucky. The Baptist Chronicle, the Louisiana Baptist paper, is published at Alexandria, and Editors Boone and Nettles were specially kind to the visiting brother editor. They are sending out a good paper, which deserves the hearty support it receives, and much more.

Our brethren in Alexandria are letting their light shine in a dark place, but more and more the shadows will lift. As a sample, it may be mentioned that there is a city ordinance against a man's handing a friend one of his cards without paying a fee to a certain official. Editors Boone and Nettles kindly had distributed the dodgers for the lectures, without paying for the privileges of doing so. A policeman went after those guilty of violating this ordinance, specially designed "that clean shaved man." We all went before the "Licensed Bill Poster," who demanded a fee of \$1 under pain of having us arraigned before the mayor next morning. Partly to avoid getting brethren into any trouble on his account, but mainly to complete the transaction, and have it as an item for publication, the visiting brother paid the dol-

lar and took a receipt. The "Bill Poster" admitted that the ordinance was illegal and could not stand in the courts, and yet he demanded his dollar, and threatened to have all concerned arraigned before the mayor in case of refusal. Brethren Vardeman, Boone and Nettles notified him that they would violate the ordinance with impunity, and he could help himself. After they have lived in Alexandria a while longer, such ordinances and such bill posters will be impossible there. Many good and sensible people live in Alexandria, of course, and ere long they will be in control. The soil in and around the city is rich and deep—and so is the mud.

The last appointment was at Baton Rouge, where Dr. T. N. Compton is bishop. He has some efficient helpers, such as Prof. Scott, Dr. Singletary and others, whom it was pleasant to meet. The church have a neat brick house of worship well located, and they are prospering, although the atmosphere and soil are not favorable for the growth of Baptists. The city has 13,000 population—7,000 Negroes to 6,000 whites, it is said—and it is an important center of influence. Our cause there should be vigorously pushed forward.

It is a series of sugar plantations from Baton Rouge to New Orleans, and just now the planters are busy plowing. One is struck by the Frenchness of the people, and the places. Some persons on the train talked French as if that were their native tongue. One is reminded of the South of France.

The Baptist cause in Louisiana is in a hopeful condition. Our numbers are increasing and our influence as well. There are still many destitute regions needing to be occupied and here is a fine and a promising mission field. In New Orleans we have but three white churches, and neither of them are very strong, while there is room there for twenty-five. A successor to the lamented D. I. Purser has not been secured at Valence-street. Drs. John Purser and D. G. Whittinghill are doing valiant service, amid difficulties and opposition.

The New York Herald sent Dr. Hepworth, well known throughout the country as a preacher and editor, to Armenia to investigate the massacre. He has now finished his tour and publishes his information and his inferences in the Herald.

Dr. Hepworth says that the Turkish government did not interfere with his movements. He went where he pleased, choosing his own route. He conversed without molestation with all sorts and conditions of men—Armenians, Turks, missionaries, officials and laborers, high and low. And he gave two months' time to his investigations.

Dr. Hepburn has no praise for the Turkish government, but expresses his contempt very freely. He considers it utterly worthless, and given to hysterical panics. Much of this may be due to the personal cowardice of the Sultan. As a race the Turks are among the bravest. But the world has seldom produced a man as abjectly afraid of death as is the Sultan. His terror in the presence of anything like danger amounts to insanity.

Dr. Hepworth thinks there is no hope of any reforms because the Turkish government is absolutely incapable of inaugurating or carrying out reforms. He has, as was to be expected from him, only the highest praises for the missionaries who have done good, only good, and that continually. They have shown courage and

tact also, and a self-forgetfulness rarely equaled in the world's history.

Dr. Hepworth lays the blame for the awful massacres upon the Armenian revolutionary societies. These began the wild work, believing that England and Russia would interfere, and either seize the country for themselves, or set it up as a semi-independent kingdom with the Sultan as suzerain, as Bulgaria is.

These men knew the awful vengeance of the Turks, and that their rage would fall upon the Armenians themselves. They profess to love their own people, yet deliberately brought massacre upon the helpless and innocent of them.

And this on the chance that Russia or England would interfere! There are no words in any language strong enough to express the detestation these revolutionists deserve for deliberately and intentionally bringing such awful fate upon their own countrymen. Their guilt does not in the least justify the unspeakable Turk; but they are worse than the Turks in that it was their duty to guard the Armenian homes, and to love their peaceable countrymen.

If we remember rightly a veteran missionary, two years before the massacres began, wrote to a Boston paper telling there were rumours of plots on the part of the revolutionists to rouse the Turks to butchery. Similar rumours are now heard. The men who are plotting are in London and in Russia. Surely there ought to be some way to prevent their awful work.

When we were in Constantinople we were told by the American Embassy and by missionaries and educators that the action of these revolutionists was merely the excuse the Turks gave for their butcheries; that these revolutionists had done no more than they had been doing for years. Dr. Hepworth did not visit the scenes of the chief massacres.

The editor was called on recently to conduct a funeral in a case of pathetic interest. Miss Emily Delius, a bright and cultivated German young lady, was engaged to a German young man, who thought if he came to this country he could build up a fortune. She let him have what money she had (over \$1,000) in order to aid him in getting his start. He came over, intending to return and bring his bride later. Instead of getting a start, he spent the money. Not hearing from him, she came also. Mortified at wasting her money, her betrothed could not face her, and he committed suicide. The shock was too great for Miss Delius and her reason was overthrown. Taken to the Lakeland Asylum, she was cared for during the six weeks until she died of pneumonia. She was a young lady of good family and of unusual gifts and graces. She came over in the hope of a happy life and speedily found disappointment, derangement and death.

We are glad that the Local Option bill has passed the State Senate. It now remains for the House to pass it. We hope that no amendments will be made. Not that the bill is perfect, but it is good as it stands, and any amendment would require it to go through the Senate again. This would imperil the final passage of the bill, on account of the limited time the Legislature can remain in session. Any dilatory motions therefore must be regarded as hostile to the purpose of the bill. We earnestly call upon the members of the House to pass this bill just as it stands and as speedily as practicable.

Editorial Varieties.

"The Society of the Holy Spirit" is the name of a Roman Catholic organization. This is a new one on us.

The Rev. Sam Jones is a candidate for the office of Governor of Georgia. He will make things lively if elected.

A writer in the Examiner insists that the Scribner and Parishes have left successors, though he doubts whether the Apostles have any heirs. Alas!

Gov Bradford, the famous old Puritan, studied Hebrew because he "would see with his own eyes the ancient oracles of God in their native beauty."

B. L. Willingham, Esq., of Macon, Ga., the father of Dr. R. J. Willingham, died suddenly week before last. A noble layman has gone home. We tender our condolences.

A middle-aged unmarried lady recently remarked that many years ago she heard that marriage was a lottery and she decided to have nothing to do with it.

Dr. Jesse B. Thomas, in a strong article in the Examiner on the observance of the Lord's Supper, among other pithy things, says that open communion changes the "One Lord, one faith, one baptism," into "One Lord, many faiths, one baptism."

Delegates to the Southern Baptist Convention are requested to send their names to Mr. William T. Anderson, Norfolk, Va., as soon as practicable. Only duly accredited delegates will be entertained free. No homes will be assigned after April 25th.

Bro. M. W. Christian died at his home at Campbellburg, Ky., last week. He was the father of Pastor John T. Christian of this city. He died of Bright's disease, but his death was hastened by the effects of a recent fall. He was a good and a useful man. We tender our condolences to the bereaved.

A prominent Georgia preacher sends us a prophesy. He says: "I predict one of two things, viz. either the removal of Dr. Whitsett at Norfolk in May, or another Seminary in the South at no distant day. I favor the former first; otherwise I shall give my hearty support to the establishment of the latter." We will see what we will see.

One of the youngest and best of the Baptist papers in the South is the South Carolina Baptist. In a recent issue it calls upon its many friends to pray for God's blessing upon it. We hope the Baptist society will have a noble Old Guard like the Reformer's who will pray for its ours pray for the paper they love so well.

A Baptist young man was recently talking with an Episcopalian young lady about religion. "He asked her if she was familiar with the Bible. She said she was. He then said: "I do not believe you can tell me who baptized Christ?" "Oh yes I can," she replied, "it was Peter, the Lord."

