

# WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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## WESTERN RECORDER.

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TRUE repentance is first and chiefly toward God. Even when we have wronged our fellowmen, the deepest wrong is to God.

CHARACTER is indeed everything; but we are not saved by character. A godly character is the fruit of regeneration, and this fact must not be lost sight of.

The Florida Baptist Witness says that Children's Day in this country was first introduced by the Free Will Baptists. It was a Moravian custom which the Free Will Baptists imitated.

BISMARCK'S patriotism was his most marked characteristic. A writer in the Watchman asked a German officer in Berlin why it was the Germans idolized Bismarck, and was answered: "Because they have always recognized the truth that he never sought or fought for Bismarck, but always for Germany."

LORD BEACONSFIELD was an evangelical Churchman, unlike Gladstone, who was very high. Sir William Harcourt says that when he was visiting Beaconsfield, as they went to the village church on Sunday, Beaconsfield said to him, "My friend the vicar will take what I call a collection, and he calls an offertory; and afterward what I call a plate, and he calls an alms-dish will be placed on what I call a table and he calls an altar."

THE Congregationalist sees hopeful signs for which we have reason to be grateful. It says: "It is true that a disproportionate emphasis in preaching is laid on this present world and the duty of Christians in it. From our observation, we judge that less is said in New England pulpits about the future life than in other parts of the country. But we think that throughout the land there are already signs that the churches of Christ are coming anew under 'the power of an endless life.'"

DR. JAMES BUNTING, a leading Methodist in England, showed recently that he had profited by the wisdom of Solomon. As he was retiring from the chair of a Conference, the vote for his successor was a tie, and he was cast to the deciding vote. He asked whether one of the two would give way voluntarily to the other, and Mr. Slugg at once expressed his hearty readiness to concede the honor to the other candidate. "Then," said Dr. Bunting, "I give my casting vote to Mr. Slugg."

## THE SCRIPTURAL ORDER OF CONVERSION AND BAPTISM.

BY J. M. WEAVER, D.D.

Ten days after the ascension of Jesus Christ into heaven, the Holy Ghost descended upon the disciples in Jerusalem with wonderful manifestations of power. Luke tells us that there "appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Under this powerful impulse the disciples lost their fear and began to testify to the Messiahship of the crucified One. Peter, filled with the Spirit, delivered the wonderful sermon recorded in the second chapter of the Acts. This was probably the first discourse preached after the ascension of Jesus Christ into heaven. It was inspired of the Spirit whom Christ had promised should come after his departure. Its effects upon the hearers were immediate and powerful. Those who had put to death the Lord Jesus Christ were convinced of their awful error and fearful sin in the act, and in their distress cried out, "Men and brethren, what shall we do?" Answering, Peter said: "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Here we have a Scriptural record of true Gospel preaching and its effects. These effects always follow Gospel preaching. In this scene we learn the Scriptural order of true conversion and baptism. I propose in this paper to analyze and examine this order. Errors are prevalent in this day in regard to this subject which I believe are fatal to men's souls. We learn here that under true Gospel preaching real conversion begins with deep conviction of sin. These men were "pricked in their heart" and moved so greatly that they cried out in their distress. Conviction of sin is a conscious recognition of the heinous nature of sin against God. It is also a personal conviction of sin in their souls and lives. To all convicted of sin under the preaching of the Gospel, by the Spirit, sin stands before the soul in all its hideous deformity as dishonoring to God and ruinous to man. Often this conviction brings the sinner into such deep distress and mental agony that all rest is taken away and bitter tears are shed. The soul in its fear and sorrow is overwhelmed in deepest despair. In his anguish he sometimes asks:

"Depth of mercy! can there be  
Mercy still reserved for me?  
Can my God his wrath forbear,  
And the chief of sinners spare?"

This deep conviction leads the sinner to turn to God for relief and results in repentance towards God. Repentance is not sorrow for sin, as some teach, but is produced by it. Paul in writing to the Corinthians says: "For godly sorrow worketh" (or produceth) "repentance to salvation not to be repeated of" (2 Cor. 7:10). Repentance is always "towards God." The eye is not on sin, but turned to God. These men, fixing their eye on sin, were overwhelmed with sorrow, hence when they asked, "What shall we do?" Peter said, "Repent." Scriptural repentance is a radical change in the purpose of one's life in regard to God. Up to this time men serve self. Now self is dethroned and God is enthroned in the soul. Repenting is turning right about from selfishness unto devotion to God. It always brings about reformation of life and restitution so far as is in the power of one to make it. It is the effort to put

the life right before a God of holiness. Often the making restitution requires severe sacrifice, yet it follows if the repentance is genuine. Scriptural repentance always leads to submission to Jesus Christ. The essential elements of submission are knowledge of, belief in and trust on the Lord Jesus Christ as revealed in the Scriptures. It is an intelligent reception of him as Priest, Prophet and King. As Priest he is recognized as making atonement to God in man's behalf that God may be "just and yet the justifier of him who believes" in his Son. The believer in submitting to him as Priest turns from and rejects all else as means of justification and salvation. All works as a foundation of justification before God are regarded as "deadly doings" to be repudiated.

As Prophet he is recognized as the only religious teacher. All teaching, by whomsoever given, is at once rejected if it does not correspond with his instruction. All his instruction is gladly received as absolute truth and is followed implicitly.

As King he is recognized as the only ruler in the religious life. His commands are obeyed without hesitation. He is regarded as the only King in Zion. Now he who is thus, by the preaching of the Gospel, under the influences of the Holy Spirit, brought under conviction of sin, repents towards God and submits fully to the Lord Jesus Christ as a Savior, comes into a state of pardon and receives spiritual life from the Spirit—is regenerated. Paul says: "If any man be in Christ Jesus he is a new creature," or creation. He is "born again." John says: "He that believeth that Jesus is the Christ, is born of God." His sins are forgiven, his guilt is removed, his pollutions are washed away in the blood of Christ and sin's power is broken. He is now a child of God, an heir to an "inheritance incorruptible and undefiled, and which fadeth not away."

Having now the spirit of obedience, he is led to be baptized into the "name of the Father and of the Son and of the Holy Ghost." Baptism is the act of a Christian. It is the symbolical statement of an existing fact, the pictorial representation of the fact that he is now "dead to sin and raised to newness of life." It is, therefore, the immersion of a penitent, believing child of God in water into the name of the triune God in recognition of his allegiance to Jesus Christ. He who refuses to be baptized, knowing it to be the command of the Lord, manifests his lack of the spirit of obedience, which is faith or submission, and hence is unregenerated—unsaved.

Baptism is "for the remission of sins," not in order to, but in recognition and declaration of, the remission of sins. It is "for the remission of sins," as in the case of the leper mentioned in Mark 1:40-44: "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will: be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." And he strictly charged him, and forthwith sent him away, and said unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."

Thus we see that a leper must be examined, and if his leprosy was healed he must go through with a cleansing ceremony, not in order to his cleansing, but for a testimony to the fact of his cleans-

ing. This ceremony was a declaration to the people that he was cleansed. No priest had a right to give him the cleansing ceremony until he was satisfied that the leprosy was healed. So no minister has a Scriptural right to baptize one whom he is not satisfied has died to sin, or received through faith the pardon of his sins. For an impenitent believer to be baptized is to pictorially declare that which is false. The cleansing ceremony (baptism) is for the cleansed or forgiven sinner. This, I am sure, is the apostolic or Scriptural order of conversion resulting in salvation, conviction, repentance and faith, followed by baptism and an obedient life. Any other order is unscriptural and must be fatal to the eternal interests of the soul.

If you wish to keep your minister young, be regular in your church attendance. Possibly a minister ought to rise superior to his environment and speak with as much unction to quartered oak as to living hearts, but a minister after all is only human, and in the course of time empty pews wear on him. Laymen, as a rule, do not realize the importance of church attendance. If they did, they would not so often allow a cloud, or a shower, or a wind, or a snow, or a caller, a newspaper, or a headache, or a fit of laziness to keep them at home. A minister deserted by his representative men dies. He dies by inches. No man, can preach with sustained fire and hope whose leading people show by their desultory attendance that public worship is to them one of the incidentals or electives of life. Nothing will so surely take the spring and snap out of a man as speaking on great themes to empty pews. It makes a man prematurely old. Brethren, be in your place at the hour for public worship. The church is expected by the world to render worship on the Lord's Day to God. The rendering of this worship is one of the sacrifices to be offered perpetually by the followers of Jesus. The world's redemption is delayed by Christians who mar the sacrifice by selfish neglect to take part in it. Be in your place every time. Your presence gives life to the preacher. Your face helps him more than you can ever know. Your faithfulness strengthens the grip of Christ upon your community and hastens the coming of the golden age.—C. E. Jefferson.

God is our refuge in time of trial, but prayer is the knocking at the door. God's servants in every age have tested that old promise, "Call upon me in the day of trouble and I will answer thee." Prayer is God's provision for troubled souls. It is the last resort that never fails to give relief. When all other props go from under us, then we take hold upon the strength that never fails. The closets of God's troubled children are close to the throne of God. The Master has left us his example as well as his precept. When Gethsemane and Calvary with the sorrows and sins of the world confronted him, he sought strength in prayer. The best way to bear burdens is upon our knees before God in prayer. There is no way to take up life's duties with a smile, when life's troubles are upon our hearts, except by catching glimpses of God's face in prayer.—Sel.

It is the shadow on the dial that proves the sun is shining, so with our lives, affliction may show the presence of a Guiding Hand.

**DENOMINATIONAL JOURNALISM.**

We shall speak first of some conditions and limitations which are comparatively modern. Within a few years past, the cheap magazine has come into the field of periodical literature. It is a quite remarkable product of our time. Its success is made possible by its popular literary character, the modern cheapness of illustrative processes, its facilities for distribution, and its very low price. It can scarcely be called a direct competitor, in the matter of circulation, with the denominational weekly, and yet the business department of the weekly knows that in one important respect its competition is severe. The advertisers are more disposed to neglect religious journals since the cheap magazine has come into vogue. This mild statement means more to the publishers than at first appears.

**THE "ORGAN."**

Another modern condition which confronts the denominational weekly is the development of the "organ." In other days, missionary and benevolent institutions and organizations communicated with their constituencies through the medium of the weekly religious paper. Indeed most of these institutions were nursed by the denominational weekly, and it is not inconsiderate to say that it has been the most powerful human ally and supporter these institutions have had. The situation has changed in some respects. Nowadays, nearly every department of organized work has its own special organ. The editors are paid out of the funds contributed for the missionary or benevolent causes with which they are identified; when they travel in the interests of their papers, their expenses are paid out of the same source; office rent and some other expenses are provided for in the same way. Hence they are enabled to publish their organs at a very low figure. Moreover, the editors of these papers, because of their official relations, have a large place in the programmes of public religious gatherings and a strong pull on the popular heart. The representative of the religious weekly must perforce content himself with an "announcement." The organ, moreover, is a competitor in the advertising field.

We are not now saying that the policy which prevails of having these specializing papers is a mistaken policy. We have decided views on that question; but we are not going to discuss them here. We are simply reciting the facts.

**THE EPHEMERAL WEEKLIES.**

Another modern condition of religious journalism is found in the multiplication of local, ephemeral papers, which spring up on all hands, flourish for a while, and then die. As the main field of the *Herald* is clear of competing weeklies, we may write freely. In every case which has come under our immediate notice, experiments of this sort have ultimately failed; and frequently they have been costly failures. Some other paper takes the mailing list, and the publishers of the defunct journal proceed to carry the debts. In the rare and exceptional cases where there have been no debts, the reason is found in the fact that there was no paper worth mentioning. Many years ago, the publishers of the *Religious Herald* used to purchase these smaller papers in its own field when the end was near; but that policy was long ago abandoned as

utterly unsatisfactory to the purchasers.

It is further generally, though not always, true that the new paper is a promoter of strife and division—or, at least, would like to be. This is sometimes due to the fact that the editor is a disorganizer. It is more frequently due to the consciousness that public attention must be attracted in some way, and the easiest and surest way is to agitate.

**UNCONSCIOUS PRESSURE.**

Good men are often betrayed into this sort of controversy by this unconscious pressure. The established and historic journal is likely to be conservative and constructive. There is no conspicuous part for the new enterprise to play in this direction; but conspicuity is the life of a newspaper, and conspicuity it will have. And in getting it, it moves along the line of least resistance. There is an unwritten chapter in denominational history, an unrecorded service which our historic denominational journals have performed. It is found in their refusal to enter into unseemly controversy with the "new papers," though often challenged to combat.

We may be pardoned for saying that the course of the *Religious Herald* toward this class of its competitors has been uniform. It has never mentioned them except with kindness, and, as has sometimes been the case, "when it was reviled, reviled not again." It has sought and employed every opportunity to be kind to the editors of these competing papers, both during their incumbency and after the failure of their experiments had been manifest. We take no delight in the misfortunes of other people.

**OTHER UNFRIENDLY CONDITIONS.**

These are by no means all of the novel and unfriendly conditions which confront the editors and publishers of religious weeklies in our day and time. There is the pushing, vigorous competition of the non-denominational or inter-denominational paper. Time and again, in Virginia, we have been told by Baptists, whom we asked to subscribe to the *Religious Herald*, that they were already taking another "Herald," published in a distant state—a paper, which if it has any denominational leaning, must be classed as "Second Adventist." This happened once with a missionary of one of our state boards!

Taking together these modern limitations and the difficulties such as have already existed—e. g., the lack of literary taste and of the habit of reading, the indifference of the masses to the matters covered by the religious weekly, the inevitable dissatisfaction which a paper with any positive opinions must produce, the inexorable demands for large expenditure of money which a sure-enough paper creates, and many others equally as serious and abiding—and it will be seen that editors and publishers of denominational weeklies have no "bed of roses." We violate no confidence in saying that for years past and continuing the financial stringency has left the fraternity little leisure and little room for mutual congratulation. That they have passed through these years safely; that they have borne these limitations (some of which ought never to have been imposed) patiently; that they stand "at attention," ready to serve their day and generation; that they have not lost their prestige and influence—surely these are not to the discredit of the denominational weeklies.

**THE PROSPECT.**

What of the prospect? On what forces may the religious weekly count for its preservation and perpetuation?

First, it must do its own work better than ever before. And this religious journals are—or, at any rate, most of them are—doing. In the other days, much was done which could not be better done; indeed, it was so well done as to obviate any necessity for doing it over again. All honor to the religious editors who created a body of doctrinal, controversial literature for the denominational use—Jeter, Tucker, and the rest. There is little hope of improving upon their work. But there may be improvement in the gathering and editing of religious tidings. The modern weekly may have a wider range and scope; it may use its enlarged facilities to excellent purpose.

**MUST KEEP "THE FAITH."**

And, again, the denominational weekly must be denominational. If it neglects this important matter, it will inevitably suffer. It need not be ruffianly. It need not forget its manners. It is not necessary, in order to be a sound and devout Baptist, for one to forget that he is a Christian. But the denominational journal has no right to existence, if it is not loyal to the core to the principles for whose defense its constituency is set. It must be ready on all proper occasions to state, advocate, and defend the distinctive views of the denomination to which it belongs.

**OUTSIDE FORCES.**

On what forces, outside of itself, may it confidently rely? Somebody is ready to say—that is, of course, somebody who does not know—that certainly all missionaries, colporters, etc., are agents for the denominational weekly, and constitute a valuable auxiliary force in extending its circulation and influence. Through no fault or failure or unfriendliness of those directing missionary and colportage work, and in the main, doubtless, through no fault of missionaries themselves, has it happened that the help they render is very slight. The denominational journal helps freely and gladly every department of co-operative work. It exists mainly for that purpose. But it cannot be truthfully said that the men who are engaged in this co-operative work render valuable help in adding to the circulation of the denominational weekly. Again we are not complaining. Their opportunities are not large.

**THE EDITORS' BODY GUARD.**

The chief force from without on which the religious weekly must rely is the ministry. Consecrated and worthy men and women in the private membership may do much, and often render grateful and valuable service. We could easily make a list of good men and women who have cheered our hearts by their kindly aid. We remember them with sincerest gratitude. But we owe, and all editors similarly situated owe, more to the pastors than to any other class. If the pastor is alive to the interests of his people; if he values rightly the denominational weekly as a coadjutor in his work; if he appreciates properly its stimulating, enlightening, broadening influence in the homes of his people, he will see that it is sent there. He may not like all the editors and owners, the color of the paper and

(Continued on inside page.)

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**THE TESTIMONY OF THE LIVING SCHOLARS OF THE CHURCH OF ENGLAND TO IMMERSION.**

BY JOHN T. CHRISTIAN, D.D.

**II.**

III. Bishops and other prominent preachers of the Church of England on the meaning of *baptizo*.

I asked the leading bishops and some other prominent clergymen the following questions:

1. What is the literal meaning of the Greek word *baptizo*?

2. Was the word used by Christ and his Apostles in this literal sense?

3. About what date was sprinkling and pouring substituted for dipping in England, and the cause for that substitution?

4. What is the present attitude of the Church of England toward dipping? Are there any baptisteries in the churches of your diocese?

To these inquiries I received the following answers:

The Archbishop, Right Honorable and Most Reverend Frederick Temple, D.D., Primate of all England and Metropolitan, in reference to my "first three questions," referred me to "The Teachers' Prayer Book," by Bishop Barry, and to Bishop Harold Brown's article on "Baptism" in Smith's dictionary. Bishop Barry, whose language the Archbishop of Canterbury indorses, gives this account of the origin of sprinkling: "The Rubric still directs the old practice of immersion as a rule. Affusion being permitted in cases of weakness of the child. This ancient form was undoubtedly the original immersion; generally a three-fold immersion (as directed in the old Sarum Manual and in the Prayer Book of 1549), which had a far closer accordance with the symbolism both of the burial and Resurrection, and of perfect cleansing of the whole man, than the adoption of the modern custom; for in the ancient Baptisteries were built. But from comparatively early times, especially in the West, from considerations of climate and convenience, and possibly for the avoidance of scandal, the Affusion of Water, originally supplementary to the immersion, became an infrequent substitute for it; and has gradually come, in despite of old custom and the literal directions of the Rubric, to prevail almost universally."—P. 238. B. M. 3408. xx. 27.

The above statement is explicit enough as to the fact that sprinkling was substituted for immersion. The other author to whom Dr. Temple refers in his Scripture meaning of the word "Baptism" Brown says that "the language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. John the Baptist baptized in the river Jordan (Matt. 3). Jesus is represented as 'coming up out of the water,' his name upon the rocks, after his baptism (Mark 1:10). Again, John is said to have baptized in Ænon because there was much water there (John III. 23; see also Acts VIII. 36). The comparison of baptism to burying and rising up again (Rom vi.; Col. II.) has been already referred to previously derived from the custom of immersion."—Smith's Bible Dictionary, vol. I, Appendix, p. xciii. B. M. 3107. df. 5.