The papers are loud in their praise of Miss Frances E. Willard, the woman who died last week sent a thrill of sorrow through two continents. She was certainly a woman of rare gifts and of rare devotion to the cause of temperance. For staidness of purpose, purity of heart, clearness of vision, energy of soul and consecration of life, Miss Willard will be honored through the centuries.

The famous church in Amsterdam, with which Almyrath, Robinson and others were associated and "an ancient widow for a deaconess," and it is written of her: "She usually sat in a convenient place in the congregation, with a little broken rod in her hand, and kept little children in great awe from disturbing the congregation." We need no such service in these days because we do not have little children to attend preaching—alas!

The Louisiana Constitutional Convention are in session at New Orleans and they are meeting with a large attendance. A committee of Negroes appeared before the Convention and stated that they made no objection to an educational qualification for voting, if only educational facilities were provided. A committee of women have been haranguing the Convention in favor of woman suffrage. The leader of this committee is Mrs. Oak.

There are 150,000 Baptists in the great state of New York. This is about one for every thirty of the population; not a large proportion. The proportion in Kentucky is more than three times as great. In contributions, however, the New York brethren surpass us. Their gifts reached the average of \$9 per member, while in Kentucky the average is less than a member. There is more money per capita in New York than in Kentucky, and Mr. Rockefeller's gift of \$50,000 to missions last year comes in; but certainly the Kentucky average should be largely increased.

The files published a number of the independent editorials some months ago. A prominent woman writes us to publish from them some additional condemnation of Dr. Christian's position he has published from these editorials. We see here a request for more money per capita in New York than in Kentucky, and Mr. Rockefeller's gift of \$50,000 to missions last year comes in; but certainly the Kentucky average should be largely increased.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. He had been absent on a tour through Louisiana.

Broadway.—Pastor Jones preached. One joined by letter.

Chestnut-st.—Pastor J. M. Weaver preached. One received for baptism.

East.—Pastor Christian preached. Collection taken for Clifton house of worship.

McFarran Memorial.—Pastor Eager preached. One received for baptism and one baptized.

Twenty-second and Walnut.—Brother Williams preached. Sixteen received for baptism, 8 by letter, 2 by relation and 39 baptized. The meeting closed with 106 additions, including a large number of men. It was a great meeting. There were 524 in Sunday-school. Deacon T. A. Read's wife is very ill.

Franklin-st.—Bro. John Hays preached in the morning and Pastor Edwards at night. One received for baptism and two baptized.

German.—Bro. W. M. Wall preached. Pastor Ritzmann is encouraged in his work. Clarksville gave \$102.50.

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

Parkland.—Pastor Gordon preached. Five received by letter since last report.

Portland-ave.—Pastor J. B. Shelton preached at both hours.

Soungate-st.—Pastor McFarland preached in the morning and Bro. Dickkin at night. One received by letter. Three hundred and forty-three in Sunday-school.

Third-ave.—Pastor Taylor preached in the morning and Bro. Lynch at night.

Twenty-sixth and Market.—Pastor Thompson preached. One received for baptism and two baptized. Dr. Wood called an illustrated lecture on Paris Tuesday night of last week. The house was full and the lecture well received.

Clifton.—Bro. J. M. Hunt preached in the morning and Pastor Masters at night.

Eight-Mile.—Pastor Hill preached as usual.

Pastor Weaver gave an exposition of Philippians 3:11. "If by any means I might attain unto the resurrection of the dead." The message is not generally understood. Paul counted this attainment above all other objects. He could not mean to be raised from spiritual death, for he had already been thus raised. Neither could it be to be raised from physical death, because this is not through struggle but through Christ. Besides, Paul is not yet physically dead. He must have meant holiness of character and life. Bro. Weaver then argued that the correct translation of the passage is, "If by any means I might attain to standing on among the dead on the parallel passages were duly considered. This aspiration is the same as that the apostle elsewhere expressed. The paper elicited a lively discussion, but it was generally approved.

SEMINARY NOTES.

"Always pray." Pray for the success of Local Option. The Local Option Bill has passed the Senate.

Dr. Carver preached a funeral at his church last week.

Bro. E. J. Davis spoke on Indian Missions at Portland-avenue church Friday night.

Bro. Chas. L. Leonard has been employed as chorister for the Portland-ave. Baptist church.

Bro. Anderson will report the Cleveland Convention to the Portland-ave. church next Sunday night.

Bro. Chas. Starky has been on an extended trip to friends and loved ones (?) in Georgia and Alabama.

Bro. Pendleton and Bond, of the Seminary Magazine, will attend the Baptist Press Association in Asheville. Several of the students attended the lecture of Dr. J. J. Wicks, of Baltimore, in New Albany Tuesday night.

Dr. Kerfoot, as well as all the students, are daily praying that the Local Option Bill will be passed upon favorably by the House.

The students' letters received from Cleveland. They have many nice things to say about the Convention, and especially Dr. Pickard.

Bro. F. W. Masters spoke at East Baptist church Sunday morning in behalf of his new house at Clifton. They gave him \$500.

Bro. J. F. Watson performed the marriage ceremony of Mr. Jno. Pendleton and Miss Alma Nichols, of Knob's Creek last Wednesday.

The Williams-Brown meetings at Twenty-second and Walnut-street

church have closed. There were 166 additions.

Dr. Whitsett lectured last Friday evening to a large and appreciative audience in N.ron Hall on "Burns, the Peasent Poet."

Dr. Kerfoot, in speaking of the Local Option Bill, said: "The passage of this bill to-day, under the circumstances, was in answer to prayer."

Dr. Mcintosh spoke on City Missions at Walnut-street church Sunday morning and took a collection which amounted to \$223.

Many of the students attended Bro. F. W. Taylor's lecture on "Scraps from Life's Crazy Quilt" last week. It was one of the best we have ever heard.

While in Cleveland Sunday Dr. Dargan preached for Dr. Pickard at the First church. Bro. T. B. Ray addressed the young people, and Bro. E. Hart preached at the Swedish Baptist church.

Missionary meeting on Tuesday was largely attended, the chief speaker being Dr. Willingham, of the Foreign Mission Board. Dr. Dargan, Brethren Ray and Lowe spoke of the Cleveland Convention.

During the absence of Pastor Ritzmann, of the German Baptist church, his pulpit is being supplied by Bro. C. W. Wall, who is a student in our Seminary, and also a graduate of the German Theological Seminary at Rochester.

Among the prominent visitors at the Seminary were Dr. Z. T. Cody, of Kentucky; Mr. Frank Levering, of Baltimore; Dr. J. J. Wicks, of Maryland; Dr. George A. Lofton, of Tennessee; Rev. W. H. Baylor, of Indiana, and Prof. J. P. Fruit, of Kentucky.

An elegant dining was given by Dr. and Mrs. Robertson at their residence to the Senior Greek class. It was an enjoyable occasion. Both host and hostess labored for the good of the entire class. Several of them say they are going to take Senior Greek again next year in order to —

An elegant reception was tendered Pastor W. L. Marks, of the First church, Jeffersonville, Ind., last Thursday evening at the residence of Mr. and Mrs. F. L. Roff. The address of welcome was delivered by Bro. Humphrey and Pastor Marks replied. Various other addresses, music and refreshments made up the programme of the evening.

Supplies for Sunday were: J. L. Wice, Christianburg; W. B. Wooten, Glenview; E. H. Hixon, Erlanger; M. H. Hooper, Glasgow; J. M. Hunt, Clifton; J. H. Lynch, Third-avenue; J. B. P. Kin, Southgate; A. G. Moseley, Bryant Station; H. East, Swedish Baptist church, Cleveland; Dr. Dargan, First church, Cleveland. J. B. S.

THE STATE.

Bro. Charles T. Paris writes: "On Saturday before the fifth Sunday in January I had the pleasure of visiting Mt. Pisgah church, near Fairview, Fleming county. I also had the pleasure of preaching there on Sunday night, Sunday morning and night. As so preached for them the first Sunday in February, both morning and evening. The services were well attended and close attention was given to the preached Word. God has some noble people in this State. It is a great pleasure to meet and labor with them. I have recently accepted a call to the Flag Springs church, near Mentor. This field is in a very good condition, but there is room for improvement. I expect to fill my regular appointment with this church Saturday and Sunday in the month of May. I was born and reared in Pendleton county, but never had the pleasure of laboring in the Lord's vineyard in the state until this year. Success to the Recorder is our sincere wish."