Archbishop Temple concludes his letter to me as follows: "In answer to your fourth question I may say that there is in Lambeth Parish church a font in which baptism can be administered by immersion. I had been led to ask in regard to baptisteries and fonts in churches on account of some important statements I had met with. I have found that there are hundreds of fonts throughout England sufficiently large for the immersion of infants and children, and there are a number sufficiently large for the immersion of adults. The statement is put forth and confidently stated upon the highest Episcopal authority that the English fonts are much larger than the fonts of any other nation, since this nation held to immersion longer than any other. Those who are curious to know the subject will find a very full discussion of it in the various volumes of the *Archæologia*. It is, perhaps, sufficient for my present purpose to quote two short statements from altogether competent authorities. The first is F. A. Paley. He says: 'It is, however, well known that ancient fonts were made large enough for the complete immersion of infants. Exceptions to this all but universal practice are very rare; or one or two instances are quoted in the *Archæologia*, Vol. xi. p. 123. The violation of the same principle, arising from the unhappy custom of aspersing on new converts in the English church is one of the commonest and worst faults of modern usage.'—Illustration of Baptismal Fonts, p. 81. B. M. 1265. c. 7. And Samuel Carte, speaking of the English Fonts, says: 'Give me leave to observe, that as anciently at least the font was large enough to admit of an adult person being dipped or immersed therein.' It is not a question of ancient fonts only, but the subject of immersion is a very live one in the Church of England at this moment. At least two of the most prominent Episcopal churches are building baptisteries, and are sufficiently large to admit of the immersion of adults. I refer to Christ Church, Oxford, and Lambeth Parish Church, which is the church annexed to Lambeth Palace, the residence of the Archbishop of Canterbury, and to which the Archbishop referred in his letter quoted above. The latter baptistery is in the last-mentioned church is a very interesting one. It is known that the late Archbishop Benson died very suddenly. One of his last wishes was that a baptistery should be placed in Lambeth church. The present clergyman, the Rev. I. Andrews Reeve, with the approval of his bishop, has now about completed the

undertaking. After Archbishop Temple had called my attention to the baptistery, Mr. Reeve and received from him a printed statement concerning the baptistery, and also a letter further explaining the enterprise and his own opinions concerning immersion. In this printed statement Mr. Reeve says: 'I refer you to my manuscript on the memorial of our late Archbishop Benson in Lambeth Parish church, where he was wont so frequently to worship. In thinking over what form the memorial should take, I remembered that on one occasion—I believe it was the very last when he had worshipped with us—I had afterwards written an opinion as to the best way of placing a font for adult baptisms in our baptistery. He was very much interested in the idea, and gave me several practical suggestions. So I desire now to choose this work as his memorial. "The Prayer Book and the Bible seem definitely to assume that baptism should in ordinary cases be administered by immersion; and if any catechumen expressed a desire that the service should be performed, any clergyman, I presume, would be bound to comply with the request; and yet scarce a church in these parts possesses a font large suitable to the act. "Besides this, in our neighborhood there has been much earnest work in Mr. Spurgeon's "Tabernacle" and in other Baptist chapels, and I find that many of those whom I meet in my ordinary parish work have a conscious and firm belief that baptism should be administered by immersion. "Our own Bishop, to whom I have submitted my idea, cordially approves of it, and suggests that other clergymen would perhaps be glad to use our font-grave for any catechumens of their own who desired baptism by immersion. I should always cordially welcome such to our church and baptistery.' "In his letter Mr. Reeve says: 'I have always felt that baptism by immersion, which has been universally used in the Greek church, is the more constant mode of administering the Holy Sacrament; and I felt that there should be somewhere in London a baptistery where adults as well as infants might be thus baptized.' Mr. Reeve is careful to say that he "firmly believes that baptism by affusion is true baptism," but he thinks that immersion is the better way. "In conclusion he writes: "The font-grave is now nearly ready; in a month or six weeks I hope it will be in place, when I should be glad to meet you at the church and show it to you." When I visited the church about the middle of September the font was still unfinished. It was protected so that the cement might dry; but I could see that it was ample enough for the adequate immersion of adults. "The font of stone in the ancient usual place" was large enough for the immersion of an infant, provided that it was discreetly and warily done. I take it, however, that the basin inside of the font was used for sprinkling. "If anything further were needed to impress the importance which is attached to the erection of the baptistery in Lambeth Parish church, which is supported by so many distinguished persons in the faculty, the enterprise is looked upon, not as a matter of local interest only, but in some way touching the whole Church of England. For example, the Bishop of Rochester thought it of sufficient importance to write me: "But his Lordship thinks you may be interested to know that the rectory of Lambeth has recently been fitted out for immersion in Lambeth Parish church."

While speaking of Mr. Spurgeon and this baptistery, I am reminded of an incident which was related to me by a gentleman who ought to know. When the Baptist General Meetings were held in Southampton Mr. Spurgeon was the guest of the Rev. Mr. Willerforce, who had recently been designated Bishop of that name. One evening the rector invited some of the clergy to meet Mr. Spurgeon. After tea they concluded that they would rout the great Dissenter, and they set upon him right royally. The battle raged till two o'clock in the morning, when the disputation had taken such a turn that the curate concluded that they had had the best of the argument. But Mr. Spurgeon rallied, and as a result of that night's discussion a fine baptistery was placed for the purposes of immersion in the principal parish church of Southampton.

Very recently a list of more than one hundred baptisteries in Episcopal churches in England was published in *The Freeman*. I have myself seen more than one such baptistery and a number of fonts large enough for the immersion of children. For example, I saw in the Cathedral of Chester two such fonts, one of which was of unusual size. There is a part of Canterbury Cathedral called the baptistery, which was once used for the purpose of immersion; it is octagonal and united with the main building by a corridor. The well known Dean of Canterbury, Dr. Farrar, in a recent letter says that "baptizo" means to 'dip' or 'submerge' and then adds: "The font at Canterbury would suffice for the immersion of an infant." As a matter of fact, it was placed there for that very purpose.

The large parish church of Canterbury had a very large and fine baptistery. The cathedral at York is said to have been built on the place where was formerly a pool, the font of which Paulinus baptized King Edwin, A. D. 627. When heathenism passed away and parish churches were erected, it became the custom to place in them large stone fonts or basins, not sufficient for the baptism of adults, but for infants. Immersion in infant baptism, which of considerable antiquity are still extant, of a size which would be preposterous if only intended for sprinkling. There is one large enough for immersion to be seen at St. Brocas's, Red, of the workmanship of the sixth century. One can trace everywhere and in every period of time since the island was con-

verted to Christianity, the historical monuments which proclaim immersion. The Baptists usually immersed their converts in the running streams, but in their secret places of worship they sometimes erected baptisteries. I saw two such baptisteries belonging to the times before the Civil Wars. The one was at the Rectory, and the other was in a garden, fenced, and only recently the rains washing away the earth have made known its existence. The other is at Hill Cliffe in Cheshire, which some claim belongs to a period which antedates the Reformation itself.

The Right Honorable and Right Reverend Mandell Creighton, D.D., D.C., LL.D., Bishop of London, Principal Dean of Canterbury and Dean of the Chapel Royal, the author of many books, is not only a very scholarly man, but is said to be the most influential churchman in England. I give his letter in full without comment. He writes:

"PULHAM PALACE, S. W., July, 26, 1888.

"J. Christian, Esq. The Greek word *baptizo* properly means to dip. Baptism in our Lord's time was performed in the open air, in a river or pond. Sprinkling was first allowed for sick people in bed, and in the middle of the third century was held to be equally valid. The number in that practice is reckoned in the day of dipping. If the child may well endure it, he shall dip him in the water; if the child is weak, it shall suffice to pour water on it. The coldness of our climate is the principal reason why sprinkling has become universal.

"I know no baptistery in London where there is provision for immersing an adult; of course, an infant could be immersed. "Yours faithfully, "M. LONDON."

The Rt. Rev. John Shee-pshankes, D.D., Bishop of Norwich, writes: "The Prayer Book with its Rubrics shows the teaching of the church with regard to immersion. I have authorized the immersion of sick adults."

The Hon. Augustus Leake, D.D., the Bishop of Lichfield, referred me to two authorities which presented his views. The first is Wharton B. Marriott, M.A., whose article is found in Smith's Dictionary of Christian Antiquities. Mr. Marriott says: "Triple immersion is a practice dipping the recipient while standing in the water; was the all but universal rule of the church in early times. Of this we find proof in Africa, in Palestine, in Egypt, at Antioch and Constantinople, in Cappadocia."—Vol. I, p. 181. The other authority to whom Bishop Legge refers is the same D.D. in his *Church Dictionary*. Dr. Hooker says: "Baptism to dip, and baptizans, to dip repeatedly, or thoroughly, to bathe."—p. 75. He continues: "The place of baptism was at first unlimited, being some pond or lake, some spring or river, but always before the Christian era, the place of public worship. Afterwards they had their *baptisteria*, or *fontes*, built at first near the church, then in the church-porch, and at the last in the church itself. There were many in other days who were desirous to be baptized in the river Jordan, out of reverence to the place where our Lord was baptized, and been baptized."—p. 76. And again: "In performing the ceremony of baptism the usual custom was to immerse and dip the whole body." Upon the introduction of sprinkling he is equally explicit. He says: "The custom of sprinkling children, which at first was almost the only mode of sprinkling of the infant, has so far prevailed, that immersion at length is almost excluded. What principally tended to confirm the practice of affusion or sprinkling, was that several of our English divines, flying into Germany and Switzerland, during the bloody reign of Queen Mary, were there, when Queen Elizabeth first came to the throne, brought back with them a great seal for the Protestant churches beyond sea where they had been sheltered and received; and having observed that at Geneva (*Christ. Inst.*, lib. IV. c. 15.) and some other places baptism administered by sprinkling, they thought they could not do better than to England a greater piece of service than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our western climate, was what contributed to banish entirely the practice of dipping infants in the font."—p. 79.

The Rt. Rev. Earnest H. Willerforce, Bishop of Chichester, refers me to Bishop Brown, whom I have already quoted, and to Blunt's Dictionary of Doctrinal and Historical Theology. Blunt says: "From all which illustrations we may gather the meaning of a thorough cleansing, as by immersion or washing, and not by mere affusion, and sprinkling a few drops of water. The bathing of Naaman and Judith was by immersion; cups and dishes were not cleansed by a few drops of water, but by a thorough washing; and the comparison of our Lord's suffering to baptism is intended to show how thorough and overwhelming, as well as was the nature of the service, as it is supposed, the primitive mode of baptism was by immersion, as we learn by the clear testimony of holy Scripture and of the fathers. Thus John baptized in Ænon, near Sallim (John III. 23), because there was much water there, and Christ after baptism 'ascended out of the water.' We cannot doubt in these cases that there was an immersion, for it is shown from the Baptist's reasons for baptizing in Ænon, and Christ's ascending from the waters of Jordan. St Paul's language, however, is more explicit; he speaks of our being buried with him in water (Rom vi.; Col. II. 12), and with the same illustration in view that Christians die with Christ, and are raised with him (Rom. 6:11; Col. II. 12, 13), are immersed in the baptismal water, and arise from it as our Lord from his burial in the tomb."—p. 75.

The Bishop of Chichester also refers me to Bingham. Joseph Bingham is quite clear on this point. He says: "The ancients thought that immersion, or burying under water, did more lively represent the death and burial and resurrection, as well as our death unto sin, and rising again unto righteousness; and the dissenting or unclinging the person to be Baptized did also represent the putting off the body of sin, in order to put on the new man, which is created in righteousness and true holiness. For which reason they observed the way of baptizing all persons naked and divested, by a total immersion under water, except in some particular cases of great exigency, wherein they allowed of sprinkling, as in the case of cliche baptism, or where there was a scarcity of water."—Antiquities of the Christian Church, Book XI, chapter xi., sect. 1. Bingham further says: "As this was the original Apostolic practice, so it continued to be the universal practice of the church for many ages, upon the same symbolical reasons as it was first used by the Apostles." The Rt. Rev. Henry Bickersteth, D.D., Bishop of Exeter, and author of that beautiful poem, "Yesterday, To-day and Forever," referred me to Harold Brown's book, and his chaplain suggested I might find the bishop's opinion in his *Practical Commentary on the Holy Bible*. On Matt. 3:7-12 Bishop Bickersteth says: "The Jews were accustomed to this rite from the habit of thus receiving proselytes. It was administered in the daytime by immersion, whole families, including infants, being baptized together; and while standing in the water, the proselytes were instructed in certain portions of the law." In the poem, "Yesterday, To-day and Forever," referred to above, Bishop Bickersteth beautifully illustrates the classical use of *baptizo*. In describing the setting of the constellation Cepheus in latitude sixty-nine or seventy degrees, calls it baptizing or plunging his upper parts into the sea; and, "also if the sun baptizes himself without a cloud into the western sea." These expressions are often found in the poets. Bickersteth says: "Who climbing the meridian steep of heaven, Shone with a monarch's glory, till he dipped His footsteps in the ruddy waters of heaven." And again: "It was golden eventide. The sun Was sinking through the roseate clouds to rest Beneath the western waves." He speaks thus of the work of the Baptist: "Jerusalem Hurried to Jordan, amidst deeds of wrong Lanes, counted by their fellows as pure as babes, Flung then upon startled winds! What flith Was wash'd away from penitential hearts In that baptismal stream." Of the baptism of Jesus he says: "John, abashed, Shrank from the suit he urged, But he refused Refusal. And, as from the shallow ford Returning, on the bank he knelt in prayer." The poet also throws light on the much disputed passage, Rev. 19:13: "And he was clothed in a vesture dipped in blood." He says: "Who knows not The loves of David and young Jonathan, When in unwitting rivalry of hearts The son of Jesse won a nobler wreath Than garlands pluck'd in war and dipp'd in blood." In another passage he expressly refers to this passage: "The Lord of hosts, Apparell'd in a vesture dipp'd in blood." John the Baptist said that Christ, when he came, would baptize the wicked in the flood of hell. Bickersteth, in the "Millennial Sabbath," catches the spirit of this when he describes how God utterly ruined some of the fallen angels: "He hurled them down Like meteors through the lurid vault, and their adamantine fetters to a rock Of adamant, submerged, not consumed, Beneath the lake of fire." And the wicked sank— "Still down, still ever down, from deep to deep, Into the outer darkness, till at last The fiery gulf received them, and they plunged Beneath Gehenna's wondrous waves In the abyss of ever enduring woe." This poet also gives us a significant exposition of the "baptism of suffering": "The Sun Of Righteousness, with healing in his wings, Has risen upon a world weary of night; Most glorious was the progress from the flood That far from Lebanon to Kadesh roll'd Its waves of fire baptismal, Zion rose In perfect beauty."

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**SUNDAY-SCHOOL LESSON.**

SUNDAY, DECEMBER 18.

THE CAPTIVITY OF JUDAH.

Jeremiah 52:1-11.

**MOTTO TEXT**—"Ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29:13.

"Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem."—Zedekiah was one of the younger sons of Josiah, and had been placed on the throne by Nebuchadnezzar when he had dethroned Jehoiachin and carried away many of the people captive. Zedekiah might have had a peaceful reign and have done his stripped and impoverished people great good had he maintained his allegiance to Nebuchadnezzar and obeyed the law of his God. He was a weak, timid fool, heady as fools generally are. Josiah's sons did not inherit the talent of their father. Nothing more is known of his mother and her father, who was not the same man as the prophet who wrote this account. Libnah was in the southwestern part of Judah.

"And he did that which was evil in the eyes of the Lord," following in the footsteps of his wicked brother rather than of his good father. No matter how a thing may seem to the world or to the man himself if it is evil in God's eyes. He is our king, and shall be our judge at last.

"For through the anger of the Lord it came to pass in Judah and Jerusalem, till he had cast them out of his presence."—The cup of Judah's iniquity was full. God had sent them warnings and calls to repentance and they had answered by imprisoning Jeremiah. He had sent them chastisements severe enough, one would think, to turn them to repentance, and they had but hardened their hearts. Now the end had come, and God brings their punishment upon them through the means of Zedekiah's senseless rebellion against Babylon. Jerusalem was a strong city, strongly fortified, but it could not stand against the army of Babylon. And the condition of things was sadly different from the days when Sennacherib came, when Hezekiah was king, and the people trusting God. The difference is clearly shown in the difference of the treatment of the prophets. Isaiah was honored and obeyed; Jeremiah was in prison.

"And it came to pass in the ninth year of his reign, in the tenth month, and the tenth day of the month."—In the month of January. Jeremiah specifies the very day in which the fate which he had prophesied, and which had so greatly angered Jehoiachin, came to pass. Nebuchadnezzar was resolved to have no further trouble with this turbulent city in one of his provinces; he had spared it before; this time there should be an end. A great army came and went to work with deliberation. Jeremiah was imploring Zedekiah to yield and to trust to Nebuchadnezzar's forbearance. The weak king would have been glad to have taken his advice, but he feared the princes.

"So the city was besieged till the eleventh year of King Zedekiah."—So strong was it that in

spite of the feuness of its defenders it resisted for nearly two years its powerful enemy. "And in the fourth month, in the ninth day of the month the famine was sore in the city."—How sore we learn from Jeremiah, Ezekiel and especially from the Lamentations. (See the fourth chapter of Lamentations.)

How much longer they would have endured, the horrors of the famine we do not know. For the defenses of the city were broken through and the Chaldean soldiers poured through the breach. Defense was no longer to be thought of, and the men of war fled at night—at midnight, Josephus says, the breach was made. The king, with his wives and children and his body guard, went out of the city at the point most remote from that taken by the Assyrians.

"By way of the gate between the two walls."—There were walls on each side of the narrow Tyropocon valley and a street led to a gate above the royal gardens at Siloam. This offered the best way of escape as going out into the garden they could best escape observation. "And they went by way of the plain."—One road from Jerusalem to Jericho ran over the mountains, the other over the plain. If they could only get over the river Jordan they could hide in the wilderness.

The Chaldeans knew well what would be the best way of escape for the fugitives and pursued them rapidly. Zedekiah had almost reached the Jordan when he was captured. At this time Nebuchadnezzar was besieging at the same time Tyre and Jerusalem, and he had put his headquarters at Riblah as the best point from which to direct operations against both cities.