Pastor I. W. Bruner writes: "We had a good, joyous meeting at South Lexington Sunday. Four valuable additions."

President J. E. Nunn, of Shelbyville College, called while in the city and reports the college in a prosperous condition. The attendance is far beyond the most sanguine expectations of the friends.

Deacon Edmond Burrus, of Salvisa, while in the city on business, paid us a visit. He is now seventy-four years of age, and we are glad to find him old and hearty. From appearances his life of usefulness will continue for years to come. He is moderator of Baptist Association, and has often been honored with the position. He is one of the best informed and most intelligent of our Baptist laymen. Tyler, an old-fashioned Kentucky hospitality abides in his elegant home, and his brethren and friends always find his doors open. In his church and community, and wherever he is known, he is recognized as a citizen and Christian of the high-order. Also, there are too few like him.

Pastor J. W. Porter, of Pewee Valley and Lagrange churches, is attending Pastor John W. Loving, of Camp-

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belleville in a meeting. I supplied for the last Sunday preaching to a good congregation at Pewee Valley in the morning and to a large congregation at Lagrange at night. Bro. Porter is greatly loved by his people. He preaches the old-fashioned Gospel with power, and during his pastorate has been instrumental in increasing the membership of his churches, having added about 200 to Lagrange church—100 in a meeting before he was called and about 100 during his ministry of two years—besides he has held during the time many protracted meetings, to which his labors have won thousands with many conversions wherever he has preached. In addition to the elegant church (the DeHaven Memorial), costing about \$20,000, the church has recently bought one of the best residences in Lagrange for a parsonage. The church now proposes to give Bro. Porter a house to live in and pay him \$800 for half his time. He has a parsonage at Pewee Valley and a salary of \$700. Few pastors are so blessed—two elegant churches and two houses to live in. Each church is amply able to support him for the whole year, and they each prefer him for half his time to making a change, he has to accept the situation, as his love is so equally divided that he cannot give up one to serve the other all the time. H.

Pastor H. C. Davis has accepted the care of the Buffalo Lick church, Shelby county, for two Sundays in the month. We congratulate the Buffalo Lick church. A nobler and more godly man than Pastor Davis is not to be found. We believe Pastor Davis will find in Buffalo Lick as good a church as he has in the Salem church, which he labors with all his warm heart. He is entering his eleventh year in that church, and his work in that Church has been greatly blessed by God and greatly appreciated by one of the best of churches in the land.

We know that the Mississippi saints at Greenwood, who obey the injunction to covet earnestly the best gifts, were trying to take East to the States, and we were hoping Kentucky's grip upon him was too strong for them to succeed. But we learn he has accepted the call to Greenwood, and thus returns to his native state.

Pastor J. S. Coleman writes: "Since accepting the pastorate at Madisonville the last of his time, he has not been there ten days. At the last conference, Sunday-school and prayer-meeting, and held two preaching services and received 12 members, 8 for baptism and 4 by letter. All these services have been largely attended, especially the preaching services and prayer-meeting. At the latter the number present was estimated at 250 at least. The outlook is very encouraging and the possibilities before the church are very great."

Bro. A. N. Whittinghill writes: "I began a series of meetings, assisting Eld. Dan Yelzer, at Hopewell church, nine miles south of Owenboro, on the 12th inst. The meetings have been in progress five days. We are having large congregations and the church is becoming thoroughly awakened to duty. There is considerable interest manifested on the part of the unconverted. We think the foundation is laid for a great work here. The probabilities are that a number of good families will be added to the young church, and that they will go to work at once and build a more commodious house at Philpot, a railroad station near by. If I succeed in this enterprise it will be a great blessing to the best churches in this association. Cain's Grove chapel being now complete, they have set the 24th of this month to organize a church. They have about thirty names to go into the organization. This is four miles north of Owenboro."

MAJOR PENN'S SINGER. during the last years of his wonderful career as an evangelist, was Prof. C. M. Barnes. After twenty years' experience, this gifted singer and songwriter has compiled "SWEET HARMONIES," said by those who use it to be the best Gospel Song Book on the market. 50 cts. per copy; \$1.00 per doz.; \$25.00 per 100. Addrs. BARNES & BRAGAUM, 214 Olive St., St. Louis, Mo.

A SILVER SUGAR BOWL.

A silver sugar bowl of exquisite pattern, and guaranteed by the makers to last ten years, is illustrated in the current issue of the WESTERN RECORDER. The sugar bowl will probably not attract as much attention, however, as the fact that a cunning chemist has invented a new kind of soap, by which no "bleuing" is needed for clearing linen, but these clearing or "bluing" properties are in the soap, and when the washing is being done, the clothes are being "cleared" at the same time, which means an immense saving of time, money and patience, as every woman knows, and there is no danger of ruining the appearance of the clothes by the present use of the ordinary "Indigo Blue" in the hands of an inexperienced or careless laundress. Besides, it is a laundry soap of very superior character.

The proprietors of this remarkable bluing soap will sell (for the present) to any subscriber of the WESTERN RECORDER a box, which will contain a number of bars of this soap, as well as a variety of other soaps, perfumery, tooth powder, etc., and whoever purchases this box will receive as a present this handsome sugar bowl. That is not all; this same firm, Martin DeGarmo Company of Cincinnati, Ohio do not wish you to send one cent when you order the goods, but simply send them your order on a postal card, and when the goods are received, use them a full month and satisfy yourself of their high character.

Your best course will be to read their large advertisement on our last issue very carefully, and you will see what the proprietors themselves say of the soap and of their perfect willingness to have you test the character of their goods before you buy.

They appreciate that many people prefer to avoid profligaries, and send cash to the order, and as this sends them clerical, and as a rule bookkeeping, they are willing to offer such purchasers, who pay in advance, a set of beautiful silver teaspoons free, which are guaranteed to last a lifetime.

At the same time, any one paying in advance need not keep the box after they receive it, if they feel that the goods are not as represented, or if they are disappointed, but the money will be refunded without discussion or comment.

The firm is undoubtedly making themselves a record which will bring them enormous sales, as they sell their goods on their merits, and only on their merits.

CUBA AND ITS FATE are now monopolizing public attention. The episode and imprisonment in Havana of the hero missionary and patriot, Albert J. Diaz, is of surpassing interest, and strikingly reveals Spanish craft and cruelty. All is told in his own inimitable style in the new edition of "The Story of Diaz."

Besides the account of his early life and remarkable conversion are the thrilling details of Weyler's brutality, just as Dr. Diaz related them to crowded audiences in Tremont Temple, Boston. The last edition has new portrait, map of Cuba, engravings and is much enlarged.

Send 25 cents to Geo. E. Stevens, publisher, 230 West Fourth street, Cincinnati, and receive a copy postpaid.

Dr. Diaz is now in Mexico, engaged in Gospel work, but long to return to his beloved and persecuted church in Havana.

SEND FOR A BIGOLE. Great Cleaning Soap. 50 cts. per copy. Addrs. BARNES & BRAGAUM, 214 Olive St., St. Louis, Mo.

FAMILY CIRCLE.

GRANDMOTHER'S MAXIM.

BY ELEANOR W. F. BATES.

I never could tell what my grandmother meant. Though she has the wisest of brains; I have noticed," she said, "in the course of my life. That lazy folks take the most pains."

A STORY OF CHRISTMAS EVE.

BY J. EUGENE MCMANAWAY.

It was Christmas eve. From the wood and clay chimney of an old log house there curled up toward the stars through a clear, crisp atmosphere a thin, vapery smoke that plainly said that the hearth from whence it came was not overly warm for such a wintry night.

to be here, too, he has been away so long." "Yes, darling, but we can't help it now, and you must get quiet and go to sleep." The two sisters huddled closer together and watched the pale face until it eyes closed and she was alone and quietly. Then they went and sat down by the fire, and the older told to the younger all her fears and uneasiness about Archie, and they talked of what would become of them if something dreadful had happened to him.

the pretty things he had brought them, and talking to them about Santa Claus, and while they were so happy there came another and sat down among them and took the poor, tired, sick little boy on her knees, as she had done so many a time before, and began to sing him the song. The voice was so dear and the song so familiar that he thought he could join in and sing it too.

share of the time anxious and worried, wondering whether I shall be able to warm, and clothe, and feed us. I've read somewhere that trust and worry don't mingle any more than oil and vinegar, and it stands to reason that they can't. Now, then, what's going to stop worrying and go on trusting. Yes, I am, from this very minute.

Advertisement for Dr. R. V. Pierce's Golden Medical Discovery. Includes an illustration of a woman and text describing the medicine's benefits for various ailments like constipation and liver complaints.

MATILDA POWERS THANKS-GIVING DAY.

BY C. A. PARKER.

It was a plain, old-fashioned little room in which Miss Matilda Powers sat, stitching away as for dear life on Mrs. Joseph Denton's second best black silk dress, which she was again making up in conformity to Fockie Dams Fashion's latest decree.

AIR LINE

Louisville, Evansville & St. Louis Consolidated Railroad. 63 Miles Shortest Route, AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE and ST. LOUIS.

Table of train schedules for the Louisville, Evansville & St. Louis Consolidated Railroad, listing departure and arrival times for various routes.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION STATE CONVENTION.

The Seventeen annual convention of the Young Men's Christian Association of Kentucky met at Maysville February 17-20. Among the delegates from Louisville were Messrs. F. J. Michel, W. G. Chamberlin, Val. P. Collins, R. E. Woods, H. M. Givan, H. W. Hallinger and D. D. Taylor. From the International Committee were Messrs. H. O. Williams, representing the railroad work, and W. H. Matthews, representing the college work.

Mr. R. E. Woods' address on educational work, "Its needs, aims and results," was well received by the convention. Mr. Woods is chairman of the Louisville association's educational work.

The report of the State Committee showed the state work to be in a better condition than ever before and the associations are growing in membership and financial strength. The report was read by Mr. H. E. Rosevear, State Secretary. The report showed that there are in the state thirty associations, having a membership of 4,568, of which 2,152 are active members and 516 committeemen. Fifteen associations have libraries containing in all 3,430 volumes, and have reading-rooms with daily visitation of 1,131 young men. Seventeen associations possess \$15,263 worth of furniture and fixtures. The Louisville association has added during the year a handsomely equipped gymnasium to its beautiful building purchased two years ago. The Owensboro association has moved into its beautiful new building which cost \$26,900, and which was dedicated last week.

The railroad associations are increasing annually, and are proving to be of wonderful value to the employees. Mr. Channey M. Dewey said some time ago that the association had done more to save the lives of passengers and preservation of property of the company than all the patent airbrakes and devices ever invented. A strong statement this, and coming from one of the most guarded of men in his words, must be true. The well managed and equipped Chesapeake & Ohio railroad has eight associations along its line for its men.

The prominence given in the convention, as in all others, to Bible study was the most attractive feature of the convention. Rev. H. F. Williams, of St. Louis, formerly with the International Committee, was on the programme for three Bible readings, "Life, Service and Prayer."

Mr. G. N. Bierce, of Dayton, O., chairman of the State Executive Committee of the Ohio Association, delivered one of the main addresses. "Our young men are our most valuable possessions." Mr. Bierce is a pleasing speaker, clear and concise in his statements, and entertained the audience for more than an hour, during which he presented figures and strong arguments showing that the future of any city, state or nation depended upon the character of its young men. He understood Maysville had 2,000 young men whose earning pretty was \$600 per year. That represented a capital of \$10,000, and at these figures the young men of the city represented a capital of \$90,000,000. The importance of having this great capital, the energies of these young men, turned in the right direction so that all would work for the good of the community could not be overestimated. This was the aim of the Young Men's Christian Association.

The farewell meeting was held in the First Baptist church, of

which Rev. Mr. Trotter is pastor. This large and handsome church was filled to overflowing. A collection was taken at the meeting for state work and the sum of \$2,000 was raised.

It was the writer's pleasure to be assigned to the home of Mrs. Elot Richeson, one of the oldest and best known families in Maysville, who in her charming way made his, as well as others, stay very pleasant.

So pleased were the citizens of Maysville with the convention and its workings that it was invited to meet there next year.

D. D. TAYLOR.

NO COMPROMISE WITH EVIL.

BY REV. CHAS. H. PARKHURST, D. D.

One of the first things done by the Hebrew people, after they became a distinct nation, was to make a mistake. Mistake-making is easy. We have a genius for making mistakes and going wrong. Our first parents blundered, and did it in such an easy way that we wonder how they did it without rehearsing. If there had only been some contrivance by which we would have been compelled to tell the truth long enough to get used to it, there would not be so many liars. At the beginning the Hebrews made a mistake that has stood by them ever since. They came up out of the wilderness and passed into the Promised Land, and the condition upon which they were promised a good future was that they should exterminate all the nations they found occupying the Promised Land. The Lord said unto the Hebrews: "They shall not dwell in thy land," and "Thou shalt smite them and utterly consume them." The nations to be exterminated stood in the way of civilization, and God used the Hebrew nation to exterminate them, just as civilization to-day would like to see the armies and navies of Europe wipe out the Turk. Joshua would have made short work of the Sultan, the great assassin sitting on the throne of Turkey.

God's divine law says the wages of sin is death. The Hebrews began the work of extermination, but did not complete it. Their energy failed them. There were thus rotten stones in the foundation of the Hebrew nation. If the Hebrews did not conquer physically the other nations, they would themselves be conquered morally. A compromise means ultimate success of the base. Yoke up two elements—good and bad—and the good elements will get to the point where the bad would have reached alone. Mix clear and dirty water, and the clear water will become dirty. Good is weaker than evil, if they stand together in a compromise. God won the struggle with the devil in the wilderness, but if He had made a compromise with the devil He would have been the weaker. The devil was generous in his offers of a compromise. If Christ had given but one inch the devil would have gained.

I do not care to tell how directly this bears on social questions to-day. Each person can consider its bearings for himself.

God's purpose in sending the Hebrews into the Promised Land was to start a new civilization. He had educated the Hebrews in the wilderness for forty years, so that they could establish a new civilization. This divine idea of God to start a new civilization in a nation should be carried out in the individual, who should not enter into a compromise with evil. To give the devil an inch is to give him the whole acre.—Treasurer.

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A WARNING. DEAR RECORDER:—There is a man, giving his name as J. Forest Marston, travelling through the country lecturing on Palestine. His method is to get near a Baptist church, and word that he will preach there such and such a time, then he agrees to give a lecture, allowing the church to have half of the proceeds...

The Season of '98 Is At Hand. Carpets, Rugs, Mattings, Lace Curtains, Velour, Rope, Bagdad and Tapestry Portieres, Table, Piano and Couch Covers, Sash Muslins, Shades, etc. W. H. McKnight Sons & Co., LOUISVILLE, KY.

Stewart Dry Goods Company. NEW YORK STORE. LOUISVILLE, KY. Mail Orders Receive Prompt Attention. SEND FOR SAMPLES. Buy your books from the Baptist Book Con'n.

NOTES FROM JOS. PARKER.

To preach is to lay down your life for others. It is no namby-pamby work, no trick in intellectual confectiery, but a real oblation and sacrifice in the interest of others.

Once I was under the impression that if people could read and write they would be virtuous, and through their virtue would save the public a good deal of expense in the way of prisons and workhouses.

Christian institutions are now being dragged through the mire with a vengeance. What with magic lanterns instead of sermons, gymnasia in place of pulpits, and alphabetic letters instead of plain titles, I am simply bewildered.

The new lingo sounds to me like this. The P. I. G. movement is being sustained very ably by the F. O. G. bands, and they, in their turn, are powerful rivals of the D. O. G. brigades.

All this may possibly tell for good upon the masses, and if so I will not say a word against it, but I think the masses are not to be drawn to the ecclesiastical bridle by any such empty sieves.

Herein Spurgeon was the wonder of the church. Without gown or bands, without choir or a fiddle, without an organ or a drum he drew the largest congregation in the world, and held it for a lifetime.

FROM COLORADO.

Believing that some of your readers and especially my Kentucky friends would like to know something of the work in this section, I write briefly, leaving it optional with you as to how much of this you will publish.