Nebuchadnezzar had made Zedekiah king and the latter had sworn allegiance to him. Josephus says he reproached his vassal bitterly with his ingratitude and treachery. He punished him most severely, killing his children before his eyes and then blinding him and sending him to prison in chains.

Thus Judah followed Israel into captivity. But the ten tribes disappear from history. For David's sake, but chiefly for the Messiah's sake, God brought Judah back after seventy years. The Jews were then thoroughly cured of their love for idolatry. They have been guilty of many sins in the ages since Zedekiah, but they have never worshipped idols.

**PASTOR W. E. FITCHELL RESIGNS.**

We clip the following complimentary notice from the *Carlisle Mercury* on the resignation of Bro. W. E. Mitchell after a pastorate of four years: "On Sunday morning last Rev. W. E. Mitchell, pastor of the Baptist church, this city, surprised his congregation by tendering his resignation. Mr. Mitchell has done much good work for the church here during his charge of it, and has won the love and respect of all our people regardless of church connection. His reasons for resigning were not made public, but we are assured that nothing unpleasant was the cause. The church did not accept the resignation at once but appointed a committee to look into the matter. The *Mercur* wishes Mr. Mitchell success wherever he may go, and cheerfully commends him to the press boys where he may locate. He is not only a good church worker, but a genial companion and a gentleman, and a friend of the editor."

**JUST ONE THING.**

BY REV. THEODORE L. CUTLER, D.D.

"This one thing I do." Paul was a man of one idea; and that idea was large enough to have filled the mind of an archangel. He lived for one purpose, and to that he consecrated every fibre of his whole nature. The "hold" of his intellect was abundantly stored with a rich cargo of erudition, logic and various mental resources, but a single high and holy purpose trod the deck, and floated its ensign from the mast-head. For him to live was Christ; and I'll warrant that the tent maker in his Corinthian work shop managed to make himself felt every day as much as when he was bombarding heathen philosophy at Athens, or the conscience of King Agrippa on his throne.

All the men and women who have made their mark in this world and have achieved the grandest results have kept their eye on a single mark. Pericles knew only one street in Athens—that which led to the council chamber. Sir Isaac Newton attributed all his splendid discoveries to his habit of "intending his mind on one thing in hand." Luther shook Europe by continually hurling the great revealed truth of justification by faith against the old ramparts of Romish superstition. "I train my guns on one point until I make a breach," said Professor Joseph Henry to me when I was his pulpit at Princeton; "if I scattered my fire I should accomplish nothing." That single-eyed devotion to physical science gave to America its first knowledge of electro-magnetism and to Henry his statue in the park of the Smithsonian Institution at Washington. Mary Lyon in her rural home among the hills of Massachusetts walks the floor at night and says, "American girls must be, must be educated: I'll commit it to the Lord, and He will bring it to pass." That sentence not only founded Mount Holyoke College, but has inspired hundreds of other teachers with the true meaning of education in the light of woman's immortality. More than half the battle with Moody is that he aims all his energies every day at one target. Noble Clara Barton's gentle hand is on the brow of sick and wounded soldiers in every hospital; just now she is the queenliest woman in this land, and simply because the hand that touches every suffering soldier touches the whole nation's heart.

Here lies the secret of spiritual power, and of all effective Christianity. And this explains the failure of a large portion of the nominal Christians in our churches. Alas, how many tens of thousands add nothing to the cause of Christ, but their name on a church roll! Their lives are utterly wasted by being frittered away into scores of channels instead of being condensed into the one purpose of serving Jesus Christ wherever they are, and of doing their best, be it much or little for the welfare of others. It would be hard to discover what is the "one thing" for which multitudes of professed Christians live, unless it be for making money, or some other form of worldly advancement. Their religion is too much of a negative character; it keeps them from doing disreputable things, it does not inspire them to noble, self-denying, active service of Jesus Christ.

To "get on" in the world is the

uppermost thought; and if by getting on, no more is meant than industry, and honest provision for themselves, and those dependent on them, it is to a certain degree commendable. God's Word honors industry, frugality, and does not veto any innocent intellectual or social or domestic enjoyment. But while a Christian is striving to get on shall he do nothing to get up, and to bring others up into such a life as Jesus Christ demands? Shall he be content with a bare minimum of grace when he might be rich towards God, and enrich others by his example, prayers, and soul-winning efforts? Some of the most effective Christians I know are men and women of moderate talents and moderate means, and no social distinction; they owe their own power to the momentum of their practical Christliness. They put their whole heart into their religion. They not only get on, they get up, and lift others up also; Jesus Christ has the first place in their hearts, has the control of their purses, be they large or small, and has the casting vote in every choice they make, and every important step they take. They may not talk very fluently about "consecration" or narrate any flaming experiences in meetings "for the promotion of holiness;" but their Master knows where to find them. This one thing they do; they press towards the mark of the high calling of God in Christ Jesus. Their humble candle burns with just as clear and just as steady and constant a light as Paul's splendid electric burner that flashes through all the centuries. If this dark, suffering world is ever lighted up, it will be by the multiplication of myriads upon myriads of just such humble and honest reflectors of Jesus Christ. The one thing this world needs most is—more Christians whose one thing is to put Christ where all men can see Him, and feel Him and be drawn to Him.—Evangelist.

**FROM WASHINGTON CITY.**

DEAR RECORDER.—A few lines from this section of the country may not be void of interest to some of the readers of your excellent paper. The Columbia Association of Baptist churches has just closed its twenty-first annual session Nov. 21-24. It met this time in the meeting-house of the Metropolitan Baptist church. Dr. Williams, pastor, who with his noble church people entertained the Association royally.

The annual sermon was preached by Rev. Theron Outwater, text I Peter 2:5. Theme, Priesthood of believers. The letters from the churches showed a good measure of prosperity in their Christian activities. The officers of last year were re-elected. Rev. R. R. West, moderator; S. M. Yeatman Esq., clerk; and Waring E. Evans Esq., treasurer.

Dr. Whitman and Green took care of the report on education. Dra. T. J. Morgan, McDonald, Morehouse and Willingham spoke on missions. Dr. Kerfoot made an able and earnest plea for the Seminary of your city. Dr. Stakely delivered a forceful address to young people on religion in social life.

The additions to the churches during the year were three hundred and ninety-one. Present number of churches fourteen, with a membership of five thousand and seventy-seven, contributions, including pastor's salaries, improving church property, fifty-five thousand six hundred and twenty-nine dollars and one

**A Minister's Son**

Face was a Mass of Sore—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth."—Rev. R. A. GALT, Valley, Iowa. Remember

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier. Insist upon HOOD'S; take no substitute.

**Hood's Pills** act harmoniously with Hood's Sarsaparilla, Me. cent.

In the last twelve years the membership and contributions of our churches have doubled, a very encouraging fact to us who have labored on this field.

The Baptists in the District of Columbia had a long and hard struggle to get a denominational standing in the National Capital, and we rejoice and take courage in view of what the Lord has enabled us to accomplish; so much in pushing to broader limits our denominational interests in this city.

The Baptists of the states whose business and political vocations bring them to Washington can do our cause here great service if they would stand up for their people here as many of them do in the states from which they come.

It is but just to say that there are a few of the clerks in the various departments of the general government and a few of the members of the Congress who fall into line and exert themselves in the interests of our churches. This course is by no means general.

Well these are striving times, expansion in our territorial limits is an established fact, and what shall be the policy of the American Baptists?

The Church of Rome is projecting her plans and she not only plans, but executes.

C. C. MRAOR.

Washington, Nov. 29, 1898.

DR. W. W. FRITZ, one of the most prominent citizens of Central Ky., and for thirty-seven years a faithful deacon of Carlisle Baptist church was called to his reward November 28th. As a citizen, and exemplary Christian, he enjoyed the confidence of all who knew him. He was one of the Old Guard, and was a subscriber of the *Western Recorder* for about fifty years, and its faithful agent for over a quarter of a century. In his death our loss is his gain.

W. P. H.

The Richmond, Va., Evening Leader of November 28 has the following notice of Dr. J. C. Hiden's work at Grove-avenue church:

"The revival spirit is evidently at work in Grove-avenue Baptist church. Without any extra services four persons have recently confessed their faith. One has been baptized and three others are to be baptized next Sunday night. Dr. Hiden's Bible class has run into the forties, and he is greatly encouraged in his work."

Bro. Hiden has taught an adult Bible class in every church that he has ever served as pastor. His present class meets on Sunday mornings at 10 A. M. in the audience-room of the church, and he lectures on "The Sermon on the Mount." The lectures run about 25 minutes. They are attended by divers people who are not members of his church, and sometimes by people of no church.

MIDDLESBOROUGH, KY.

Our church here has been some little time without a pastor. For some time past there has not been perfect harmony in our church. The Lord has at last, as we trust, sent us the right man as pastor to lead in the great work to be done here, in the person of Bro. G. W. Perryman. Bro. Perryman, by invitation, came here and preached for us in our church on Sunday and in the Presbyterian church at night. Everybody was very much pleased with him. The church heartily united in an effort to secure him as pastor. When the question of salary came up, to the surprise of many of us, it was raised to the requisite amount without the least effort. Every one seemed to feel that with Bro. Perryman to lead and the church united and determined to carry on the work, we must do a great and good work here. Bro. Perryman is an able and strong man, a very interesting and forcible speaker, a genial and companionable gentleman, who easily adapts himself to the conditions surrounding him. We confidently expect a very great blessing to our church and community, and to all this mountain section through his ministry. While Bro. Perryman possesses the many qualities which make an efficient and successful minister of Christ here, as probably no where else, will he find a field which will demand the constant exercise of all of these good qualities. We have a church here which ought to do more in reaching the people and bringing them and their children into church and Sunday-school than all the other churches combined. With efficient pastoral work such will be the case. But not here is his greatest work. In this mountain section, in the counties of Whitley, Laurel, Knox, Bell, Harlan, Perry and Letcher, is a vast field which for years has been crying to and pleading with the Baptists to come and occupy it. Other denominations are trying hard to do what the Baptists alone can, but will not do, and refuse to do. Through this section at least eight in ten of all the people are Baptists, want church success, and many of them striving as best they can to maintain and build up the cause.

The Williamsburg Institute, the Mount Zion Association and the Williamsburg and Middlesborough churches must do this work if it is ever done. The Board has helped a great deal, and is helping, but it is not occupying the field, and other denominations are outstripping us in the work. With Bro. Hibbs and Perryman, new men, and, as we hope, they will prove successful and efficient workers to aid the few consecrated, Godly men who have been and are laboring to build up the church in this section, we hope for great blessings from God in the work.

The field has waited for the Baptists, but the Presbyterians are doing a noble work in these mountain sections, and are fast getting a foothold with schools and evangelists and are building up churches where Baptists should have built. God bless them, they are doing a great and good work, but they are doing the work Baptists should do. God speed the day when our church may see the great work to be done in these mountains and put the Board in a financial position to do it. As Bro. Perryman begins his pastoral work with us December 4, we hope then will begin with us a new and stronger effort to do our part at least to meet the great

demands upon us as followers of Christ and as Baptists.

Yours fraternally,  
J. R. S.

Tax committees appointed by the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention, met in joint session according to agreement in Washington, D. C., on the 23rd day of November in the office of the President of Columbian University.

The following named brethren were present: Drs. B. L. Whitman, S. H. Green, A. S. Hobart, H. L. Morehouse and T. J. Morgan representing the Home Mission Society; Drs. H. McDonald, F. H. Kerfoot, W. W. Landrum, T. P. Bell, S. Y. Jameson and Hlon. Joshua Levering representing the Home Mission Board.

The principal matter for consideration by the Conference was to determine the relations of the two bodies in prosecuting work in the Islands of Cuba and Porto Rico. After a full and frank discussion of the whole subject, the following preamble and resolution were unanimously agreed to.

Whereas, in the providence of God, Porto Rico has become a part of the United States territory, and Cuba has been brought under our temporary military control, thus liberating these Islands from the dominion of Spain;

And whereas there is an urgent call for the vigorous prosecution of evangelical missionary work among the people on these Islands; therefore

Resolved, That in the opinion of this conference held this twenty-third day of November, 1898, in the city of Washington, D. C., and representing two great Home Mission Societies of American Baptists, North and South, with a constituency of two and one half million communicants, it is expedient that the following division of territory should be adopted by the Societies represented, viz: that the American Baptist Home Mission Society should prosecute its work in the Island of Porto Rico, and in the two eastern provinces of Cuba; while the Home Mission Board of the Southern Baptist Convention should prosecute its work in the remaining provinces of the Island of Cuba.

The adjustment of the relations of the bodies in their work in the Indian and Oklahoma Territories was fully considered, resulting in the unanimous passage of the following resolution.

Resolved, That it is the sense of this conference that there should be harmony among the Baptist workers in the Indian Territory and Oklahoma, and we recommend that the secretary of the Home Mission Board and of the Home Mission Society be requested to visit these Territories and seek a basis for such harmony, with authority to associate with themselves brethren from neighboring states as advisers.

The secretary was directed to furnish the above resolutions to the various denominational papers, with request to publish.

S. Y. JAMESON,  
Secretary.  
F. H. KERFOOT,  
Chairman.

I HAVE often noticed a shop on Sunday with one shutter put up, and the owner briskly carrying on his business within. The one shutter was the man's tribute to God's day, all the rest for himself. How much of our Christianity is like that one shutter! "Be not deceived: God is not mocked."

THE BAPTIST CONGRESS.

The Baptist (?) Congress met in Buffalo. We learn from the *Examiner* that the average of the audiences at the six sessions did not reach one hundred! The Buffalo Baptists did not pay any attention to the meeting, and there were only forty in attendance from a distance.

The *Standard* says: "While the views set forth might be regarded in some quarters as 'advanced,' there was such general unanimity as to make the majority of the sessions almost tame." We have known Baptist meetings in which there was the most hearty unanimity which were by no means tame.

We wonder where those "quarters" are in which the views expressed would be called "advanced." In this part of the moral vineyard we do not call the renaming and revamping of old error "advanced thought." Probably they are so called in places where ignorance prevails and men do not know their theories have ever been advanced and exploded in the past.

The first subject discussed was evolution. All four speakers announced that they accepted the doctrine in some form or other. Exactly what the form is does not appear except in a very hazy way when men try to walk the fence with the Bible in one hand and the missing link in the other. To an outsider there seem to be as many different theories of evolution as there are men who "accept" it. The acceptor is not a Darwinite—perish the thought! He is a Smithite or Jonestite or whatever his name may be with a bran new little theory of his own which will solve all the difficulties.

No theory of evolution, whether Darwinite or what not, has ever yet come under our observation which can be made to fit in with the creation of Eve. The creation of Eve is an unquestionable fact to our mind, being told in an infallible book. Therefore no theory of evolution has ever interested us. When a theory is evolved which provides for the first woman's having been made just as God says she was made will be time enough for those who "accept" Genesis to trouble themselves to examine it.

Dr. George Dana Boardman announced that he gloried in being an evolutionist. He declared that Adam's fall was not to be taken literally—that and the creation of Eve are all a myth. As there was "unanimity," according to the *Standard*, all the speakers accept this view. No wonder the Baptists of Buffalo were not there.

Another speaker said: "Some miracles in the Old Testament shock moral sensibility, and we would like to see them eliminated." Down this way we believe all Scripture is given by inspiration of God, and we do not wish to see one jot or tittle eliminated. No one here is either wiser or more morally sensitive than the Lord God of Hosts.

There was one discordant note—one man who did not seem to have advanced or retrograded according to one's point of view out of sight of the old doctrines of grace. The speakers had been holding forth on the subject, "How far can the truths of Christianity be stated in terms of naturalism?" whatever that may mean.

After several had expressed themselves in a transcendental way one speaker protested, "There is a great gulf between Christianity and naturalism which eliminates from God the

idea of personality and makes no provision for the religious nature of man." As the others had advocated this "naturalism" it is evident they were attacking the personality of God. This is reaching the very foundations of our faith with a vengeance. Two speakers in the number, we feel sure, were not "unanimous." To them we affectionately commend a thoughtful study of the fable of dog Tray and the first Psalm.

One "broad" brother thus defined Baptists. He said: "A Baptist is one who insists on voluntary personal obedience to God. This states our whole position and includes all our peculiarities." If the *Examiner* had said such a thing as that what a chorus would have arisen as to its narrow-mindedness and its uncharitableness towards other Christians. And this time the charge would have been well deserved. Pious Presbyterians and Methodists insist as strenuously as we do on personal obedience to God. They honestly believe they are obeying God, and it is uncharitable to intimate that they refuse obedience to God as they see it. One might as well say, "A Baptist is one who believes in the vicarious atonement," as though others did not. Even in the matter of infant baptism they believe in the "voluntary personal obedience to God" of the parents whose duty it is to have their babies sprinkled.

These denominations are wrong, and we propose to do our best to convince them of their errors. But we are too liberal and broad to question their motives or to deny their loyalty to God.

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We offer one Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.  
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We, the undersigned, have known E. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.  
WAST & TRIAX, Wholesale Druggists, Toledo, Ohio.  
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free.  
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MARRIAGES.

Married November 16th 1898 in Lyon county Ky., Mr. Albert L. Dorroh and Miss Lollie N. Froer by Pastor R. W. Moorehead.

Married November 23rd 1898, at High Noon, in Kuttawa, Ky., Mr. Charles W. Young and Miss Willie Stone, daughter of ex-Congressman W. J. Stone, by their pastor, R. W. Moorehead. Mr. Young is in the government service, and with his bride has rooms at the Willard Hotel, Louisville.

Miss Mary Phillips Hackett, daughter of Dr. and Mrs. J. A. Hackett, was married to the Rev. Chas. G. Elliott in Meridian, Miss., on Dec. 1st.

It was said of one that as he prayed he spoke as if God was so near, and talked with him so really and confidently, that those who were beside him found themselves almost looking around to see where God was—Taylor.

moved!

THE BAPTIST BOOK CONCERN and WESTERN RECORDER offices and BOOK STORE have moved to No. 642 Fourth Avenue, ground floor, opposite the New Postoffice, Louisville, Ky.