I left Winchester, Ky., June the 7th 1897 and reached this place on the 19th. I found here a town with about 1,000 inhabitants, with strong Presbyterian and Methodist churches and a Baptist church with only forty-five members, residing at various distances from the church, from some who abide under the shadow of the building to others who live forty miles from us.

fourteen years ago, they have been without a pastor and for eight years have had a burdensome debt hanging over the church building. There now seems to be a bright future for them. The money has been subscribed to pay off the debt which will be collected the first of April.

Another is that yesterday we closed a two weeks' meeting in which Rev. W. F. Wilkinson, Sunday-school missionary for this State and Wyoming conducted the song service and helped us much in various other ways.

Z. W. Pigg. Sterling, Col., Feb. 21, 1898.

AN OPEN LETTER

TO THE BAPTISTS OF LOUISVILLE AND KENTUCKY.

Dear Brethren and Sisters:

It is with joy and gratitude that we can report to you the amount of over \$7,000 secured toward liquidation of the German Baptist church debt. So far it has been a successful canvass. Nothing has been spared to reach this result, which many have doubted as possible.

But we are not yet out of danger. Only one month is left to make up over \$3,000 in order to save the property, the church and its prosperous work.

Men and women of Israel help! help now! help liberally! Don't consider the mistakes of the past, but the great opportunities of a prosperous future! Help before April 1st, after that it is too late!

Men and women of Israel help! help now! help liberally! Don't consider the mistakes of the past, but the great opportunities of a prosperous future! Help before April 1st, after that it is too late!

Wm. RETHMANN, Pastor.

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand under the sun your shadow is beneath you. What we should try to do is to live under the mercies of God, with our shadow, self, under our feet.

A SAD WEEK AT ELMO, KENTUCKY.

DEAR RECORDER:—This has been a sad week to many of my people. On Wednesday morning at 3 o'clock in Hopkinsville, Mr. Buckner died. He was the brother of Sister Edgar Bradshaw, and had many relatives in my church. The same morning at his home at Bell, Ky., Bro. Austin Peay died. He was a member of Salem church for many years. He was a good man, and popular and greatly loved by all who knew him.

The pastor is praying for the unconverted that they may take warning from these deaths and flee the "wrath to come." My work goes smoothly on. Our congregations have been good all through the winter. My people vie with each other in showing kindness to their pastor's family.

Yours in Christ, JOHN S. CHEEK. Elmo, Ky., Feb. 19, 1898.

AMBITION is but avarice on stilts. —W. S. Lador.

THE MARKETS.

Report for the Week Ending Saturday, February 26, 1898.

Cattle—The receipts Monday were light, only 1,113 head being on sale; quality of the offering good. The market ruled firm on all desirable grades, former prices being readily obtained.

Hogs—There were 9,266 head on sale. The quality of the offerings was very good. The market opened firm on good hogs at an advance of 10c over last week's closing prices.

Sheep and Lamb—Receipts light; quality very ordinary. The market ruled steady on choice grades, but weak on common stock.

GRAIN.

Wheat shipping grade, 1,000 to 1,000 lbs. Light shipping, 1,200 to 1,000 lbs. 4 3/4 @ 75. Best testakers, 4 3/4 @ 75. Fair to good testakers, 4 3/4 @ 75. Common to medium testakers, 4 3/4 @ 75. Thin, rough stock, poor cows and milchings, 1 1/2 @ 50. Good to extra common, 1 1/2 @ 50. Common to medium extra, 1 1/2 @ 50. Freedom, 500 to 1,200 lbs., 2 3/4 @ 40. Fresh, 2 3/4 @ 40. Bulk, 2 3/4 @ 40. Feed extra, 2 3/4 @ 40. Choice mixed corn, 2 3/4 @ 40. Fair to good mixed corn, 2 3/4 @ 40.

Wool.

Good to extra shipping sheep, 50 @ 60. Fair to good sheep, 40 @ 50. Common to medium sheep, 30 @ 40. Best testaker lambs, 2 3/4 @ 75. Fair to good testaker lambs, 2 3/4 @ 75. Thin, etc., 2 3/4 @ 75.

A Minister's Trials.

This narrative from a minister is of greatest value to those whose nerves are unstrung, health shattered or otherwise ailing. It is particularly appropriate in this age of active, nervous, endless labor.

"We are living too fast. 'Fast as lightning,' expresses it, for we talk by electricity, cook by electricity, travel by electricity and so on.

"It is a hurry, hurry, hurry from the cradle to the grave. We crowd too much; crowd our work, crowd our eating, crowd our pleasure, crowd our sleeping.

"A 'breaking down of the nervous system' is the way of expressing the result. It means a depleting of the nerves induced by prolonged strain; overtaxing of the nervous system; a product of over-hurry and haste.

"It affects all people in all walks of life. It baffles physicians of all schools. No one knows the horrors of such a condition better than Rev. J. N. McCready, of Elkton, Mich. For years he labored faithfully and well. He was progressive and aggressive, a leader among men, a deep thinker and a hard worker.

"In his zeal, he overworked; overtaxed his mental and physical strength. The outlook was dark, with health shattered and recovery apparently hopeless.

"Many means for a cure were tried, without receiving benefit. Finally he took Dr. Williams' Pink Pills for Pale People and was restored to health.

"He says: 'In April, 1896, the physicians said I must stop preaching or die. 'I had overtaxed myself and was suffering from a complete breaking down of my nervous system and a persistent stomach trouble.

"Several physicians treated me, but no permanent benefit was derived. 'Four times I was stricken with nervous prostration; twice with gastritis. 'These attacks would throw me into spasms. 'I could eat neither meat or vegetables. 'If my bare feet touched the floor I was immediately seized with cramps. 'I was used up; helpless, hopeless. 'I commenced to take Dr. Williams' Pink Pills for Pale People. One box was consumed and I felt no better. This discouraged me. 'My wife urged me to try the pills some more, feeling that my life depended upon the result. 'I continued to take them. 'Since then, and it has been several months, I have enjoyed life. 'I have preached all summer and have held revival meetings for fifteen weeks. 'I have had no muscular exercise for years, but recently have done considerable hard work in my garden, my muscles standing this test remarkably well. 'Every Sabbath I preach three times and now think I am good for another twenty years, if the Lord wills. 'To add weight to his words, Rev. McCready made affidavit before J. D. Brooks, Notary Public. Dr. Williams' Pink Pills for Pale People exert a powerful influence in restoring wasted nerve power and in purifying and enriching the blood. Druggists consider them the most effective remedy which they dispense.

PERIODICALS OF THE Southern Baptist Convention. CHILDREN'S DAY (JUNE 12, 1898) PROGRAMS WITHOUT COST. Each Order Contributes to the Bible Fund, and fosters the Sunday-School interests of the Convention. Price List per Quarter. The Teacher, 12 cents. Advanced Quarterly, 8 cents. Intermediate Quarterly, 8 cents. Primary Quarterly, 8 cents. The Lesson Leaf, 1 cent. The Primary Leaf, 1 cent. Kind Words, Weekly, 1 cent. Kind Words, Semi-monthly, 6 cents. Kind Words, Monthly, 6 cents. Child's Class, 6 cents. Bible Lesson Pictures, 80 cents. Picture Lessons Cards, 6 cents. Address all orders, either for Supplies or Samples, to the Baptist Sunday School Board, 147 North Cherry Street, J. M. FROST, Sec'y, NASHVILLE, TENN.

LEAF TOBACCO MARKET. Following are the rates for the week and year to February 24, with comparisons: Year 1897, 27,862. Year 1898, 28,500. Year 1899, 28,500. Year 1900, 28,500. Total new crop sold to date, 27,128. Sold to date in 1897, 27,464. Sold to date in 1898, 27,128. Yearly crop of Virginia to date, 27,128. Yearly crop of Virginia to date, 27,128. Yearly crop of Virginia to date, 27,128.

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

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The Southern Railway is a great line and runs through a great country.

Winter excursion tickets are now on sale to Florida resorts.

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

ADVANTAGE OF THREE-YEAR ROTATION.

IS ANY ROTATION NECESSARY?

In the southern states, cotton and tobacco are the staple crops in many districts; continuous cropping was tried there year after year with the same crops, and to-day any one may see large tracts of once fertile soil abandoned and called exhausted, though if left to nature for some years, they will become productive again to a certain extent, and if taken by an intelligent cultivator and proper rotation practiced for a while, they develop into the same fertile tracts of bygone years. In some of the western states, when the soil was considered inexhaustible, the farmers see the effect of the continuous wheat crop in the annual decrease of the crop. We may say the South and West are just taking their first lessons in land improving by crop rotation, while in the eastern and central states it has long been practiced and is an established custom.

The Farm.

The Paris News reports the public sale of a lot of corn at \$1.82.

Baughman Bro., sold to John Woods, of Garrard, thirty ewes at \$4.

G. A. Swinebroad sold to E. H. Walker, of Garrard, forty stock steers at \$22 per head. They averaged about 600 lbs.

P. P. Nunneley bought in Rockcastle and Pulaski 20 cows and calves at an average of \$25, a bunch of fat cows and heifers at \$c, and 30 steers at 3 1/2c.

J. W. Jones, of Smith's Grove, sold 23 mules in Atlanta. They were three and four-year-olds, 15 hands high, and averaged \$66.

J. D. Craycraft, of Wades Mill, sold recently in Louisville 9 hogheads of tobacco at an average price of 13 1/2c.

R. M. Squires, of Fayette county, sold his crop of 10 acres of tobacco, 23,000 pounds at 12c per lb., an average of \$282.

The Woodford Sun reports sales of clover seed at \$3.50 per bushel, 70 tons of timothy hay at \$10, 250 barrels of corn at \$1.50, hogs at \$3.40, and a pair of 5-year-old mare mules at \$160.

Brock & Railsback bought of Cas. Goff 100 hogs for delivery March 1st at 3 1/2c; also 55 cattle, mostly plain cows, to be delivered at the same time, at 2 1/2c.—Winchester Democrat.

Steve Bailey has returned from a hunting trip to the mountains. While there he bought a carload of good mixed cattle at 3 1/2 cts. He bought since his return 100 hogs at 3c.—Harrdsburg Democrat.

Reuben Gearty had great success in selling his Berkshire pigs at the Springfield, Ill., sale. He disposed of eighteen for \$1,100. The highest price was for an aged sow, which brought \$125.—Danville Advocate.

John Combs sold 190 cattle to Simon Weil for 4c. These were stags and made the remarkable gain of 390 lbs. in three months on cotton seed meal and hells and egg-silage. John Hart also sold over 100 extra cattle for from 4 to 4 1/2c.—Elizabethtown News.

J. C. Lynn bought last week a bunch of yearling cattle at \$23, and some sheep at \$4.... Allen & Lyon sold to Josh Adams thirty 775-pound cattle at 4 1/2c.... J. M. Roberts sold 65 cattle in this county at \$8 to \$25. They were calves and yearlings.—Interior Journal.

Anderson & Spillman bought of George F. Anderson seventy-five acres of growing wheat at seventy-five cents per bushel, and of Lee Hudson fifty acres at the same price. They also offered Allen Kenney 75 cents for his share in the Harmon & Kenney crop, but it was refused. This farm has over 500 acres in. Later Anderson & Spillman bought 175 acres from John Hugueuly, and 100 from Dave Logan at 75 cents.—Danville Advocate.

the cereals, not only gets its food from a different stratum of soil, but the main root, being large and fleshy, and growing straight down for three or four feet, with numerous side branches for feeders, does inestimable mechanical as well as chemical work for the farm. The decay of these deep-root systems forms excellent channels for the water to penetrate deeply into the subsoil; also for the ventilation of the subsoil, which is of great advantage in furnishing the growing roots with oxygen, and the nitrifying ferments also benefit therefrom so as to continue their activity. The clover plant is ahead of all the subsoil plows ever invented, as we get all the advantages and none of the disadvantages.

By the three-year rotation, we can reduce our labor bill almost half, and lose only the oat crop. One plowing, if well done, is all-sufficient for the entire rotation, and every one knows that plowing is a slow and expensive operation. There is no doubt whatever in my mind that not half our farmers know what good thorough plowing means. There are few farmers who would not be greatly benefited by the careful practical of Prof. Roberts' chapters on plows and plowing in "Fertility of the Land." If our clover sod is plowed properly in the spring, it takes very little work to prepare a good seed-bed for corn, and the whole summer through the soil will remain mellow and tillage be rendered easy. The cleaner the corn crop is kept from weeds, the better for the crop and the better till the soil will be in for the subsequent wheat crop.

The greater part of the manure, especially the long and coarse manure, should be plowed down with the clover sod well turned under, as the corn is a gross feeder, and if it has plenty of moisture and nitrogen it will make an immense quantity of feed to the acre; and by the time the wheat makes its growth the nitrogen will be used up partly and the soil will be in the best condition for grain growth, as an excess of nitrogen often causes an over growth of straw at the expense of grain; though if the land be poor no harm will come from a light dressing of well rotted manure on top of the wheat seeding; and this will insure a catch of clover. In this rotation we also get the practical benefits our farmers got from a bare-summer fallow, and we do not share in the losses they sustained. The living roots in the ground use up the nitrogen, as made available by the ferments of the soil and none is wasted by leaching or surface washing, as was the case with bare fallow. We also incidentally, while practicing this style of fallow, reap fifty dollars' worth of crop per acre.

To recapitulate, I will briefly state a few of the advantages of the three-year rotation:

1. The soil is constantly filled with live roots, thus preventing all loss of fertility.
2. Only one plowing for three crops on the entire rotation.
3. Putting more humus into the soil; thus the more we farm it the better it gets, as against the old seven-year rotation in which the more the land is farmed the worse it gets.
4. A well settled and compact subsurface seed-bed for the fall grain.
5. The saving of the fertilizer bill and drawing on the atmosphere and sub-soil for our plant food.
6. Loosening, aerating, ventilating and draining the subsoil by the great growth of clover roots every three years.—L. W. LEGGETT, in Country Gentleman.

ILLINOIS CENTRAL

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

Memphis & New Orleans Limited. No. 20 leaves 9:20 am. No. 24 arrives 7:40 am

Through Vented, Gas-Lighted Trains, with Pullman Sleepers and Arrives 8:20 am

FREE RECLINING CHAIR CARS.

The fastest and best train leaving Louisville for the South.

Less than 11 hours to Memphis. 24 hours to New Orleans.

Pullman tourist sleepingcars through to San Francisco every Thursday; arrive returning every Tuesday.

No. 101 Leaves 7:30 am. Arrives 10:45 pm

Pullman Buffet Sleepers to Memphis and New Orleans. Connections for Hedgesville, Elizabethtown, Owensboro and Hopkinsville.

Central City Accommodation. No. 22 leaves 6:35 am.

For Central City and all intermediate points.

MAIL AND EXPRESS. No. 22 arrives 5:15 pm.

FROM Fulton and all intermediate points. No. 22 ACCOMMODATION. No. 22 Leaves 1:40 pm. Arrives 5:20 am

For Elizabethtown, Hedgesville, Letchfield, Owensboro, Beaver Dam, Central City and all intermediate points.

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

The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest.

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Take the Famous... SUNSET LIMITED, A train without an equal. Leaves St. Louis 10:20 P. M. Tuesdays and Saturdays.

Only 66 Hours to Los Angeles

Through the Sunny South to Sunny California.

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

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Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all people life and courteous attention.

Notice the MONON. It is the most popular route.

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No lamp is a good one without the chimney made for it. Go by the Index.

Write Meacham Pittsburgh Pa.



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THE ROYAL Insurance Co LIVERPOOL. Barbee & Castleman. Managers Southern Dept. COLUMBIA BLDG., Louisville, - - - Ky.

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BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock.

APRIL 8th. In the beginning of the second quarter...

Items of Interest.

The trial of Zola for his attack on the government in regard to the Dreyfus matter ended in his being condemned by the court to one year's imprisonment.

The Spanish warship Vintaya entered New York harbor on Sunday, her flag flying at half-mast in mourning for the men of the Maine.

A bomb was exploded in the Irigoien Theatre in Havana on Feb. 20, destroying the window blinds and the roof. It was exploded on the second floor.

Minister Angell to Turkey has written that he will resign his position and return to this country.

The answer of the Sublime Porte to the demand for damages for the property of the United States citizens destroyed in Turkey is exactly what the answer of the United States to China was.

The New York Evening Post gives a list of the misfortunes of the Maine which show that ship was ill-fated from the first.