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**BEGGARS ALL.**

At the beautiful gate of the Temple grand  
A crippled beggar once lay,  
Eagerly, tremblingly stretching his  
hand  
To the faithful who came to pray.  
And some to the beggar a pittance  
cast,  
Touched by his look of despair;  
"Ah, the cripple," said some as they  
hurried past.  
"But the poor are everywhere."  
We are mendicants all, at the beau-  
tiful gate  
Of God's high Temple laid;  
We are partners all, whatever our  
state,  
In a pitiful beggar's trade.  
The bold sailor spreadeth his white  
sails free,  
And laughs at the storms and  
squalls;  
His staunch vessel never puts out to  
sea.  
If the wind grant not an alms.  
The good miller buildeth a lordly  
mill  
On the bank of a noble stream.  
But the blindest wheel may not turn  
until  
An alms is granted to him.  
And the farmer tilleth his fertile  
fields  
And soweth them thick with grain,  
But he reaps not unless he stretches  
his hands  
For an alms to the sun and the rain.  
We blindly grope our way through  
the night  
In silence, one by one,  
To the beautiful gate of the temple  
of light,  
To ask an alms of the sun.  
Who may tell when a shadow may  
reach out a hand  
To one of the beggars who wait.  
Lift him up and lead him away to the  
land  
Just beyond the beautiful gate?  
—New York Observer.

**OUR PULPIT.**

**LOVE'S COMPETITION.**  
BY C. H. SPURGEON.

Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.— Luke 7:43, 45.

Men do not make themselves love by a course of calculation, but they are overtaken with it and carried away by its power. When godly men consider and enjoy the great love of God to them they begin to love God in return, just as the bud, when it feels the sunshine, opens to it of its own accord. Love to God is a sort of natural consequence which follows from a sight and sense of the love of God to us. I think it is Aristotle who says that it is impossible for a person to know that he is loved without feeling some degree of love in return. I do not know how that may be, for I am no philosopher, but I am sure that it is so with those who taste of the love of God. As love is the first blessing coming from God to us, so it is the last return from us to God; he comes to us loving, we go home to him loving.

I intend to keep to my text, and handle it red hot, by first noticing that it is taken for granted that pardoned sinners will love. "Tell me, therefore, which of them will love him most?" It is implied that the two debtors who had been frankly forgiven would both love their benefactor. The question was not "Which of them will love him?" but "Which of them will love him most?" So, then, I say it is taken for granted in the text that those who are pardoned will love him who has so freely pardoned them.

And this, first, because it seems most natural that where kindness

is received gratitude should be felt. This is so generally admitted that gratitude is found among the lowest and worst of mankind. "If ye love them which love you what thank have ye? for sinners also love those that love them." It is man-like to return good for good, and ingratitude is looked upon most rightly as one of the basest of the vices.

But gratitude should surely arise when the benefit is surpassingly great. When favors are far above the common run of blessings—when these favors are not such as are confined to time and to the body, but when they reach to eternity and bless the soul; when favors are of such weight as the forgiveness of sin, the salvation of the soul from wrath to come; surely here love must spring up with the greatest force and freedom. To have sin forgiven and not to love God! I call common ingratitude worse than brutish; but in this case where shall I go for a word? I must call it devilish. It were worse than infernal to receive a deliverance from guilt so great, and from punishment so justly terrible, and not to love the Lord, through whom it is given to us. Oh, love the Lord, whose mercy endureth forever! If, indeed, you have tasted of that mercy you must love him. It cannot be otherwise—you are bound to God by bonds of love, and these draw you, by a secret but irresistible force, to love the Lord in return.

And, moreover, not only is this natural and necessary, because of the greatness of the mercy, but the grace of God always takes care that wherever pardon is given love shall be ensured; for the Holy Spirit co-operates with the work of Christ, and if we are cleansed from the stain of our former evil through the blood of Christ, we are renewed and changed in the spirit of our minds by the Holy Spirit. He does not take away our sin, and then leave us that old heart of stone, insensible, ungrateful; but as he gives us a garment of righteousness he gives us a heart of flesh. The Spirit works in us a degree of love at the same time that he creates the first look of faith.

I need not argue this further because all Christians know this as a matter of fact—where there is no love there is no pardon. You cannot be pardoned and not love God as a result of his loving forgiveness. What was the very first emotion that you and I felt when we had a sense of guilt removed? We felt joy for our own sake, but immediately after, or at the same instant, we felt such intense gratitude to God that we loved him beyond all expression. We have sometimes been half afraid that we do not love God so much now as we did at that moment, though I trust that the fear is groundless. But at that moment there was nothing too hot or heavy for us to have attempted on behalf of him who had taken the burden from off our shoulder. We would have said at that moment, "Here am I, send me," if it had been to prison, or to death. Oh, the joy of those first days! They are rightly called the days of our espousals. And what love we had then! We were willing to leave all for Christ's sake. We snapped fond connections at his command. Truly, like Israel of old, we would have gone after our God into the wilderness—ay, after our Saviour into the grave. Nothing could have kept us back, or have caused us to wander from him then. Do you not remember how you used to long for Sabbath-days, to hear of Jesus, and

praise his name with his people? If there was a week-night service, you were always there, though no one persuaded you to go. Then, any corner in the meeting-house was good enough for you. Now, perhaps, you want a very soft cushion to sit upon. You sat then in a straight-backed pew, and did not know it. Now, you want very tender dealing; and the preacher must mind that he interests you by illustrations and poetical allusions; but then the gospel itself interested you; and however dull the preacher might have been, you were so willing to hear about Jesus, and to know of his love, that there you were, eager to hear the humblest evangelist. Wisdom did not need to press you into her house, for you were earnestly waiting at the posts of her doors, glad to hear even the footfalls of those who came in and out. Oh, those were brave days! I hope that we have braver days now; but, for certain, as sure as we knew our pardon, we felt that we loved the Lord with all our hearts.

Now I want to make a little practical use of this inference from the text. That pardoned souls love their pardoning God is a great truth, and a very solemn one in its bearings upon us at this time, for there are persons in this house of prayer who were never forgiven; and we are sure of that unhappy fact, since they do not love God. Their sins must be still upon them, because they have not the token of pardon, inasmuch as they have no love to Jesus Christ our Lord.

Oh, listen to me, ye that do not love God, and yet, perhaps, dream that you are saved! To have sin forgiven and not to love God! I call common ingratitude worse than brutish; but in this case where shall I go for a word? I must call it devilish. It were worse than infernal to receive a deliverance from guilt so great, and from punishment so justly terrible, and not to love the Lord, through whom it is given to us. Oh, love the Lord, whose mercy endureth forever! If, indeed, you have tasted of that mercy you must love him. It cannot be otherwise—you are bound to God by bonds of love, and these draw you, by a secret but irresistible force, to love the Lord in return.

Are there not many who never do anything for God? He has made them, and he preserves them, and yet they never make him any return by way of willing action designed to give him pleasure. I may put it to some of you—did you ever do anything distinctly for God in all your lives? What! Not so much as once? Ah, me! a man so curiously made by the divine finger, displaying infinite skill in every blood-vessel, and nerve, and muscle, that are necessary for his life and motion, and yet he has never thought of the Great One who has set all this machinery in motion, and keeps it in action! To live only by God, and yet to live without him! Strange! Can there exist a man who never does anything for his God, who is constantly doing so much for him? If so, I would say to such a one, You have never been pardoned; for you do not love God, since you never think of him, and you do nothing for him.

Some men evidently do not love God, for they have no care about anything that concerns him. They do not refrain from sin because sin would grieve God. The idea of grieving God, perhaps, has not crossed their minds; so they vex the Holy Spirit most thoughtlessly. But,



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ah! if you love any one, you will not like to cause him grief; you will not do the evil thing which he hates. He that loves God will often have a check put upon him and feel that he cannot do this great wickedness and sin against God. To sin against God is the greatest of sin, and the essence of sin. The venom of sin lies there. This makes sin so exceeding sinful, that it is against the God of love. But if you never felt that, then you do not love him; and, for certain, you are not forgiven.

Look at others; they do not love God, for they do not care for his house where his people meet. They seldom come to the meeting for worship; and if they come it is from some other motive than to meet with God. They do not care for his day. Sundays are very dreary in London, so they say. There is nothing to interest them, for they have no interest in the great Father or his incarnate Son; they have no care to hear of him, or to praise him, or to pray to him. They do not care for his Book, though it is a world of delights and comforts. The Bible is perfumed with the love of God, but they perceive not its fragrance. The Saviour's face is to be seen reflected in almost every page, and yet some think that the Bible is more dull than an old almanac; and, though they must keep it in their house—for it is respectable to have a copy of it—yet to read it, and to read it with pleasure—why, that has never happened to them; nor is there any likelihood that it ever will unless they get made anew.

Nor do they care for God's people. In fact, they like a quiet joke against Christian people; and sometimes, if they can see faults in them—and, oh, how readily they may!—they report those faults with considerable exaggerations, and feel pleased to set up the faults of God's people as they eat bread! Want of love

to the children argues want of love to their Father. "He that loveth him that begot loveth him also that is begotten of him;" and we know that we love God when we love his children. But if in your heart there is no such love to his children, to his Book, to his day, to his house, or to his service, you may rest quite certain, my friend, that your guilt clings to you still. You are unpardoned, and God will require that which is past, and call you to account. For every secret thing he will bring you into judgment, and for every idle word that you have spoken he will take reckoning of you. Ah! how sad it is that when I am longing to speak joyously about the love that arises out of pardoned sin, I am compelled for pity's sake, to turn aside to give a warning to many who, having no love to God, prove by that fact that they have never been forgiven!

So I leave the first point. It is supposed in the text, and taken for granted, that all pardoned sinners will love him who has pardoned them.

But now, secondly, it is suggested in the text, that there are differences of degree in the matter of love to God. "Tell me which of them will love him most?" These words evidently show that some persons love God more than others, and that, albeit there must be a sincere love to God in all pardoned sinners, yet there is not the same degree

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of love. Love is evidently a grace which is not stereotyped, and cast in a mould, so as to be the same in every case, and at every time. Love is a thing of life; it is, therefore, a thing of growth. It is certainly so in our own selves. There was a time when we did not love God so much as we do now, and I grieve to say that there are even now times when we do not love God so much as we once did, for we grow cold and backsliding. Love is not like a piece of cast iron, fixed and set; but it grows, and has its times of budding, flowering, and leaf-shedding. It is like a fire, at one time it may burn low, and at another time it may be blown up to a very vehement heat. Love rises and falls; I speak not of God's love to us, but of our love to God. It has its ups and downs, its summers and its winters, its flood tides and its ebbs; and if we find a change in love, in the same heart, we are not at all astonished that it should differ in different hearts.

The text puts to us a question, "Who will love him most?"

I want to introduce the question to you by saying that it is a very interesting one. After what the Lord has done for us, one takes pleasure in thinking what will come of it. One likes to think of the farmer's harvest. After all that ploughing and sowing, what will come of it? It is interesting to begin to calculate the crops, and to anticipate the shouts of harvest-home. Now, what will come of infinite love, the supreme act of God's heart to men? What will come out of the gift of his Only-begotten Son, and the putting away of sin through the death of Jesus? What will men do for God after this? How much will they love him? It is an interesting question. What have you to say upon it?

The most indebted should love most. Have we not here many five-hundred-pence debtors? Some of my dear brethren here present were among outward sinners the very chief—men who could drink, and swear, and lie, ring-leaders in everything that was evil. Blessed be God that such have been here led to Jesus! Such a man must say, "I will love him most." Where there has been overt sin, palpable, undeniable—where the outward character has been defiled and stained with it, forgiveness involves us in deep obligation to grateful love. You may stand in the front rank and love Jesus most.

But I am not going to let you rise to that eminence of obligation, or rather sink to that depth of indebtedness without having a struggle for it myself. Some of us take that place of eminent obligation on another ground, and yet it is the same ground; for while some of us never were openly profane, or drunken, or immoral, we have to confess the equal greatness of our sin on account of our offending against light and knowledge, against early convictions, against a holy training, against a tender conscience, against singular favors received from God; and therefore with shame we begin to take the lowest room, acknowledging that to us belongs the greatest debt of grateful praise to God. When I was preaching once I said—and I meant it—that I should be the deepest debtor to divine grace that ever entered the gates of glory, and I ventured to say:

"Then loudest of the crowd I'll sing, While heaven's resounding mansion rings, With shouts of sovereign grace." It was in a country place, and as

I came down the pulpit stairs many clustered about me to shake hands, and one old lady said to me, "You made one great blunder in your sermon." I said, "My dear soul, I dare say I made a score. I am a great blunderer." "No," said she, "but you said that you would sing the loudest when you get to heaven; but you shall not, for I owe more to divine grace than you possibly can do. I was once a great sinner, and I have had much forgiven, and therefore I shall praise God more than you." I did not yield the point, but I held my tongue. I could let her be first, and yet take the same place myself.

In proportion as you estimate the sacrifice, you will love him whose own self was the sacrifice for sin. Brethren, I hope you all love Christ Jesus more than I do; for I would have him possess the highest love of every human heart; and yet I will not be willingly excelled by any one of you in a competition of love to Jesus. I will run my very best that no man take my crown.

But supposing, dear friends, any of you do love him most, then show it, just as that woman did who brought the alabaster box of precious ointment. If you love him most, do most. Do everything that is possible to humanity, quickened by the Spirit of God. If you have done much, do ten times more. Never talk of what you have done, but go on to something else. An officer rode up to his general and said, "Sir, we have taken two guns from the enemy." "It is well," said the general; "take two more."

If you have most love to Christ, do most spiritual good to men. Yet do somewhat distinctly to Jesus. It is a blessed token for good when our work among men is not so much for the sake of sinners as for love to Jesus. When we love the brethren, it should be because they belong to Christ. It is sweet to serve the Lord Christ himself. See how the holy woman offered homage distinctly to her Lord; tears for his travel-stains, hair to wipe his feet, ointment to anoint his flesh. Do your choicest and best for Jesus, for Jesus personally.

Try to do it most humbly. Stand behind him. Do not ask anybody to look at you. Do it very quietly. Do it, feeling that it is a great honor to be permitted to do the least service for Jesus. Do not dream of saying, "I am somebody. I am doing great things. I do more even than Simon, the Pharisee. Come see my zeal for the Lord of hosts." Jehu talked in that fashion; but he was good for nothing. Do your personal part without seeking to be seen of men.

Do it self-sacrificingly. Bring your best ointment. Pinch yourself for Christ.

Do it very penitently. When you serve him best, still let the tears fall on his feet, mingling with the costly ointment.

Do it continuously. "This woman," said Jesus, "since I came in hath not ceased to kiss my feet." Do not leave off loving him and serving him.

Do it enthusiastically. See how she kissed his feet; nothing less than this would express her love.

If you love your Master, you can best show your love by ardent service. The Lord bless you with the utmost degree of love, for Jesus Christ's sake! Amen.

# BACON'S ATTRACTIONS!

## SALE OF Ladies' Petticoats

**98c** For Ladies' Black Near-silk Petticoats, very full, trimmed with 8 rows of cording, lined through; worth \$1.75.

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**\$2.85** For Ladies' stylish Changeable Silk Petticoats, made very full, with new style corded ruffle; worth \$4.00.

**\$5.48** For Ladies' Fine Black Taffeta Silk Petticoats, made with a 15-inch corded ruffle, edged with velvet.

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**85c** For Beautiful Empress Poplin, 48 inches wide, for coat suits, the most satisfactory fabric; worth \$1.10.

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For Baby Cloaks, Dressing Sacques, etc. in fancy stripes, all pretty patterns, 25c yard.

## Men's Handkerchiefs.

**7c** For Men's Japonette Silk Handkerchiefs, initial corner, embroidered in silk, worth 15c.

## Children's Caps.

**28c** For Children's Corded Silk Caps, in brown, blue, red, green and cream, with moss trimming and lace frill.

## Ladies' Jackets.

**\$3.48** For Ladies' Stylish Black Boucle Cloth Jackets, neatly lined with twill and double-breasted.

**\$5.98** For Ladies' Extra-quality Black Beaver Cloth Jackets, lined through with metallic satin.

**\$8.50** For Ladies' Extra-quality Royal Blue Melton Jackets, made cutaway style, velvet collar, lined through with satin to match.

**\$10** For Ladies' Fine Blue or Tan Melton Cloth Jackets, military braided effect, lined through with changeable silk.

## Children's Jackets.

**\$1.50** For Children's Mixed Cloth, Double-breasted Reefers, with shoulder caps trimmed with braid.

**\$2.75** For Children's extra quality Rough Cloth double-breasted Jackets, with shoulder caps trimmed in braid.

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## FINE LANDS AT PUBLIC SALE

On Tuesday, December 13, 1898.

I will offer for sale at public outcry on the premises in the town of Smiths Grove, Warren county, Ky., 104 acres of land to the highest bidder, 80 acres lying on the south side of the L. & N. R. R. fronting Main Street on the west and A Street on the north. It is as the land as in the country and will be divided into lots of 15 to 100 acres, and then offered as a whole. The streets are 40 feet wide, alleys 20 feet, laid off so as to give a nice building site on each lot or tract. On the above tract there are no improvements except a two-story blacksmith and wood-work shop. The 21-acre tract is on the north side of the L. & N. R. R. fronting College Street on the west, has a 6-foot brick pavement with regular curbing. The lawn is one of the most beautiful to be found in our county, set in blue-grass, with about 100 forest and maple trees; the residence is well built and in excellent repair, contains five rooms, with high ceilings and a spacious and elegant front and other outbuildings are conveniently arranged. There are two splendid cisterns. There is on this tract a magnificent stock barn, built for handling horses, containing 27 roomy box stalls. In this barn is a large corner, with pump and water trough; barn covered with cypress shingles. This tract will be so divided as to put six acres with all improvements together, balance in lots from one-fourth to two acres each. Will also offer 15 acres with the residence. The tract is bounded on the south by the L. & N. R. R., and in all set in grass, except the garden of about one acre. No more fertile land can be found in the State. These lands will be sold for one-fourth cash or bankable paper, balance in three equal annual payments, with 4 per cent. interest from date until paid, a lien being retained to secure deferred payments. There is no better town of its size in the State than Smith's Grove; population 800 to 900. Everything in the town is strictly up to date. Telephone system throughout; telegraph office open night and day. Five churches, three public schools, one college, two banks, all the different lines of merchandise being well represented, lively saloons, hotels, workshops of various kinds, tobacco warehouse, undertaking establishment, etc. We have a beautiful cemetery. Road system in our county, and roads in our neighborhood are second to none in the State. Smith's Grove is by far the largest stock center between Louisville and Nashville, has very extensive stock sheds, with scales in each, connected with the R. R. pens. There is in the town a well of fine mineral water; also a never-failing public well of fresh water. The two popular summer resorts—Chalottesville and Chambliss Springs—are within six or seven miles of the town, with a daily line of hacks running to and from same. We are only fifteen miles distant from Mammoth Cave, one of the world's wonders. Come and see us before day of sale and look over surroundings. Sale will commence promptly at 10 o'clock, rain or shine.

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**TRAINS NORTH.**  
Leave Louisville. 8 a. m.; 8 a. m.; 12:45 p. m.; 2:30 p. m.  
Arrive Louisville. 7:30 a. m.; 11:37 a. m.; 7:10 p. m.; 9 p. m.

**TRAINS, JELICO AND SOUTHWEST.**  
Leave Louisville. 9:00 a. m. and 9:00 p. m.  
Arrive Louisville. 6:20 a. m. and 6:10 p. m.

**TRAINS, LEXINGTON AND FRANKFORT**  
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EDITORIAL.

IMPORTANT NOTICE.

The Baptist Book Concern moves from 307 West Jefferson Street, to our elegant and permanent quarters 642 Fourth Avenue, opposite Government Building and Post Office. The offices of the WESTERN RECORDER, Book Order and Publishing Departments will be conveniently located on the first floor. Our friends will bear this in mind in calling and in writing to us.

THE WESTERN RECORDER enters this week on its 74th year. During all that long period it has been most closely identified with all denominational interests. It has passed through its vicissitudes and has had its trials and its successes. Never did it have a stronger hold on the denomination than now, and never was it in a better condition to serve the denomination. It has always stood for "the faith once for all delivered to the saints," and has championed the mission and educational work of the denomination. It has gone into Baptist homes for more than two generations, and many of its staunchest supporters learned their letters from its pages. It has a solid phalanx of "old guard," of which it is proud, and it has many who only recently have become supporters whom it most highly appreciates. It has not always had the happiness of fully agreeing with all the brethren, but it has ever sought to deal fairly and kindly with all; and if any unfairness or unkindness can be pointed out, we are ready to make all the amends possible. If any one questions this, let him put us to the test and he will be convinced.

The price of the paper has from time to time come down to \$2.00, which, the experience of many papers shows, is as cheap as such a paper can be published. The weekly editions of the great dailies are made up of matter already set up and sold in the dailies. Let the reader compare the RECORDER with other papers at the same price, and he will see the reasonableness of our figure. We treat all alike. No agent is authorized to offer the paper to any one at less than the regular price. We are glad to allow a reasonable commission to brethren who get new subscribers, and we think our pastors might just get their papers without cost. Some pastors, as well as some others, do this. Soon the RECORDER must consider what celebration it will have on its 75th anniversary.

Our organized mission work is receiving injury from the mistaken zeal of some of its friends, who put our Boards in a false position. We cite two late cases which will make the matter plain.

1st. Our recent statement that every Baptist who contributes to the work of our Boards has the right to have full information in regard to that work, has called forth three or four tart replies. These replies have not come from any of our Boards, but from their unwise friends. These brethren think it is bad for those who support the work to want to know all about that work. It is assumed that one, not a member

of a Board, who is a contributor to missions, is acting unreasonably if he wishes to know what is done with his money. He should know his place and occupy it meekly, and if he venture to ask questions, these tart-talking brethren will proceed by denunciation to teach him his place. They seem to think no quarter should be shown to a man who wants to know what is done with his money. Asking questions is regarded by these brethren as an act of hostility to the Boards, such as can come only from an enemy.

Now all such talk does gross injustice to our Boards, not one of which, to our knowledge, is unwilling to give the most complete information to any and to every contributor who asks for it. Our Boards do not follow a policy of concealment. Their books are open to the inspection of all, and their secretaries are ready to give time to answering all questions about the work. So far from repressing inquiries, our Boards encourage them, and they are glad to tell all who ask what is done with their money. Let any brother who wishes to know about the work of any of our Boards test the matter by writing to the proper parties and see if he be not treated with marked courtesy, and if his questions do not receive prompt and satisfactory replies.

If it should happen that the point about which the contributor wishes to know involves matters that had better not be published in the papers, the secretary will inform him to that effect and give the reasons. In the work of our Boards there sometimes arise matters involving questions of personal character which a proper regard for the parties involved would forbid being published to the world; but even about these matters any contributor can get full information if he so desires. Not till some contributor has been refused access to the books of our Boards, or until he has been refused information for which he made application, will any one have a right to say that our Boards are practicing concealment.

2d. One of our exchanges, referring to a certain brother, speaks of "his open rebellion against the Boards and the Convention." The author of that language evidently regards the Boards as having authority over the brethren, because there can be no "rebellion" except against authority. Now this language does not come from either of our Boards, and it does them great injustice. Not one of our Boards has, to our knowledge, ever claimed the slightest authority over the denomination. They are the servants of their brethren for Christ's sake. They are selected by their brethren and charged with a special and an important service. Nothing is farther from their work or their thoughts than to "boss" the denomination. No brother can be in "rebellion" against a Board because it has no authority over him and claims none. He may refuse to co-operate with the Board, and may even oppose them, but he cannot "rebel" against them.

We regret that there are any brethren who oppose any of our Boards, but these are only strengthened in their opposition and are supplied with ammunition for their warfare by such talk as we have here condemned. The stock objections to the Boards are that they conceal facts about their work, and that they seek to boss the denomina-

tion. It is a thousand pities that any unwise friends of the Boards should act and talk in a way to give force to these objections. We do not believe the objections have any real ground to rest on. We do not believe that any of our Boards have any desire either to conceal facts or to boss the brotherhood. And the denomination should bear in mind that the Boards are in no way responsible for the unwise utterances of these mistaken volunteer champions.

It is a matter of great regret that any of our brethren will not co-operate with our Foreign Board, for example. We are unable to see any valid reason why all the Baptists of the South should not co-operate in mission work. Whatever can reasonably be done to secure the co-operation of all, it seems to us, ought to be done. We do not think that angry denunciation of those who decline to co-operate will bring about the desired union. Denunciation on one side will arouse opposition on the other. We are in favor of laying aside abuse and appealing to reason and to love.

But let it be ever remembered that the denunciations do not come from the Boards, but from unwise friends of the Boards; and that the organized work should not be allowed to suffer on that account. Whatever perils there are in co-operation—and there are perils in everything human—can be guarded against the better by the hearty sympathy of all. Experience will lead to improvements in methods and details, and thus the best results will be reached. While there are perils in co-operation, there are still greater perils in disintegration—for disintegration is death.

SPEAKING of the Rev. Dr. Thomas C. Hall, of Chicago, as a successor to his father, the Rev. Dr. John Hall, of New York, the Outlook says:

He would make an ideal successor of his father, and is just the type of man for such a throne of power; but also he will not be seriously considered, and largely because he believes in the continuous revelation quite as earnestly as in that which was realized two thousand years ago.

Ever and anon we hear something of this sort. The claim is made that men are inspired now as well as were the apostles. We, therefore, respectfully and earnestly ask that some samples of this modern inspiration be given us. We have the inspired writings of the Apostles, and we crave some specimens of the inspired (?) writings of these modern apostles. Joseph Smith claimed inspiration, and gave the world a book (Book of Mormon) which he claimed was inspired of God. Mrs. Eddy has done the same, and so have some others. We think that when men believe in "continuous inspiration," the least they can do is to furnish some specimens of such inspiration.

The Mohammedan dervishes claim inspiration. By their whirlings and howlings and contortions they completely exhaust themselves and fall down in a dreamy, semi-conscious state. In this state they claim that they are inspired. But they are careful that no statements come from them while in this state. It is safer to claim inspiration and say nothing than to set forth some document for which inspiration is claimed, and which can be subjected to various tests. We will not say that these "continuous inspiration" brethren dare not offer any written product of their inspiration (?) lest the ab-

surdity of their claim be made manifest. But we do say that a pretended inspiration that inspires nothing is a farce. Wherever there is any inspiration there is an inspired product. And we respectfully call for some of this alleged "continuous inspiration."

It is gratifying that the joint committee of our Home Mission Board and the American Baptist Home Mission Society reached a complete understanding at their recent meeting in Washington. Our Board will push their work in Havana and extend that work over the western part of Cuba. The Society will undertake work in the eastern part of Cuba and in Porto Rico.

It was also agreed that the secretaries of the respective boards visit Oklahoma and Indian Territory, and adjust the work there harmoniously.

We are glad a hearty agreement has been reached. We would have preferred for our Home Board to occupy the whole of Cuba, but since they were not prepared for that, it is perhaps best that the Home Mission Society go to work in the eastern part of the island. Now is the Baptist opportunity in Cuba, and our work there should be pushed promptly and with great vigor.

The individual incomes of the Baptists of the United States aggregate over \$600,000,000 a year. One-tenth of this amount, the very least we ought to think of giving to religious objects, is \$60,000,000 a year. One-third of this might be devoted to foreign missions, one-third to the support of churches already established, and the other third to home and state missions. We could then support twenty thousand missionaries in the foreign field, besides abundantly meeting all the destitution in our own land, and providing the best educational facilities for all our youth.

How glorious this would be! Is it vain to hope for it? Have Baptists of to-day less benevolence and less devotion than had the Jews of old? The Jew was required to give much more than one-tenth of his income. Shall Baptists give less than one-tenth? Is a man a visionary enthusiast who hopes that Baptists will prove they meant what they said when they professed to give themselves to Christ? Is it not worth our best efforts all our lives long to bring to pass this glorious result? Is it not a question of can, but a simple question of will, with us. It is entirely within the reach of the present generation of Baptists to evangelize the world.

EVEN the staid Congregationalist of Boston has come to the point of advising the forcible violation of the United States Constitution. Whither are we drifting? The National Constitution is the basis of our civil liberties and rights. To set that aside leaves us in a state of anarchy. When such a paper as the Congregationalist openly advises such a course, from whom can we expect law and order?

The Congregationalist says: "If constitutional means for disciplining the state are not obvious, then unconstitutional ways of doing it will be devised. When an ulcer is to be removed, men of our Anglo-Saxon stock are not going to stand by and debate about the permissibility of the use of certain tools. That is the logical, French, doctrinaire method. We, being English, go right to the point, making the end justify the means."

This talk is from the Congregationalist, and from Boston!!!

Editorial Varieties

This week the N. Y. Independent celebrates its 25th anniversary. We extend congratulations.

The Hon. E. Nelson Blake, in reviewing his subscription, writes, "Kind regards to 'Stalwart Boston.' God bless him." This is high praise coming from such a source.

The RECORDER is appreciated the world over. Here is what an honored brother in Oregon says in a recent letter renewing his subscription: "May God bless you in your work. I love the RECORDER because of the dignified way in which you contend for the faith."

It was not as chaplain of the University of Virginia that Dr. H. A. Tupper, Jr. was elected. He was chosen as one of several preachers for this season and he preached there, 17th in November. The University has no chaplain now, but invites different ministers to preach during the season.

In Rochester 44 out of every 100 heads of families own their own homes. Rochester in this respect stands at the head of the list of our 26 cities with over 100,000 population each. Detroit and Milwaukee come next with 42 each. Then follow St. Paul and Buffalo with 32 each and then come Cleveland with 28.

Speaking of a certain Northwestern Congressman, a New York paper says that his "speeches at Washington" have stamped him as "a prince of blather-skites in a Congress largely composed of that kind of raw material." There is no doubt that too many blather-skites have been sent to Congress. A satisfactory result than wisdom seems to have been the chief consideration involved.

Among our pleasant calls last week, we were glad to see Dr. Malcolm McGregor who is engaged in evangelistic work, the Rev. W. K. Powers, who has been sick, and Dr. A. J. Barron of the Foreign Mission Board. Dr. McGregor had just been in a good meeting in Glasgow, and was on his way to Marshall, Mo.

Editor Labouchere of London, objecting to the appropriation of the term American by citizens of the United States, called on his readers to suggest appropriate designations for our people. Among the names suggested are: Hiramandiripetans, Unitarians, Avelandians, Trans-Hudsonians, Dollarsmans and Amerikanders. How would Columbians do?

Reader, you are thinking of what Christmas presents you will make to some of your friends. Well, suppose you have the RECORDER sent to them for a year. This will be a weekly reminder of your thoughtful kindness throughout the year; and nothing you could give for less price is likely to do more real good. You might add to the present one of our fine premium Bibles. A handsome flexible back Bible with the WESTERN RECORDER for a year make a very handsome and very fitting Christmas present.

We have examined the new linear Bible the Baptist Book Concern has issued with their imprint. The lines run entirely across the page and the print is large. Where, however, the Revised Version differs from the Bevelled Version, both readings are given in somewhat finer print, the latter just above the former. It is thus visible at a glance where the two versions agree, where they differ, and just how they differ. This is a most convenient and valuable edition of the Scriptures.

The Turkish officials at Constantinople refused to give passports, as required by treaty, to some American missionaries who were going to the interior. The missionaries went ahead without passports, however, they did not get at Harpoot. Minister Strauss has notified the sultan that the United States regards the refusal of the passports as a violation of the treaty. We wish the United States would compel the Turks to respect the rights of Americans in Turkey.

Gen. Wheeler lately proposed that each of the American colleges offer free education to two Cuban young men. Dr. Yager has written in behalf of Georgetown College, offering to educate two Cubans free. Dr. Yager suggests that each of our Baptist colleges in the South do the same. We hope this will be done, and promptly done. Just at this time the beginnings of great things for Cuba may be secured in this way. It would be a blessed thing if a number of picked young Cubans could be educated at our Baptist colleges.

While in England Dr. Christian made some very interesting and remarkable "sides" which throw light on Baptist history in the early part of the 17th century. The facts fully bear out the position shown by the RECORDER. Surely everybody wants the facts, and we are not surprised at the widespread interest on the subject. Dr. C. has been busy putting his material into shape, and he now has it almost ready for publication in a series of articles in the Bannerman. When these articles have appeared we will be summed up and their merits estimated by Prof. A. H. Newman and John B. Thomas. We intelligent Baptist can afford to lose these articles. We will wait a week or two before beginning the publication, in order that those not now getting the Bannerman may see in their copies the Bannerman may see in their copies such to begin with the first article.

# AMONG THE CHURCHES

## LOUISVILLE.

**Walnut-st.**—Pastor Eaton preached. One received for baptism, one by letter and one by relation. Bro. I. N. Yohannon, of Persia, lectures on Persian manners and customs Friday night of this week.

**Broadway**—Pastor Jones preached. He left Monday for Memphis to aid Pastor Potts in a meeting, as we stated last week. On Friday night Bro. J. B. Hawthorne had a fine hearing for his famous lecture on "Orators."

**Chestnut-street.**—Pastor Weaver preached. Two received by letter and one for baptism. Meeting every night this week. Bro. J. H. Eager is aiding the pastor.

**East**—Pastor Christian preached. On Thursday night he lectured at Corydon to a house full on "Three Months in England."

**McFerran Memorial**—Pastor Eager preached in the morning and Bro. McDaniel at night. Missionary Green, of China, spoke at prayer-meeting.

**Twenty-second and Walnut**—Pastor Hunt preached. One received by letter, one for baptism and one baptized.

**Franklin-street**—Pastor Jenkins preached. He will not remove to Louisville till January 1. It cost him a struggle to give up his old field. We welcome him to Louisville, and congratulate Franklin-street church on securing him as pastor.

**German**—Pastor Wm. Ritzmann preached as usual.

**Highlands**—Pastor Dawes preached. Three joined by letter.

**Logan-st.**—Pastor Lowe preached as usual.

**Parkland**—Pastor Gordon preached at both hours.

**Portland-avenue**—Pastor Shelton preached, closing his second year of service. There were 24 baptized and 25 received by letter during the year. During the two years the contributions to missions increased 90 per cent. to church expenses 30 per cent. and to Orphans' Home 200 per cent.

**Southgate-st.**—Pastor McFarland preached. Had the orphans from the Baptist Orphans' Home. In spite of the inclement weather we had 283 present. We enjoyed their presence very much from largest to smallest in the school. Our collection amounted to \$7.01. May God bless the orphans and the good Christian women who have them in their care.

**Third-ave.**—Pastor Boyet preached. Four baptized. Bro. Crail lectures Friday night.

**Twenty-sixth and Market**—Pastor Thompson preached. Meeting closed Wednesday night, resulting in 71 additions by baptism, 12 by letter and by restoration. During the past week 26 were baptized.

**East Mead**—Pastor Whittinghill preached as usual.

**Oakdale**—Pastor Leger preached at both hours.

**Twenty-sixth and Maple Mission**—Bro. E. B. Farrar preached. One conversion.

## SEMINARY NOTES.

Bro. T. T. Martin ate supper with us and made a very delightful talk.

Intermediate examinations have been announced to begin December 8.

Bro. C. W. Meyers has been called home to the bed-side of his sick mother.

Bro. W. P. Fudge gave us a call this week. Something other than theology is now attracting our brother's attention.

We are glad to see the genial face of Willis Hatchings, of Portsmouth, Va., a student of '98-'99, who is making a short visit in this State.

Bro. W. E. Powers called to see Bro. W. J. Bay. The result of the visit was that Bro. Ray filed Bro. Powers' pulpits at Long Run Sunday.

Bro. L. W. Swope read a letter to the society from Missionary J. G. Chastain, of Mexico, entitled a "Hasty review of Mexican Missions."

On motion of Dr. Robertson, Dr. George W. East, of Alabama, is invited to deliver the commencement address to our missionary society next year.

"It is necessary that the rich should be interested in the social question. Let the rich neglect the poor and they will chop their head off."—Whittitt

The following brethren worked in the county jail Sunday: J. H. Rich, J. W. Morrow, M. E. Miller, W. H. Setzer, W. E. Monbeck, S. White and A. J. Skinner.

Bro. M. H. Massey, of Georgia, read a very interesting and instructive paper on Missions in Africa before our weekly missionary meeting Monday evening.

"Ever since the day that righteous Able bowed at his altar, religion has cost something. The two needs of the Missionary Board to-day is men and money."—Barton.

A brother says the satisfaction of being through with a brew is something similar to that of just having finished hoeing a real weedy patch of corn. Of course he has had experience.

Prof. W. O. Carver has received a consignment of Bibles and Testaments from the Sunday-school Board to be used in mission schools. We are always receiving good things from the Sunday-school Board.

Thursday, December 1, was missionary day. Reports were read from fifteen missions, with an average attendance of 14. Total enrolled, 1,356; not in other schools, 728, with a total collection of \$69.94, which had been used by the schools for various purposes.

Almost all the students attended Broadway Baptist church to hear Dr. Hawthorne's famous lecture on "The World's Great Orators." Many came away feeling that they had not ever in their lives heard a better orator, but also they had heard one.

Dr. G. W. Green, of Canton, China, spoke to the Society on what Dr. Sampey called "Common Sense in Missions." I believe that if all Baptists could hear Dr. Green's speech they would be more than ever in favor of our organized effort to carry the Gospel to the heathen.