The awful work of typhoid fever in Philadelphia has made a feeble stir against the pollution of the water.

The disaster to the Maine is causing the nation some searchings of heart in regard to their own navies.

An English expedition, led by the Hon. David Carnegie, has been exploring Western Australia. He has returned to London and says that he has proved the whole interior of Western Australia between Coolgardie and the Kimberley gold fields, to be quite useless for man or beast.

In the Nineteenth Century is an article explaining the reason why the Germans are getting the best of the English in their wars.

Peasants in Europe on the approach of a thunderstorm make a smoky fire to guard themselves from the lightning.

Some statistics of Hungary have been published. From these it appears that early marriages are the rule, and the birth-rate is lower than in Western Europe.

The Baltic canal has never paid its expenses, and naturally the Prussian Government are asking questions.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words.

SHARP.

Whereas, God in his wisdom and providence on the 23rd of January, 1896, by the hand of death, called our most esteemed and beloved brother, Elder F. M. Sharp, from earth to heaven.

Whereas, Brother Sharp was instrumental in the organization of Mt. Carmel church, and was the efficient pastor of our church for six years after the organization, therefore be it Resolved, That we deeply mourn our loss and that we will ever cherish in our memory the noble work he performed in our midst.

Resolved, That we deeply sympathize with his greatly bereaved family and pray that the God of all grace will comfort and sustain them in this dark hour of trial.

Resolved, That a copy of these resolutions be read in the churches of this county, Ky., on the first Sunday in February, 1896.

W. F. LOWE, Moderator. T. B. FRANKEL, Clerk.

THOMAS.

Mary J. Thomas, wife of Jasper Thomas, of Meade county, Ky., was born Feb. 25, 1836; baptized by Jas. B. Hardy into Oyster Creek Baptist church in 1857.

LANDER.

William N. Lander, son of the late John S. Lander, died of heart troubles at his late home near Troy, Christian county, Ky., Feb. 7, 1896; aged 45 years.

WEAVER.

Death has cast his gloom over our midst by taking away one of our loved ones. On Wednesday, Feb. 6, 1896, Mrs. Margaret Weaver was called home to rest with her Savior in eternity.

MONUMENTS.

If you wish to purchase an appropriate memorial of either Maria or Granite, write to J. B. Clark Co., 220-222 West Green Street, Louisville, Ky., for a copy of their New Leaflet, giving information of importance and illustrations free.

A DOOR FOR SUFFERERS.

A Remedy Which Has Cured More than 1,000,000 People.

'5 Drops' is the name of a powerful remedy which is guaranteed to cure rheumatism, neuralgia, sciatica, is grippe and kindred ailments. The company is entirely safe in making the guarantee.

THE virtues, like the body, become strong more by labor than by nourishment. — Jean Paul Richter.

FOR 30 DAYS MORE YOU CAN TRY IT FOR 25 CENTS. Cured of Rheumatism. Cannot Find Words Enough To Praise Your Wonderful Remedy '5 Drops'.

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ROYAL BAKING POWDER
Absolutely Pure

Items of Interest.

The court of inquiry on the sinking of the *Malne* has gone to Key West to question the wounded men there, and will then return to Havana. Meanwhile the yellow journals are killing all sorts of tales as to what was discovered. They are now reporting what a witness before the court said, as if that were the decision of the court.

The court of inquiry can be relied upon to do everything consistent with truth to make it appear the explosion was intentional. For, being naval officers, they are keenly desirous of a fine navy with big ships. And they know that the people will not allow Congress to make large appropriations for ships that are nothing but volcanoes. The construction bureau and the officers who "accepted" the *Malne* will do everything to keep it from appearing that she was so built the powder was too near the coal or the boiler. Therefore, the bloody-minded officials are striving for ways and means to rest assured the matter will be made of all suspicious circumstances.

The New York Evening Post gave the account of an engineer who was employed in the construction of the *Malne*. He says when first work was first started he called attention to the fact that the steel partition—thinner than it ought to have been—which formed the magazine was hot. They thought to remedy the evil by putting in another partition, leaving space between them, but as there was no room for that, they contented themselves with wrapping asbestos around the steel.

The Society of Civil Engineers in Paris, in view of the accuracy of the long-range rifles, have been investigating the visibility of colours at a distance of 500 yards. White was clearly seen at that distance, gray invisible. Light blue ranked next to white, while dark blue came next the invisibility of the grey. At night white was invisible. The results made it evident that the best colour for soldiers to wear is grey.

Those who favour high protective tariff and those who believe in tariff for revenue only can both enjoy the consistency of some of the Eastern religious papers. They are great believers in the advantages and the justice of protective tariff, and yet they urge the United States to throw their moral influence in favour of Great Britain in China for the avowed reason that Great Britain is free trade, and Russia and Germany and France believe in protection.

The Danish nobility are going to "throw in" and buy Prince Christian, eldest son of the Crown Prince, a wedding present worth \$100,000. They will present him a chateau and forest in Jutland. Count Frijsenborg heads the subscription with a contribution of 100,000 kr.

Literary men have long been eager for the recovery of Meander's plays, of which heretofore there have been known only short quotations. Meander died at the age of Shakespeare, having written one hundred plays. Prof. Jules Nichols, one of the most learned, has found one hundred lines of the play entitled "The Farmer." The papyrus dates from the second century. The longest extract from Meander known before this is only forty lines.

The big Mercury perished into Provincetown, Mass. Three persons who had been found floating on a raft near the Handkerchief Shoals. They had been in the water twenty-four hours and were nearly dead. When they could speak it was learned they were survivors of the British ship Asia which had been totally wrecked. A fever was found from the wreck, but no other bodies were recovered.

The Spanish authorities buried the dead sailors from the *Malne*, paying all the expenses. No possible honor was omitted. The city was in mourning, the flags at half mast, the coffins covered with flowers. All organized bodies were in the procession and thousands of the citizens. The dead could not have been treated with more reverence in any city in the United States.

The destruction of the *Malne* and other disasters in the long-range service displayed by the United States that the destruction of the *Malne* should prove to be the work of treachery. Some men gladly at every grape-vine report, and are slow to believe the contradictions that come from Washington.

The raising of sugar cane is an unprofitable business since beet is grown so extensively. This has caused poverty and distress in the British West Indies, and there has been talk in England of giving the planters a bounty. But the growing which followed shows there are bounds to the tax-payers' patience. In the Queen's speech was a suggestion that an effort be made to get the continental nations to cease buying bounties upon exported sugar.

The House of Representatives has passed the bill to pay \$1,000 to the Methodist Publishing House in Nashville for damages done during the war. There ought to be an amendment added in the Senate paying the Baptists of Tennessee for the work of Union University at Murfreesboro. The doors, windows, sash, frames and all wood work were destroyed by the order of officers, although the property was protected by a "safeguard."

M. Kobayashi and K. Kawamura passed through San Francisco last week on their way to Mexico in the interests of the Japanese colony. Count Enomoto, a wealthy Japanese, bought 1,000 acres near the port of San Benito for a Japanese colony. The Japanese Government is looking him up. The land is to be laid out for colonists as soon as possible. The principal crop is to be coffee.

KENTUCKY COLLEGE AT PEWEE VALLEY.

This institution has started off well for the first year. President McCall is the right man to build up a first class school for Baptist young ladies. The grounds are beautiful; the buildings have sixty rooms; the faculty is the best. With Professor McCall's reputation, together with his cultivated and accomplished wife and daughter, the college is bound to succeed.

BISHOP KEENER is credited with the saying that children are best reared by the help of the father's switch and the mother's kiss. A great many people nowadays have laid the switch aside as a useless implement. Some even call it barbarous. But very gentle men have insisted that it has a useful and merciful function. Even Mark Hopkins insisted that it is the right thing to "whip the mule" in growing children. With this dictum we heartily agree. Much of the corporal punishment that parents inflict does no good, but that is because it is not inflicted in the proper way. It takes wisdom and love to handle the rod correctly. We are personally thankful for having been reared in a generation that had no markish sentiments on this subject.—Nashville Advocate.

"Rest in the Lord; wait patiently for him." In Hebrew, "Be silent to God, and let Him mould thee." Be still, and He will mould thee to the right shape.—Martin Luther.