Assistant Corresponding Secretary A. J. Barton representing the work of the Foreign Mission Board. His subject was the "Church and Missions." He emphasized the oneness of mission work, and that the primary function of the church is that of giving the Gospel to the heathen.

Supplies for Sunday were as follows: J. W. Dossert, West Point; G. W. McDaniel, McFerran; O. G. Green, Meadow Home; D. P. Montgomery, Point; and Wm. Lunsford, Eminence.

## THE STATE.

Eld. J. P. Taylor has moved from Mining City to Waco, Texas. His valedictory sermon has been printed in a general circulation. It is from the text 1:9-8, and the theme is the "Wonderful Counselor." The sermon abounds in Scripture texts. Bro. Taylor has been a useful man in Kentucky for a score of years and more. We hope he will be greatly blessed in his new location.

Evangelist Sid J. Williams has been baptizing in a fine meeting at Corydon. There have been over 30 additions, with "more to follow."

We congratulate the Richmond church over the acceptance of Pastor S. A. Owen of the call to their pastorate. He entered upon his work last Sunday.

Pastor J. N. Edwards has accepted the call to the pastorate of the Republican and Waco churches. Two of our best churches have thus secured a good pastor.

Pastor R. W. Morehead writes: "The fourth Sunday in October, 1898, I commenced a protracted meeting at Kuttawa, which continued 16 days, resulting in two professions, one addition by letter and three by letter. Had the assistance of Pastor C. Hodge Gregton for 13 days, who preached a series of able gospel sermons, giving general satisfaction and greatly edifying Christians. The second Sunday in November, 1898, I commenced a meeting at New Bethel, Lyon county. Pastor J. H. Wright assisted two days. He endeavored himself to our people by his faithful and earnest sermons, full of sound gospel truth. The church was revived, but had no additions."

Pastor J. A. Lee writes: "Eld. S. M. Brown, of Waco, was with us for two weeks at Third church, Covington, preaching to the profit of all. Bro. Adams is one of the Lord's chosen men, and told 'the old, old story' in a plain and earnest way. A number of men gave up their hearts to our church. Last Sunday was our sixth anniversary. During the six years the Lord has been with us. When I came to Covington the Third church numbered 72. In the six years we have received 329 members, 187 of these by baptism. Last Sunday we had 104 members, one by relation and three for baptism."

Pastor C. H. Gregton writes: "I have just closed a two week's meeting with my Belle-field church, Anthonston. Bro. T. A. Conway, of Bellefield, did nearly all the preaching, and did it well. He preached the plain old truths of the gospel with clearness and power. He is rapidly coming to the front as a preacher. He preaches one of the best series of sermons I have heard in a long time. He has made a strong and lasting impression on the people. The church was very much edified, and one professed faith in Christ. I have been pastor of this church for eight years, and the Lord has blessed my labors. It is a good thing for me that the best people I know in it. During the entire time of my pastorate the church has never failed to pay one-twelfth of the salary each month. They have a Sunday school that lasts all year. I have resigned the care of the church, and will part with the church will close next month. This will leave me with one vacant Sunday. I hope the church may get a good man, and one that is full of the Holy Spirit, to break to meet the Lord's call, and that the church may prosper beyond anything it has ever done."

Pastor J. H. Burnett writes: "There are some encouraging signs of rising interest among the members of the Guthrie Baptist church. The Sunday-school is prospering, the congregations are growing, and the members are making some needed repairs on the old church building located at the State line, and they have already subscribed part of the sum necessary to build a new church-house in Guthrie; also, there is a desire among the members for a protracted meeting, which is a favorable omen. They are a noble people. They gladdened the hearts of the pastor and family by sending to them at Auburn on Wednesday, Nov. 23, a large box containing a turkey, ham,ysters, salted fish, canned fruit of various kinds, coffee, preserves, cakes, butter, etc. The pastor and his wife wish to express their gratitude to the givers for this substantial token of friendship and love. Bro. Editor, come down to see us. These people love that dear, old paper, the WESTERN RECORDER. They would be delighted with a visit from you or Dr. W. P. Harvey. They extend to you both a cordial invitation."

Bro. W. A. Whittle writes: "Truly 'the Lord's arm is not shortened; he cannot save, neither is his ear heavy that he cannot hear.' This is proven by the results of a three week's meeting, just closed at Greenville. The attendance was large, the interest profound. The Holy Spirit did his convicting and converting work in the old-fashioned way. Men, young and old, and children, farmers, merchants, and lawyers, got together and sat at the feet of Jesus, rejoicing in a new-found hope. It was almost like another Pentecost. More than once I paid my respects to the traffic of whisky and the attendant evils and results of it. The saloons had recently renewed their license, they would have been driven from the town. When put to the test the immense audience voted almost as one man against the drink habit, requesting the saloons, for the approval of God and humanity, to close up their hellish business."

A church member writes: "Our church at Horse Cave is moving along nicely under the care of Rev. L. H. Voyles. We are agitating the question of having services twice a month instead of once as we now have, and the prospect is very flattering that the change will be made. Pastor H. Voyles is well known to the church here and the other folks as well. He has been preaching a few special sermons at night on the duties of church members. His reproof of sin and worldliness in the churches was timely and to the point. He was warmly and strongly indorsed by all Christian people in the town irrespective of their church affiliation. Success to the Recorder."

Elder M. H. Utley writes: "On Nov. 21, Bro. J. L. Wise, a nephew of I. N. Wise, commenced a meeting at the First Baptist church in Salem, Livingston county, which has done a great deal of good. God has used the truths of His Gospel to the awakening of sinners, reviving the membership of the church. Bro. Wise preached the old-fashioned Gospel to the delight of all that heard him. He is the right man in the right place. He has done a great deal of good who heard him. My health being so bad, I wasn't able to attend the meeting. I don't know how many professions—a good many—and the

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interest increasing. Twenty-five up for prayer last night. I don't know when the meeting will close. I. N. Wise is the pastor of our church, but on account of sickness did not attend the meeting."

Pastor W. H. Smith writes: "My year labor at Salem, Little Bethel Cave City and Hissville churches, all in Barren county, has just closed, and I have been unanimously recalled to all of them for the next year. During the year I have witnessed eighty odd professions of conversion to Christ and have baptized seventy-seven of them into the fellowship of these churches. I begin the next year with all four of these churches in harmony and good working order. No better people are to be found. They are true to the faith, intelligent, refined, generous and affectionate. God is blessing them in the salvation of their children and neighbors. They love the WESTERN RECORDER and many of them take it."

Pastor Virgin has been aided at Lagrange by Bro. H. A. Dawes. There were 18 additions at last reports.

The meeting at Corydon, where Pastor Riley was aided by Evangelist Sid Williams, resulted in 44 additions. From being the weakest in town our church there now promises to be the strongest.

Pastor F. D. Hale, of Owensboro, has been holding a meeting in the First church, Chattanooga, Tenn., aided Pastor Garrett. There were 21 additions to the fellowship of the church and the entire debt upon their house of worship was paid.

## OTHER STATES.

Pastor D. G. Whittinghill writes from New Orleans: "It may be of interest to Baptists of the South to know that there are now four Baptist churches in New Orleans, so I take this opportunity to inform the brethren. The new church is located in Canollon, in the upper part of the city, once a suburb, but now a part of the city corporation. The new church organized with about thirty members, twenty-two of whom were dismissed from Coliseum Place church. The property and mission belonged to and has been sustained by the Coliseum Place church for the past twelve years. On the first Sunday in December it was organized under auspicious circumstances. Dr. A. H. Miller, of First church; Dr. Edward C. Mitchell, of Leland University, and Rev. W. D. Gray, of Valencia church, took part in the services. The writer presided, and at the conclusion it was generally agreed that the new church is in the fine location, its good membership, and its fine field, had bright prospects for the future. At present the new church has two deacons, A. T. Terry and N. W. Sizer, men of prominence in business and social affairs. Prof. Wilkinson, of Tulane University, is the clerk and treasurer. There is as yet no pastor, but we trust soon to see them in possession of a suitable under-shepherd. Baptist affairs here are moving along nicely since the 'quarantine scourge' closed, for a while ago that it is far more injurious than the prevailing fever. The city is full of people from all parts, and we naturally get our share of the Baptists who come. Dr. Miller, of First church, an old Kentuckian, is moving things in his field of labor. We trust Baptist affairs in the city may largely improve under the new and encouraging conditions. Trusting these encouraging items from Papa! (and, consequently, to a large extent Papa's), New Orleans may be of interest to our brotherhood, and asking an interest in their prayers for our cause."

Eld. Oscar Haywood, of West Point, Miss., has decided to accept the call to the First church, Jackson, Tenn., and he will enter at once upon his labors there. Eld. W. G. Inman will become pastor of the Second church in Jackson. Bro. Inman has long lived at Humboldt.

Georgia gave up one of her best pastors and ablest men when Texas recently took away Pastor A. B. Vaughan from Canton. But Georgia has taken back another of her dis-

tinguished men who went to Texas some time ago. Bro. T. C. Boykin.

Pastor H. P. Fudge held a meeting in Lawrenceburg, Ind., doing the preaching himself. There were six received for baptism, and the church was greatly revived. This is Pastor Fudge's first year. He is taking a strong hold of the people.

Bro. R. C. Pender writes from Brenham, Texas: "Allow me to say to my many friends in and out of the State I will remain in Brenham till Jan. 1, if God permits. I have just returned from Houston, where I held Bro. J. E. Inman's a glorious meeting. Bro. D. is getting along splendidly with his work. I found him and left him in the hearts of his people. I go next week to aid Dr. T. D. Sallee, of Lockhart. God bless you."

Pastor I. G. Murray writes: "Bro. A. C. Boone, of Clarksville, has decided to accept his call to the First church at Memphis. Bro. Boone has done a splendid work, and is popular with the people in general. May the Lord bless his work in Memphis as in Clarksville. His meeting was a good day with the New Providence church. There will be a roll-call of this church the second Sunday in January. Since coming here, nine months ago, we have added to our membership here and at Little Hope about 100 members. Last Thursday night, at our monthly missionary prayer-meeting, Bro. W. D. Turnley made an interesting talk on Mexico. Bro. Turnley is a man of information, and knows how to be loyal to his pastor."

Pastor Oscar Haywood writes: "Having received a second call from the First Baptist church of Jackson, Tenn., I have accepted it and entered upon the active work of the pastorate. It is very encouraging for a man to receive a call to the pastorate of a church so soon after leaving it, and in this I am sure I saw the leading of Providence. Will you please announce the above in your paper for the information of my friends and correspondents, and also change the address of my paper from West Point, Miss., to Jackson, Tenn."

Pastor J. R. Wilkinson held a meeting in the Fork church, Louisa county, Va., which closed with 18 additions to the fellowship of the church. Others will be received at the next meeting.

Mr. Entrance: Will you allow me to say in the Recorder, for the information of numerous friends, that I have resigned the pastoral charge of the Olivet Baptist church, also the East church of this city. This has been brought about by the continued ill health of my wife, who physicians say cannot endure the climate here. The churches that I served only for a brief time, have my kindest regard for the courteous and Christian manner that was manifest in their intercourse with me, as their pastor.

W. K. Penrod, pastor of the First church here, is one of the best all around preachers and pastors in western Kentucky. He has just led his people through a most successful financial campaign. They have just finished remodeling and beautifying the auditorium of their church building, a sum of \$2,000. I served only now one of, if not the finest rooms in the city.

Pastor Wilson of the Second church, is a very genial Christian gentleman. He is a strong, vigorous preacher, and one that is most gladly heard by the people. These pastors, together with Elders Reese and McFee will be kindly remembered.

Now, Mr. Editor, you will please pardon me for saying, that I notice so many words of praise in your most excellent paper, concerning the Rev. Dr. B. and the Mr. L. L. D., that I thought a word of praise concerning a few plain pastors, who are the peers of many of the titled gentlemen whose names figure so prominently in the church papers and the minutes of our Associations, would be in order.

I have received and accepted, a very hearty call to a church in Central Illinois, of which you will hear later on.

Yours truly,  
W. L. Jones.

Paducah, Ky., Dec. 1, 1898.

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BY H. W. LONOFFELLOW.

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ABBY JANE'S PENANCE.

BY EDITH ROBINSON.

"Silas," said Mrs. Winn, putting a fourth spoonful of sugar into her cup of tea, "next week is the celebration over 'Gowertown'..."

batch of pies—for there was extra help on the farm just now—draining the great pails of milk brought in from the barn, feeding the new broods of chickens, preparing the bran for the calves and doing the semi-weekly churning...

Winn, 'tain't no need of weighing in a butter!" And Abby Jane, although no flicker of pleasure at this tribute to her high reputation passed over her face, felt it to be deserved...

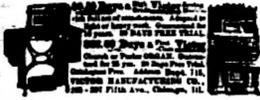
room, Abby Jane heard the commotion of several pairs of feet as Albert and his stylish Chicago wife had arrived. The set look about her mouth had increased to that of rigidity when she at last prepared to descend...

Advertisement for Dr. Pierce's Pleasant Pellets, featuring an illustration of a woman and child, and text describing the medicine's benefits for various ailments.

Advertisement for Christmas Offerings, listing items like Fine China, Cut Glass, Art Pottery, and Novelties, and mentioning Dolfinger's.

Advertisement for Why Periodicals, listing various publications and their subscription rates.

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Table with train routes and times: Leave Louisville, Arrive Washington, Arrive Baltimore, Arrive Philadelphia, Arrive New York, Arrive Providence, Arrive Boston, Arrive Richmond, Va., Arrive Old Point Comfort, Arrive Norfolk, Retaining Arrive in Louisville.

WASHINGTON EXPRESS DAILY. Only electric lighted train leaving Louisville in any direction. Through Pullman ventilated sleeping car, Louisville to Washington.

Table with train routes and times: Leave Louisville, Arrive Washington, Arrive Baltimore, Arrive Philadelphia, Arrive New York, Arrive Richmond, Va., Arrive Old Point Comfort, Arrive Norfolk, Retaining Arrive in Louisville.

The O. & N. is the shortest route to New York via Washington. Connects to Richmond, Va. via Atlantic Coast Line, and to Norfolk with steamships for Washington, Baltimore, New York and Boston.

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Texas and Pacific Railway. Finest Passenger Service in the South. Direct line to Texas, New Mexico, Arizona and California. Operators of the magnificent new train-Pacific Coast Limited.

ure and would receive no quietus. He tried to reassure himself by recalling that Abby Jane had uttered no remonstrance. If she had been "sot" on the dress, surely she would have impetuously taken the money. But in spite of all his attempts at self-justification, the look upon his wife's face as she turned from his curt denial, would not be banished, even by the special pleading that, "Women hev notions. Abby Jane must have found that the old gown was good enough after all, or she'd hev' said suthin' more."

Suddenly to the hired man's surprise, he said: "I've took a notion to go over to the celebration myself. I guess Jerry can be spared a day or two from the plowing."

On the way to Gowers town he was thinking of the last time he had driven over the road. Abby Jane was with him and they were happily laying plans for the future. How pretty she was and how proud he had been that he had won her over all the young fellows of the village, many of whom had more to offer than a mortgaged farm. He saw her when she had "come out bride" at the church in Hadley in her soft gray wedding gown—the very picture of a June bride.

Somehow, the vision lingered with him as he drove along the dewy road and something of the feeling that had been in his heart then seemed to be springing up now, and he was glad that he was to see Abby Jane again, after their only separation for over twenty years. All unconsciously to himself, the old association revived in greater force as he recognized each familiar landmark, and he pictured the Abby Jane he was to meet as the blooming young girl whom he had married.

"That, Abby Jane!" he stammered, as Mrs. Beebe motioned to his wife. "I s'pose Abby Jane didn't hev' no time to git fixed up," said Keturah, not averse to giving her brother-in-law a righteous lesson concerning penuriousness. "Will told me to choose the best silk in his store; an' 'why, I'd ha' took it!"

But Silas Winn scarcely heard the words. Abby Jane was coming toward him. She did not look surprised; instead there was a dazed look in her eyes that vaguely recalled to Silas his mother's expression after folks had begun to say: "Old man Winn's mind's a-fallin'!" "Take me home, Silas," whispered Abby Jane, and without question he made a way for her through the crowd.

There was a commotion on the green without. A man with a hanging face was in the hands of John Bissell, the village constable. Somebody in the throng informed Silas that the culprit was Fred Larkin, who had unexpectedly turned up at the celebration, drawn to Gowers town, perhaps, by some homing instinct, perhaps by the intention of making much of the cashy of the evening as might offer to light fingers or appeal to a crooked mind. He had been detected in the ante-room of the hall, rifling the pockets of the coats deposited there.

"He's in for another term," said one of the bystanders. Abby Jane shivered. She's took a chill and is clean tuckered out," said Keturah, who had hastened home after her sister. "I'm sure I don't wonder. She's nigh worked herself to death!" and added, and Silas quailed beneath the severity of his sister-in-law's tone and look.

Abby Jane said nothing, but lay upon the sofa in the parlor, her blank gaze never moving from the opposite wall. They said that it was a "spell" — that generic term amongst country folk, for every unknown malady of mind or body. The next day Abby Jane insisted upon going home. The blank look was not yet gone from her eyes. Silas was furtively regarding her as he pondered Keturah's parting speech—he did not envy Will Beebe his sharp-tongued wife.

"You mark my words, Silas Winn, of Abby Jane don't come out of this spell pretty quick, she'll be in a mad house, like old lady Simmons who spent the last years of her life 'a thinkin' she was dead and wonderin' why the folks didn't bury her! They's a notion a-workin' in Abby Jane's mind!"

How white and set Abby Jane's face looked, turned toward the home to which she had pleaded to be taken. Was her mind really gone? An awful fear took possession of the man as she uttered her promise to him with the irrelevant question:

"Did they say Fred Larkin would be sentenced to—hard labor for life, just—just for stealin' ten dollars?" and a white and terrible fear was in the face that seemed to hang upon the air.

unconsidered impulse moved him to add, "He was a good fellow once. Ef I'd been Munson, I'd ha' given him another chance."

"There's no hope for him now, here—hereafter," said Abby Jane. "He's a queer, muffled fellow," the minister says, 'he's taken in his sin, let him perish!'"

Silas took no personal interest in the ultimate fate of Fred Larkin's soul, but that awful appealing look in his wife's eyes stirred him to the heart that still beat beneath the crust that had been suffered to form over every warm and living impulse. How to comfort some baseless apprehension of a disordered brain he did not know. He only spoke the thought that had been in his mind since yesterday, as one, that even at this late hour, might bring soothing to Abby Jane.

"I'm ree'l sorry I didn't give you the money for that new dress, Abby Jane," he said, and some involuntary impulse, that had its root in the long ago, moved him to place his hand upon the thin, worn fingers lying on the dingy wagon cover, just as he had placed it upon the hand of his bride, on that journey of twenty odd years ago.

Abby Jane's lip twitched. She looked at her husband with tear-filled eyes. Suddenly old Jerry was left to take care of himself, and Abby Jane was sobbing on her husband's shoulder. He could, at first comprehend nothing of her incoherent outburst.

"Ye took the money—ten dollars—what money? Sho! Well, well, Abby Jane, don't take on so. I ruther guess—" Silas Winn made the greatest moral effort of his life, and came off conqueror—"I ruther guess y'd arnt it!"

By degrees there came a change into the life of Abby Jane. There was time for an occasional drive after the day's work was done, a visit to the county fair, an afternoon at the church social.—Interior.

CATARRH OF THE STOMACH. A Pleasant, Simple, but Safe and Effectual Cure for It.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, flickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a silty, inflamed condition. The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surface of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson, the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a Little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and under a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 1710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of the stomach without cure; but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use."

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book mailed free on stomach troubles, by addressing F. A. Stuart Co., Marshall, Mich. The tablets can be found at all drug stores. "Oh, I have passed a miserable night." —Richard III., Act I, Scene 4. You should have used Stuart's Extract in your misery waiting.



"My busy day"

—the day when housecleaning sets in. If you do it in the hard-working, bustling way, every man, woman, and child wants to get under cover. Do it with Pearline, and nobody's troubled, not even you yourself. Pearline housecleaning is quicker, quieter, sooner through with, easier. Saves much rubbing. Saves paint. Saves temper.

Wherever you can use water for cleaning, use Pearline with it and you'll get the best work. And let the children help. They enjoy cleaning with Pearline, and you'll be training them in the way they should go.

Millions use Pearline. MCLURE'S MAGAZINE.



The Great Warner Library

Compare this matchless Library which has cost years of time and labor of the foremost scholars of the entire world to produce, with the so-called libraries which have been cheaply thrown together in a few weeks' time to be sold in Dry Goods stores. The Warner Library is absolute AUTHORITY.

Send For Our Special Offer to Those Who Make Early Application.

Charles Dudley Warner, whose knowledge of books and acquaintance with authors is world-wide, was unquestionably of all men best qualified to produce the magnificent Library which bears his name.

It seems to us that it has fallen to Mr. Warner's lot to perform a most valuable and enduring service to mankind in general and to the reading public of America in particular.

For the first time in the world's history, Mr. Warner and his associates have brought together in one uniform series of volumes a superb Library representing the masterpieces of the great writers, speakers and thinkers of the past 6000 years. We say frankly that we regard the Warner Library as the greatest gift to the world since the printing press.

Library as a Library of such importance that it will sooner or later find its way into every home of culture and refinement.

The fact that such a marvellously compact Library, brought together and explained by the foremost living men of letters, can be obtained for a sum less than the cost of the simplest collection of single volumes, makes this an opportunity which, from the standpoint of economy alone, no lover of books can afford to neglect.

We advise our readers to send a postal card without delay for full particulars of the special co-operative offer to those who make prompt application. Address "The Warner Library," care McClure's Magazine, 161 East 54th St., New York.

MAIL ORDER HOUSE. Forty Years Experience.

Our Catalogue for 1898 and 1899 is now ready and will be sent on application. Part I. Illustrates Watches, Chains and Charms. Part II. Illustrates Silverware and Silver Novelties. Part III. Illustrates Jewelry, Diamonds, Rings, Optical Goods, etc. Our new Illustrated Catalogue of 80 pages comprises the three parts in one. Address C. P. Barnes & Co., Jewelers and Opticians, 261-266 W. Market, Louisville. Kindly mention this paper.

FREE

The best-known treatment for the cure of Catarrh, Consumption, Bronchitis, Asthma, Deafness and all diseases of the Head, Throat and Lungs.



MISS LILLIE FRISSE, Howard, Ind., writes:—Three years ago I was a mere child and I had a terrible cough...

Three Months Home Treatment Free! To introduce the Free-Cure in every community and prove that it cures when all others have failed...

DENOMINATIONAL JOURNALISM.

the size of the type may not please his fancy, editorial opinions may not always coincide with his own; but, nevertheless, he will welcome the paper as a true friend of every good work...

A NECESSITY.

It may be well, in conclusion, to remind the reader that the denominational weekly is a necessity. Nothing can take its place. It is interwoven with the very life of the people whom it serves.

A HIGH DAY IN ATLANTA.

In response to an invitation from the pastor, Dr. A. A. Marshall, I ran over to Atlanta to attend the dedication of the elegant house of worship which he and his people have just completed at Jackson Hill.

"The new church is a beautiful edifice and consists of two buildings. The largest of these is the auditorium and the smaller one is the Sunday-school room.

Sunday dawned a beautiful day, and by 11 o'clock every nook and corner of the capacious building was filled, seating possibly 1,200, and numbers were turned away.

In the afternoon the church was again filled when the dedicatory exercises took place. The church was presented by C. A. Davis; response by Dr. Henry McDonald; prayer by Dr. W. W. Landrum; sentence of dedication by Dr. J. B. Hawthorne; congratulatory addresses by Drs. A. W. Bealor, S. Y. Jamison and Henry McDonald.

Dr. Marshall is well known in South Carolina as pastor for eight or ten years in Anderson, and numbers his friends in our State by the thousands. They will all rejoice in the splendid success which is attending his work in the greatest Baptist city in the South.

POUNDING THE PASTOR.

While I was absent from home, gone to the State Convention, a large number of our members, unheralded, marched into the pastor's house, and the good wife was all in a flurry to find a place to put the good things they brought.

"Where you frightened, Willard," asked Mr. Grimes of his little boy, whom he had sent on an errand after dark. "Well, I should say so!" answered the little fellow.

THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 3.

Cattle—Monday the market opened up strong on choice butcher cattle, with a shade higher in prices.

Calfves—Receipts light and market about steady, choice veals selling at \$4 25.

Hogs—The market opened Monday 10c lower than Saturday's best prices, but heaves selling at \$2 25, mediums at \$1 50, light shippers and pigs at \$2 15 and roughs at \$1 75.

Sheep and Lamb. Receipts light; market steady on choice lambs, but all other grades were dull at quotations.

CATTLE.

Table with columns for item (e.g., Extra good export steers, 1,200 lbs.), price, and quantity.

HOGS.

Table with columns for item (e.g., Choice packing and butchers, 250 to 300 lbs.), price, and quantity.

SHEEP AND LAMBS.

Table with columns for item (e.g., Good to extra shipping sheep), price, and quantity.

LEAF TOBACCO.

Report for week ending Dec. 3.

SALES WITH COMPARISONS. Following were the sales for the week and year to December 3, with comparisons:

Table comparing sales for Year 1898, 1897, and 1896 across various categories.

REJECTIONS.

Table showing rejections for the week ending Dec. 3, 1898.

RECEIPTS.

Table showing receipts for the week ending Dec. 3, 1898.

TRASH—1898 COMP.

Table comparing trash for 1898 and 1897, categorized by type (e.g., Trash, green or mixed).

TRASH—1898 COMP.

Table comparing trash for 1898 and 1897, categorized by type (e.g., Trash, green or mixed).

HOTEL ALBERT

Corner of 3d St. and Broadway Place, one block west of Broadway. NEW YORK CITY. Location central, yet quiet. European Plan. Room \$1.50 per day and upwards.

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SPECIAL CHRISTMAS NOVELTIES

We enumerate a few articles among our selection. Come and see the others. Rugs, all sizes, Lace Curtains, Portieres, Carpet Sweepers, Screens, description, Esels, Fancy Cushions, India Stools, Foot Rests, Hassocks, Tabourettes \$1.50 to \$18, Medicine Cabinets, Book Shelves, Window Seats, Utility Box Seats, Hall Trees, Tapestry Panels, Umbrella Stands, Oriental Rugs, Christmas Special 25% Off.

W. H. MCKNIGHT, SONS & CO., CARPETS & CURTAINS, 225 Fourth Avenue, 228-230 W. Main Street, LOUISVILLE, KY.

SOUTHERN BAPTIST CONVENTION.

EACH ORDER contributes to the Bible Fund, and features the Sunday-school literature of the Convention.

Table listing various publications and their prices, including 'The Teacher', 'The Primary Leaf', 'The Sunday School Primer', etc.

CONVENTION ALMANAC 1899

Selling out in attractive form the work of the Southern Baptist Convention. Single Copy, 10 cents; 100 per Dozen.

A Bright and Prosperous New Year to You

Baptist Periodicals and your school will be prosperous because the Baptist Periodicals are popular wherever used, and their popularity brings Prosperity.

Table listing Baptist Periodicals (Quarterlies and Monthlies) and Leaflets with their prices.

ILLUSTRATED PAPERS

They are brimful of all the latest aids to Bible study. Note reduction in Picture Lessons and Bible Lesson Pictures.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1426 Chestnut Street, Philadelphia

Removal. We wish to call the attention of our many friends and patrons to the removal of the BAPTIST BOOK CONCERN and PUBLICATION SOCIETY to their elegant new premises...

LITERARY.

If 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.

BOOKS.

STRANGE QUARTERS—A story of Constantinople. By Edwin Hodder. Illustrated by J. Finemore. 12mo, \$12 pp.

Sir Bazley Torrington was a wealthy "society" man in London. He had two nephews, bright, conscientious boys who had returned from school to live with their uncle. After having spent six months in the whirl of society the boys revolted. They told Sir Bazley they wished to make something of their lives, and would like to travel under a tutor. Sir Bazley decides to go with them, and they depart for the East. The greater part of the book is filled with thrilling adventures which they had in Turkey, especially in Constantinople, adventures which boys will greatly enjoy reading and telling what they would have done had they found themselves in such circumstances. Published by A. I. Bradley & Co., Boston.

MAGAZINES.

The Atlantic Monthly for December is a brilliant, up-to-date number. The articles by Benjamin Kidd, W. A. Ireland and C. E. Boyd, respectively, on the United States and the control of the Tropics, European Experience with Tropical Countries, and Our Government of Newly Acquired Territory, contain much useful information and many timely suggestions. Among the other articles we note: Confessions of a Summer Colonist, by W. D. Howells; Among the Birds of the Yosemite, by John Muir; Landscape as a Means of Culture, N. S. Shaler; Unpublished Letters of Carlyle, IV.; California and the Californians, David Starr Jordan; Wholesome Revival of Byron, P. E. Moore; Unpublished Poems by Byron, written by the poet on a blank leaf of his copy of Ossian, on which copy he made many notes, given in the article; Reminiscences of Julia Ward Howe, I., by herself; the final article on the Battle of the Strong; and a sweet poem by Madison Cawein on Old Homes, followed by one on Happiness by Josephine Preston Peabody. \$4 a year, 36cts. a copy. Houghton, Mifflin & Company, Boston.

The Christmas number of the Century is a gem. The illustrations are most artistic and fitting. We begin with a beautiful ode to the Magnolia Flower at Venice, by S. Weir Mitchell. The Passing of Cat Alley lifts the curtain and reveals the life of "the other half;" Christmas at Bethlehem, is a charming bit; Mr. Stockton gives us the second part of his happy Vizier of the Two-Horned Alexander; Marion Crawford continues Via Crucis, and Prof. Wheeler gives a second valuable paper on Alexander the Great, telling of his victories in Thrace, Illyria and Greece. Uncle Rich's Christmas Eve is a charming negro sketch. Capt. Sigbee's second paper on the Personal Narrative of the Maine, is of exceptional interest. He tells of the explosion, and after Lieut. Hobson tells of the Sinking of the Merrimac. The Many Sided Franklin—a notable article—and Life and Society in Old Cuba, close the list of contributed articles. \$4 a year, 36cts. a copy. The Century Co., New York.

No one who wishes to know the exact facts in regard to two of the most prominent incidents of the war with Spain can afford to neglect to get the Century for December. In it Capt. Sigbee, the commander of the Maine, tells all about its sinking, and Lieut. Hobson tells the story of the sinking of the Merrimac. These articles are finely illustrated, and are such valuable historical documents they ought to be preserved in every library.

The Christmas number of Scribner's Magazine is a superb number, containing some notable articles. Richard Harding Davis graphically describes the fighting in the rifle pits before Santiago. Mr. Spielmann writes enthusiastically of John Ruskin as an Artist. The Rt. Hon. Joseph Chamberlain has a striking article on Recent Developments of Policy in the United States. Capt. Mott furnishes a vivid account of the fall of Manila. Senator Lodge continues the story of the Revolution. Wagner's Ring of the Nibelung, by F. J. Stimson, with strikingly beautiful illustrations, is of special interest. Stevenson at Play, Separation, Mirror Broken, Where's Nora? The Hotel at Pescadore, The Point of View and the Field of Art, complete this brilliant number. \$3 a year, 25cts. a copy. Charles Scribner's Sons, New York.

The American Monthly Review of Reviews opens with the "Progress of the World," in which a bird's-eye view is given of the elections, Cuba, the Philippines, &c., &c. An interesting insight into Chinese methods of government is given in the article on Dowager Tai Au and the Emperor Kuang Han. We have appreciative articles on Queen Louise of Denmark and Elizabeth, Empress and Queen. The artist Tissot and his paintings of Christ are discriminatingly discussed. Editor Stead tells us of World Politics Through a Russian Atmosphere. Editor Shaw pays a fitting tribute to Col. George E. Waring. Lieut. Parker gives timely suggestions on Our Army Supply Departments and the Need of a General Staff. The usual summary of recent articles, of news, &c., &c., is given. This is indeed the "busy man's magazine." \$2.50 a year, 25cts. a copy. Review of Reviews Co., New York.

SEVERAL THINGS.

By previous arrangement I attended Thanksgiving services with Piney Creek church, Crittenden county, and preached for them. Pastor D. E. Bentley seemed very happy in his charge, and his people are very much attached to him. The church appears decidedly on the up grade, and I was told it was due to his earnest and sound preaching.

Eld. J. U. Spurlin helped me in our meeting at Lamasco. A large number asked to be prayed for, but we do not know results; two, however, were approved for baptism and five were received by letter. The people were glad to have our venerable brother with them.

The New Era Institute for the benefit of the colored people is in session here. Dr. Warder is in attendance and has delivered three addresses much to the edification and delight of the colored brethren. I heard him on the question of the resurrection of Christ, and it was a masterly effort. He tells me that our colored brethren over the State are getting to realize that this movement is an unselfish and earnest

effort to help their race, and their appreciation of it is becoming more and more manifest.

T. E. RICHKY. Princeton, Ky., Dec. 1.

FROM BRAZIL.

Under the Southern stars the Lord's cause continues to prosper. Our Brazilian work was never more promising than at present. I have much of interest to tell you. North and South the churches are active and the workers finding many open doors for proclaiming the way of life.

In the mighty Amazon valley our heroic brother, Eric Nelson, is attempting great things for Christ in his quiet, earnest way. He does much work, aided by his wife, in circulating the Word of God in Para, the flourishing capital of the State of the same name, and along the Amazon, as far up as Manaus, the capital of Amazonas State. At this latter place he has recently baptized several candidates in the great river. Para is a city of over a hundred thousand souls, and the center of the rubber trade. It is a city of much wealth, and one of rapid growth in recent years. It is the gateway to the Amazon region, and has a future of magnificent promise before it. Here Bro. Nelson has been steadily laboring for some years, unconnected with any board, and receiving only a very meager support of any kind from home.

Last year he and one of our missionaries under the board organized a few believers into a Baptist church, and they were rejoiced on the same day by seeing some converts baptized in the Amazon. Since then Bro. Nelson has been ordained, and this year our board has given him a small salary. He is a good man and is doing a work of great importance.

The Pernambuco saints are rejoicing over the return of Bro. W. E. Entzminger from the United States, and we fellow-missionaries are thankful that with renewed energy and zeal he and his devoted wife again take up their work in the North. In his absence Bro. Z. C. Taylor has been looking after that field.

Bahia, you know, is our oldest Brazilian mission center. How oft I remember with what tremblings of heart, and yet with eagerness, we caught sight of those cocoa groves, sixteen years ago, and entered that stronghold of Romanism and idolatry! How utterly powerless we seemed before the hosts of sin and dejected error. Well, the work was the Lord's, and from that day to this, in the midst of many dangers and trials, our stout-hearted veteran, Z. C. Taylor, has unflinchingly stood in the battle front, facing all enemies and doing valiant service for the King. He has been rewarded by the winning of many souls to the Master and the upbuilding of the cause of righteousness and truth in all that region. He still diligently preaches Christ among the multitudes of city and villages and far-away interior communities, and six existing churches are the outgrowth of the Bahia work.

In Rio Janeiro our cause is steadily going forward. The church is growing and is doing much evangelistic work. We have preaching regularly at four points in the city, and at two or three outside, and many are hearing the story of the cross. Recently there have been some conversions and several additions to the church. Six members of the church do missionary work, preaching at various places every

A WAR INCIDENT.

How a Besieged Army Obtained Drinking Water—After a Rain Soldiers Went Down on their Hands and Knees and Drank Water in the Horses Hoof Tracks.

From the Press, Milroy, Ind.

One of the first to offer their services for the country in the Civil War, was A. R. Sefton, of Milroy, Rush County, Ind. He made a good record, and when the great difficulty was settled, was honorably discharged.

To-day Mr. Sefton is 64 years old, a prominent farmer, the head of a large family, and notwithstanding the ill effects of army life, is enjoying excellent health.

There was a period in Mr. Sefton's life during the war which makes an interesting story. He was a member of the 35th Ill. Infantry which was often in the front in some of the most desperate fighting of the war. The life of every soldier is a hard one, and Mr. Sefton's was no exception. "We were in Tennessee, peated in on all sides. Our rations were very scarce," said he, "and we had begun to go on 'quarter allowance'."

It was in the middle of August, the wells of the community were nearly all dry, and we were some distance from any stream, consequently we had great difficulty in getting water for cooking and drinking purposes. One night there came a hard rain, and the next day we were started on the march. The sun shone hot, and our plodding along was very tiresome and oppressive. Every one of us had only a little water to drink, and as the rain was not enough to replenish the wells or streams, our canteens went empty. We were hurried on, and the effort to quench our thirst was to go down on our hands and knees and drink from the hoof tracks of the horses. Of course the water was muddy and very filthy, but it was a case of this or die from thirst.