TO THE Christ-filled life belongs the power to appreciate other lives. A certain sacred reverence for lives was a mark of Christ, and it is the mark of those who are lifted to his level on the tide of his indwelling fullness.

WHAT IS HOME WITHOUT MUSIC?

For a Dime (10c) take your choice from the following big gramophone records, in full sized sheet music, sent prepaid by mail:

- 54 "Cavalleria Rusticana" (Piano, 4 hands) Mascagni
- 55 "Silver Stars" (Piano, 4 hands) Alcantara
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- 58 "The Goodbye" (Piano, 4 hands) Mendelssohn
- 59 "The Goodbye" (Piano, 4 hands) Mendelssohn
- 60 "The Goodbye" (Piano, 4 hands) Mendelssohn
- 61 "The Storm" (descriptive, Piano) Wagner
- 62 "The Storm" (descriptive, Piano) Wagner
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Best on wheels in the world. See factory catalogue for complete catalogue of bicycles, tricycles, motor cycles, etc. Sent on request. Price 10c. J. H. Horn, Louisville, Ky.

CHURCH NEWS.

(Continued from ninth page.)

Whiteville, near the Illinois Central railroad. It is thickly settled and a good country, and a fine outlook for the church. This is the result of my second last meeting in the Daviess County Association.

Deacon J. B. Head, Sr. writes from Morehead, Ky. Bro. Bowling, of Mt. Sterling Baptist church, came up here last Monday night (Feb. 21), and preached 5 sermons, with precious results. Seven souls professed faith in Christ, among the number a man nearly 50 years old—Bro. Muse, one of the most prominent business men of the town. Bro. Bowling preaches strong Gospel doctrine. I think there is a higher future for Morehead Baptist church. Our dear brother, Dr. L. P. V. Williams, was ordained to the full work of the Gospel ministry Thursday night, and has been called as pastor of the church. He is a godly, consecrated man.

Eminence church had the services last Sunday. Pastor Mitchell preached in the morning on Rom. 8:28, to the delight of his people. One received by letter. Great interest in the Sunday-school under the leadership of W. Shelby Wilson, superintendent, and Dr. J. W. Jett, leader of the music. All the services are characterized by a great revival spirit, and scores of the Sunday-school scholars remaining to the morning meeting of the church.

We had the pleasure of preaching for Pastor Fugh at Springfield, Bro. Fugh is held in high esteem, and "the pleasure of the Lord is prospering" under his efficient leadership. This is one of our young churches, and we are gratified to know that it is growing in spirituality and power.

OTHER STATES.

Pastor I. N. Monroe writes from Mt. Vernon, Ill.: "Beginning with the week of prayer, we continued five weeks. During that time about 80 professed conversion, 60 have been baptized, and 70 have united with us. The work has not stopped since the meeting closed, but a deep spirit of earnestness pervades our services. We had the very valuable services of our beloved and deeply consecrated Dr. W. M. H. Jones, of Grand Rapids, Kansas City, Kansas. In all our associations with him, in the ministry and out of it, we have never known him to work with such precision, earnestness and faith. The hand of God was laid very heavily upon him in the death of his wife, but he has opened his eyes to unknown realms of truth, and his heart to a sympathy possible only to him who has suffered. May his life ever be enriched with the unfolding wealth of the Divine companionship. In addition to the above facts, the benefits accruing from this meeting are many and great."

Pastor Fred D. Hale writes from Jerseyville, Ill., Feb. 19: "Twelve days ago I came here to help Bro. J. J. Porter in a protracted meeting in the Jerseyville First Baptist church. We had a hard time getting a start. Eight days' sowing seed, but little reaping; then came the refreshing showers from the presence of the Lord. The business houses generally, even the saloons, closed for the three services on Wednesday, our mid-week Sabbath, the large auditorium being filled, with chairs in the aisles, a thing that has never before been witnessed in a week-day meeting here. All the other denominations are heartily co-operating with us in the work. There have been nearly 100 conversions, and numbers of others are inquiring the way. More than 50 were forward on the front seats last night for public profession of conversion or for prayer. It is developing into an old-time Holy Ghost revival. I have wired my people to supply the Third church pulpit, and shall remain another week."

Pastor T. J. Ratcliff writes: "We have just closed a very successful meeting at Berea church, Indiana, with the following results: 11 additions, 14 by baptism and 7 otherwise. I was ably assisted by Bro. R. N. McNeer, of Richmond, Ind. Our church is greatly revived. The praise belongs to God."

Pastor W. C. Friley writes from Bryan, Texas: "I began the new year with revival services in my church and continued three weeks. Bro. Rankin, of Houston, spent two weeks with me, and did splendid work for us. Great blessings were showered upon us. I send \$2 for my paper."

Pastor W. C. Strickland, who has been so greatly blessed in his work at Decatur, Ga., has accepted the call to the pastorate of the Morristown church, Tenn., and began his labor last Sunday. We congratulate the Morristown saints.

The Grace church, Orangeburg, S. C., has set apart its new house for the worship of God. The sermon was preached by Bro. A. J. S. Thomas.

BEAUTIFUL SILVERWARE FREE

WE WILL GIVE FREE to every subscriber of the WESTERN RECORDER this beautiful combination Sugar Bowl and Spoon Holder, which is perfectly illustrated in the accompanying photograph. It is quadruple plate, sterling silver, satin-finished hand engraved, guaranteed for ten years, and is in fact a perfect beauty.

WE WANT YOU to start buying our assorted soap. We shall not sell through theaters but direct to families, as by so doing all the money which is required to pay the heavy expenses of traveling men, rents, clerks, etc., is devoted to buying you beautiful and useful gifts. Besides, we do not ask pay for the goods, on account of which you receive these Presents, until our Bluing Soap, toilet articles, combination Sugar Bowl and Spoon Holder (or other Silverware) have been sent you, at our expense, as seen in your home for one full month.



DeGarmo Bluing Soap
Is one of the most superior productions of modern manufacture, and has been brought to its present state of perfection only after years of scientific research and careful experimenting by a well known chemist. It provides a perfect laundry soap of the most superior quality, and at the same time the "bluing" or clearing properties are incorporated in the soap in such a way that no extra operation of bluing is necessary, as under the common methods of clothes washing.

WHAT WE SEND YOU

20 Cakes DeGarmo Bluing Soap.....\$1.20	2 Cakes Co-Co Soap.....10
A perfect Laundry Soap which saves all trouble of bluing clothes, makes them free from streaks of any kind; a wonder to all who use it.	For the Bath (Costs).....75
20 Cakes Family Laundry Soap.....1.00	Ladies' Handsome Toilet Cabinet.....75
A perfect Soap for soft or hard work.	Contains 2 cakes of double perfumed Savon de Toilet exquisite Toilet Soap, the equal of any 50c toilet soap, and one bottle super Savon de Toilet Perfume.
2 Cakes Floating Flannel Soap.....15	2 Bars Polishing Soap.....20
Excellent for all Woolen Fabrics (good for the toilet).	1 Stick Shaving Soap.....10
2 Packages Ko-Ko-Lo Soap Powder.....10	1 Bottle Furniture Polish.....25
Makes washing easy, house cleaning no trouble.	1 Box Face Powder.....25
2 Cakes Medicated Soap.....30	1 Bottle Tooth Powder.....25
Cures all kinds of Skin Diseases and prevents itching.	1 Sugar Bowl.....4.85
2 Cakes Tar Soap.....20	Total.....\$9.70
Cures Scap Diseases, makes skin healthy, complexion perfect.	Send All (Freight charges paid) by postal note payable after 1 mo. trial.....\$4.85

ON A POSTAL CARD send us your name and nearest shipping station, and state that you want us to ship you our "Assorted Box" on one month's trial, and we will send you, Freight charges prepaid, a beautiful assortment (consist of the Rocky Mountains), one of our Boxes containing all the articles in the list, and also a beautiful combination SILVER SUGAR BOWL and SPOON HOLDER. We want you to take them home and try the various assorted Soaps and Toilet Articles, examine the Silverware, and, after a month's experience, send us \$4.85; or, if disappointed, write us to that effect, and we will remove the box at our expense. If Money is Sent with order, we include without further charge a set of *Besta Nickel* Silver Teaspoons (Rogers & Co.) in addition to Sugar Bowl guaranteed to last a lifetime.

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