"Some of us were taken sick from the effects of this, and was one of them. I was laid up for several weeks in a field hospital from fever. Many times afterward I became afflicted with different ailments. My kidneys and stomach gave me considerable trouble. I managed to pull through to the end of the war, regardless of much suffering and illness. From that time I was always afflicted more or less. My doctor said I had kidney and stomach trouble, and my heart was also affected. As the years went by it seemed that I was growing gradually worse, and my physician could do nothing to restore my lost health. Every year during the fall I would have a severe attack, lasting two or three months."

"About four years ago I became much worse. Our family doctor seemed puzzled over my case, and it began to look as if there was no hope for my recovery, and that the inevitable end was near. "Last November I was advised to try Dr. Williams' Pink Pills for Pale People. The physician said that although they were an excellent medicine, they would do no good in a case such as mine. But I tried them, and now am glad I did. I began getting better almost at once. Eight boxes taken according to directions, cured me. I used the last of the pills about a year ago, and have not been troubled with my ailments since."

The parent of Dr. Williams' Pink Pills for Pale People is the vast number of diseases due to impure or poisoned blood, has been demonstrated in thousands of instances as remarkable as the one related above.

"These pills build up the blood by supplying its life-giving elements, which nourish the various organs, stimulating them to activity in the performance of their functions, and thus drive disease from the system. No one who is suffering can rightfully neglect this way to restore health. Physicians and druggists consider Dr. Williams' Pink Pills for Pale People a potent remedy, and large quantities of the pills are used."

PROGRAMME.

Sunday and during the week. These brethren receive not a cent for their labors. It is a purely voluntary labor of love.

I now have a valiant co-worker in Bro. C. D. McCarthy, an Irish Baptist from Dublin, where he worked with H. D. Brown, and by whom he is heartily recommended. Bro. McCarthy was for some years a missionary in Spain and is well prepared for work in a field like this, where Romanism reigns and the Latin race predominates.

In the Campos region God's blessings continue to accompany the faithful work of Bro. Ginsburg and his fellow laborer, Bro. Thos. C. Joyce. Some months ago a new church building was dedicated at Campos, and I then saw the largest congregation which I suppose any of us have ever preached to in Brazil. It must have numbered a thousand, and was composed of people of all classes, who listened attentively to the blessed truths of the Gospel. Bro. Ginsburg reports a good number of recent conversions, and everywhere meets an eager welcome from many interested souls.

I have just visited Santa Barbara, in the State of San Paulo, and Bello Horizonte, in the State of Minas. At both of these places I was greeted by good congregations. At Bello Horizonte the church numbers about forty members, and has a fine field for work. This is the center where Bro. J. J. Taylor will probably live when he returns from the United States. We long for his coming. He began the work there, and is much needed for that important district. Here we have two earnest Baptist women, Miss Mary B. Wilcox and Miss Bertha Stenger, who are establishing a school and doing mission work.

Brazil is certainly a promising and inviting field for missionary labor, and we look for great blessings in the future.

Yours in Christ, W. B. BAGBY. Rio Janeiro, Brazil, Oct. 27.

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The fifth Sunday meeting of the Hart county Baptists is to be held with the Baptist church at Rowletts, Ky., Friday, January 27-29, 1897.

FRIDAY EVENING. 7 o'clock—Sermon—Text: Rom. 1:8, for discussion—Rev. J. C. Smith, alternate, Rev. Wm. Fulks.

SATURDAY MORNING. 8:30—Prayer and song service, led by Rev. W. T. Parish. What is Scriptural sanctification?—Rev. J. H. Page.

What relation do the ordinances sustain to each other and to regeneration?—Wm. Coats and Rev. W. A. Adair.

1:30 p. m.—Are the redeemed on earth superior to the angels of heaven?—Revs. Solen Edwards and W. T. Parish.

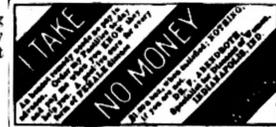
If sin is committed from the heart after regeneration, is it not a condemning sin?—Rev. H. Page and Deacon A. Cowherd.

7 o'clock—Exegesis of Rom. 9:21—Deacon J. D. Helm and Rev. R. Sturgeon.

SUNDAY MORNING. 9:30—Sunday school. 10:30—Prayer and song service—Deacon S. F. Middleton.

Sermon—Final preservation of the saints—Rev. L. H. Voyles. We earnestly request all whose names appear on the programme to be present and be prepared on the subjects assigned them. All are invited to attend. Let all the Baptist churches in Hart county be represented.

HENRY PAOR, SOLEN EDWARDS, B. W. GARR, Committee.



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**FISH AND VEGETABLE SOUFFLES.**

Souffles are very dainty and appetizing for luncheons, dinners or teas, and while not difficult to make, require care in preparing.

French cooks who are skilful in the art say that the essentials for a perfect souffle are a quick oven and prompt serving, pre-suming, of course, that the mixing of the ingredients has been properly done. Souffles are largely composed of the stiffly-beaten whites of eggs, which must be added to the other articles at the last moment, and carefully mixed to avoid toughness, without detracting from the lightness. Before beginning to make a souffle, everything should be in readiness, and the work promptly done. Where the kitchen is not furnished with souffle-tins, a cake pan with straight sides may be used, and should be thoroughly greased with fresh butter. In putting the souffle in, room should be left in the pan for rising, and a band of greased paper pinned around the top to support the souffle as it rises.

Hot souffle can be either baked or steamed, with equally good results, though, as there is always more or less shrinkage in this dish, more firmness is obtained by baking in a moderate oven. After the pan is put into the oven it should not be disturbed, as opening and shutting the oven door is sure to cause the souffle to fall.

English cooks, after taking the souffle from the oven, hold a heated shovel over it until it reaches the dining room. A well-heated pan may be placed over the souffle case or pan with a view to keeping it warm.

All souffles should be served immediately when taken from the oven.

**Salmon Souffle.**—Mix two ounces each of butter and flour together in a small saucepan, and set over the fire; add a pint and a half of rich milk, let come to a boil, stir in the beaten yolks of three eggs with pepper, salt, a dash of cayenne, and a teaspoonful of tarragon vinegar. Take from the fire and mix in carefully three and a half ounces of cold boiled (or canned salmon) which has been picked free of bone and skin, and rubbed to a paste with the stiffly beaten whites of the eggs. Turn the souffle into a greased tin or souffle case, dredge the top with grated bread crumbs, lay over bits of butter, and set into the oven to bake for thirty minutes.

**Oyster Souffle** (an English receipt).—Put two ounces of butter into a saucepan, and set over the fire to melt; add a tablespoonful of sifted flour, stir until smooth; thin with a gill and a half of cream and the liquor from a dozen oysters; let come to a boil, take from the fire and season with salt, cayenne, and a teaspoonful each of anchovy essence and lemon juice. Have a dozen oysters cut in pieces (not

chopped), and add with the yolks of two eggs; mix well and carefully beat in the frothed whites of two eggs. Turn into a souffle case, cover the top with grated cracker and bits of butter; bake in a hot oven for twenty minutes. When done, sprinkle the top with lobster coral and cayenne.

**Souffle of Fish.**—Take a pound of any cold boiled or baked fresh fish; free of bones and skin. Cook two tablespoonfuls of rice until very tender, pound in a mortar with an ounce of butter, a teaspoonful of salt, a pinch of cayenne and the fish; rub through a strainer; add first the yolks of four eggs, then the frothed whites of three; stir the mixture very lightly; pour into one large or a number of small souffle cases, and set into the oven to bake until light and slightly browned on top. Serve with brown sauce.

**Lobster Souffle** (cold).—Take a quarter of a pound of cold boiled lobster and a tablespoonful of lobster coral, mix and rub through a sieve; add a tablespoonful each of thick cream and mayonnaise dressing, a dash of cayenne, half a teaspoonful of lemon juice and a gill of melted aspic jelly. Set on ice until the mixture begins to thicken, add two tablespoonfuls of mayonnaise, a tablespoonful of chopped shrimp and a teaspoonful of minced parsley. Beat the mixture until cold; fill little paper or china cases with it, and set on ice until firm. Garnish the tops with chopped hard boiled egg, and serve.

**Cheese Souffle.**—Mix an ounce of butter and a scant tablespoonful of sifted flour together in a saucepan, and set over the fire; add a gill of milk, a little salt, black pepper and cayenne; let come to a boil, take from the fire; beat in the yolks of two eggs with two ounces of grated cheese. Let cool slightly, and drop in the stiffly-frothed whites of two eggs, a spoonful at a time. Grease a souffle pan, pour the mixture in, dredge with grated bread crumbs, and lay over bits of butter. Set into a hot oven for five minutes; take out, sprinkle with grated cheese.

**Spinach Souffle.**—Take half a peck of spinach, pick it over, wash well, drain and put it into a saucepan without water; sprinkle with salt, and let steam for fifteen minutes; take up, chop, and press through a colander; add two tablespoonfuls of cream, the yolks of four eggs, a salt-spoonful of black pepper, and a dash of cayenne, with the beaten whites of five eggs. Butter a souffle case and turn the mixture in. Cover the top with grated bread crumbs and bits of butter, and bake in a hot oven. Serve with egg sauce. Asparagus or green peas may be used in making this souffle.—Harper's Bazar.

SOMEHOW English farmers have a reputation of keeping sheep more profitably, considering the high rental of land and high price of all bought food, than any other people, and they grow better flavored mutton. They make it a point to give a frequent change of pasture to their flocks, even before they exhaust the fields they have left.

It is questionable whether any raiser of sheep or other stock loses money when feeding when grain is high. At such times but few are feeding, and when fattened they bring enough extra price to pay good profit over the increased cost of grain; then, too, they are likely to receive more diligence, study, care and culling.

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- \$1.29 Brocade Camel's Hair, marked down from \$2.
- \$1.89 12 pieces Handsome Imported Novelties, 48 and 52 inches wide, must be closed out; been sold at \$2.75 and \$3.

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Silk Grenadine Yalls, in 48, 64 and 72-inch lengths, the best and the cheapest line to be found in the city.

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**Items of Interest.**  
NEWS THE WORLD OVER.

Congress assembled on Tuesday of this week and the President sent in his message. He rehearses the events of the year, urges an enlargement of the regular army and of the navy and that the government shall build the Nicaragua canal. What the expense to the tax-payers if Congress agrees, will appear afterwards.

Some of the surgeons at Camp Thomas have been before the investigating Commission and they have been giving very damaging testimony as to the state of affairs. They have been especially severe upon the commissaries and quartermasters who were appointed because they had a political pull. Dr. Ward said: "A man had to get on a horse, take a six-shooter and demand necessary supplies from the Quartermaster."

A plot has been discovered in Paris to raise a riot in case the Court decides favourably to Dreyfus. The intention was to overthrow the civil power and kill the leading champions of Dreyfus. The police have advised these men to change their residence. The French army is a disgrace to the nation.

A mob broke open the jail at Lacon, Ill., took out and hung a negro paroled convict who had assaulted a young lady. This lynching must happen somewhere, we are glad that it took place in Illinois, as it may serve to take the eyes of some of our exchanges off the wickedness of the South for awhile. Lynching is an outrage, but the only way to stop it is to have courts somewhat like courts-martial in which the sin for which this man was being slain meet a swift and sure death penalty.

One of the advantages which acetylene gas is said to possess is that the products of its combustion are not at all injurious to animal and plant life as are those of coal gas. For this reason the new gas is especially recommended to photographers for their dark rooms which do not generally have the best ventilation.

The White Star Line is building the Oceanic which will be the largest steamer in the world. It will be 704 feet long and will burn 700 tons of coal a day. It is expected that the ship will develop over 40,000 horse power and cross the Atlantic in four and one-half days.

Cotton is in trouble everywhere. The enormous crops yearly growing large in the South have reduced the price to five cents a pound, at which price it does not pay to raise it. In New England the manufacturers of cotton cloth cannot make ends meet at the present price for their goods. They are debating curtailing production or reducing wages.

Joseph Nimms, formerly Chief of the Bureau of Statistics, who is the only authority who has published an opinion in regard to the Nicaragua canal after official investigation, still ridicules the scheme. He says the distance from New York to Manila by the Mues canal is less than it would be by a Nicaragua canal. The Mues is a sea-level canal; its coaling facilities are much better. No sailing vessel could go through, and the trade would be inconsiderable.

Major Meigs, a civil engineer, had his attention called by the accident of a leaking pipe to the fact that crude coal oil will dry up mud holes and greatly benefit bad roads. He tried experiments with it and to find that the surface of the road not only became dry when saturated with oil, but became hard and remained so. The oil-soaked earth sheds the water and there can be no mud. It might be well to try the experiment on muddy roads.

President McKinley ordered a negro regiment to do duty at Little Rock, Ark. Gov. Jones telegraphed a plain warning of trouble ahead if that order was persisted in, and the Twelfth regulars, white men, will be sent instead.

The black death plague has been spreading in Central Asia and the Russian authorities have waked up to the necessity of a vigorous fight against it. Its awful fatality is shown by the fact that out of 257 inhabitants of the village of Ansoh, 224 had died. Cholera and yellow fever make no such record as that.

During the three years that Spain has been fighting in Cuba her medical bill has been enormous. And this not for surgery in the case of wounds, but for medicine for diseases. The army used 20,000 kilos of quinine, and all the medicine cost \$700,000. Fifty doctors died, mostly of yellow fever.

A commission of Cuban insurgents has gone to Washington City to try, by hook or crook, under one pretext or another, to get pay for their soldiers. It seems a most cheeky thing, and if left to the vote of the men who fought at Santiago would be voted down unanimously.

The Santiago Independencia will need to be dealt with by Gen. Wood, for it says of his soldiers: "It is contrary to all justice to send here as an army of occupation the cult-brothers and murderers, who, ever since they came, have acted worse than the Spaniards ever did. These men are so bad that they had been sent to a far-off town where their misdeeds have culminated in butchery and slaughter worse than even Cubans have been accustomed to."

**FRITTS.**

In the death of Dr. W. W. Fritts Monday, Nov. 28th the Carlisle Baptist church has lost one of its most honored and faithful members; he was born in Clark county, Ky., Oct. 28, 1816 but moved to this place at the age of twenty to engage in business, where he met and afterwards married Miss Sarah Hamilton, who proved to be a real helpmate to him and with whom he lived the long time of fifty-eight years, his wife having preceded him to that heavenly home about four years ago.

Dr. Fritts possessed ability, industry, and honesty which when sanctified by the grace of God is able to make any man great and successful. In 1848 at the age of thirty-two, though married and having a family of two children he entered the University of Louisville and graduated from that institution with high honors, returning home he practiced his profession with great acceptance.

In the spring of 1849 he became greatly interested in his soul's salvation and accepted Jesus Christ as his Lord and Master; was baptized by Dr. E. D. Isbell of precious memory; he began at once to take an active interest in all the affairs of the church and exemplify the power of godliness in his daily life; he filled every office in the church, except that of pastor, for a long term of years; trustee for forty-one years; clerk two different periods, covering about twenty years. Teacher in the Sunday-school almost his entire Christian life of forty-nine years, except when he served as superintendent for fifteen years. A deacon for thirty-seven years, ever alert to all the interests of the church.

During the war, to retire from the excitement, he moved to Indianapolis, Ind., where he stayed only nine months, but showed his intense idea of duty and religious privileges by taking his church letter and at once uniting with a church there. Dr. Fritts greatly believed in the power of good literature; kept on hands suitable tracts and leaflets, which he handed or sent to his friends, especially did he believe in the circulation and study of God's Word.

For twenty years or more he has been the local agent of the WESTERN RECORDER, and the paper never had a better agent or a more faithful friend. The paper came in his wife's name for over half a century.

He thought much of death and eternity and has gone to his reward. The church and com-

munity feel that a true man of God has been taken from them, but our loss is his gain. His funeral was at the Baptist church, Wednesday, Nov. 30th, conducted by his pastor and Rev. A. N. White after which we laid in our beautiful cemetery that which was mortal to await the resurrection morn.

W. M. E. MITCHELL.

DEAR BRO. EATON: We are pushing collections for the chapel of the Southwestern Baptist University. I am delighted with the Tennessee Baptists and feel that I will be very happy in my new work.

The Memphis Association gave us \$750 in pledges. Yesterday I spoke six times in four churches in Memphis. The First church are elated that they are to have Bro. A. U. Boone as pastor. A great work will be done. The Central church began a meeting this week. Dr. Carter Helm Jones will do the preaching. Dr. Potts feels greatly encouraged in his work. Three of the churches in Memphis are without pastors.

Dr. Oscar Haywood began his work as pastor of the First church in this city on last Sunday. I hear fine reports of his able sermons. Dr. Inman accepts the call to the Second church. We expect to see a forward move by the Baptists in Jackson. New students continue to arrive at the University.

Humbolt and Union City are still without pastors. I heard today that one of the deacons at Humbolt states that he has received some 400 letters regarding the vacancy. Do not ignore the Holy Spirit!

I will take a personally conducted party to Mexico City leaving Memphis on Dec. 20th. There will be only one change of sleepers. Tickets will cost some \$46. We will stop at Saltillo, Monterey, Toluca and Mexico City. Tourists will return at will. I will bring back students for our University.

Fraternally yours,  
W. D. POWELL,  
Jackson, Tenn., Nov. 28, 1888.

PAUL and Silas met trouble with songs of praise. The aching stripes and the uncomfortable stocks did not stop their songs. They sang themselves out of trouble. Most of life's troubles will give way to song. Psalms are better than plaints, songs are better than sighs, to troubled hearts. Christianity reaches high-water mark as a helpful religion when it can inspire its possessor to say, "I joy in tribulation." To be able to take the sombre and sorrowful garb off God's messenger of trouble and clothe it in garments of joy, is a fruit of the Spirit of God.—Ex.

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Good Pulpit Bible \$2. Ford's S. S. Record \$1.00. Eiler's Sunday school Record \$1, and other good ones at 35c, 50c, 60c, 75c and \$1. We carry a complete line.

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- Nice gift books from 25 cents to \$2.50.
- Webster's Vest-Pocket Dictionary 25 cents.
- Wedding Bells, white binding, \$1.00.
- Wedding Souvenir Books in white from 50c to \$2.
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- Sermon Paper.
- Devotional Books, dainty bindings, from 10c to \$1.50 each.
- Wall Rolls, Silent Comforters, 75c each.
- Special prices on Books or Bibles for Sunday-school teachers to present to their classes. Books from 10c to \$1.00. Testaments from 5c to \$1.00. Bibles from 20c to \$15.00.

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