

WESTERN RECORDER

Faith, Hope and Love, these three.

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It is not enough to be resigned to God's will. We should delight in that will, and have our wills thoroughly conformed to it.

THERE are 508 Congregational churches in Massachusetts. Of these 131 contributed to all the regular missionary work of the denomination. No doubt very many of the others gave to home missions or to foreign or state thought they did not give to all.

A RECENT writer says: "Our theologies must be rewritten from a more intensely practical standpoint." It would be difficult to imagine anything more intensely practical than the *Eighteen Old Theology* when he deals with the ten commandments.

THERE is need of these words of Bishop Huntington: "Unless we can somehow dispose of the Gospels and epistles we must stand firmly on guard against the misconception that legislative enactments can reform society at its roots, or purify men's hearts."

THE "advanced," it seems, have gone beyond "Christian Science." As that was only a fogbank with an odour not entrancing, one wonders what lies "beyond." A lady was said to have gone to Chicago to study Christian Science, but a friend replied that was a mistake—"She is going to study something very much higher which has just been discovered."

DR. T. L. OUYLER says in the *Evangelist*: "Thank God I have never preached a Jingo sermon. Thoughtful laymen express to me their convictions that the Christian pulpit has been sadly lowered this year by so many inflammatory and bellicose utterances—in the name of 'patriotism and humanity'—from men who claim to be the ambassadors of the Prince of Peace."

STYLUS in the *Christian Advocate* says: "If one is to read the notices in the Saturday papers, the free rendering of a certain passage would be, 'Except ye be fiddled and organed, ye cannot enter the kingdom of heaven.' That ministers, for the sake of attracting a common, vulgar crowd of sheep listeners, should give way to fiddles and trombones is something to awaken serious inquiry among all those who have God's cause upon their hearts. Better for a man to preach to a score of people giving them as best he can the word of life."

"THE KEY OF TRUTH."

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

It is interesting to know that the religious party which produced, used and preserved "The Key of Truth," has survived in a feeble way to the present century. After the Russo-Turkish war of 1828-9 Armenians in considerable numbers removed from territory retained by the Turks into the newly acquired Russian territory under the leadership of Bishop Karapet. In 1837 Karapet warned the Orthodox Armenian Synod that in the village of Arkweli, in the province of Shirak, there were twenty-five families of Thondrakian refugees, who were carrying on an active and successful propaganda among their simple-minded neighbors. Two priests were sent to counteract their influence.

The Thondrakians claimed that they were the descendants of Gregory, the Illuminator, the great apostle of the Armenians (about 302-331). Severe persecution followed, in the course of which considerable information was gathered regarding the current opinions and practices of these people. It was among them that the manuscript of "The Key of Truth," copied in 1782 by their leading minister, was discovered, and to this persecution we are indebted for our knowledge of this old evangelical book.

Along with the rejection of cross-worship, Mariolatry, intercession of saints, auricular confession, the mass, ecclesiastical facts, "the canon-law of the patriarchs," and all of the non-Scriptural practices of the Orthodox church, they rejected also "the baptism and holy oil of the Armenians," and insisted that "we must rebaptize all of us on whose forehead the sacred oil of the wild beast is laid." Christ is declared to be the "Son of God," "but was born a man of Mary, she losing her virginity, as it were, by the earthly annunciation of Gabriel." Moreover, they are represented as saying that "we are the only true Christians on earth, whereas Armenians, Russians, Georgians, and others, are false Christians and idolaters."

The information gathered by the inquisitorial processes of 1837 is substantially identical with the teachings of "The Key of Truth," teachings that in all essential points can be traced back to the second Christian century, and which connect themselves most closely with phases of Christian thought and life that appeared in the apostolic time. Whether these persecuted believers were completely destroyed by the persecution of 1837, we are not informed; but it is not at all likely that a party that had survived fifteen hundred years of almost continuous persecution, and that occupied mountain regions where concealment was comparatively easy, succumbed to the comparatively mild measures of 1837.

A large part of Conybeare's introduction is taken up with the history of Adoptionism, that is, the theory of the person of Christ that denied the original and independent deity of the Saviour and maintained that only at his baptism did he become by adoption the Son of God, endowed with divine power and glory. This view was held from the beginning by the better class of Ebionitic or Judaizing Christians, and in the Adoptionist form Christianity was propagated in Mesopotamia, Persia and Armenia. But it was by no means confined to the East. This type of teaching is embodied in the "Shepherd" of Hermas, written about 140 by a member of the Roman church, and one of the most popular works of the second century. Justin Martyr's language implies, in Conybeare's opinion, a like

view of the person of Christ. Theodotus, whose views were combated by Hippolytus in Rome, about 190, was a diligent propagator of the same views. The Alogoi, so called because they rejected John's Gospel, with its prologue on the pre-existent Logos (Word), were also Adoptionist. Paul of Samosata, deposed by an Antiochian synod in 269, but afterwards protected for some time by Queen Zenobia, of Palmyra, was the leader of a vigorous Adoptionist party in Syria and Mesopotamia. It is not improbable that the Paulicians derived their name from this Paul rather than from the Apostle, whose writings lend no support to the Adoptionist Christology. The "Acts of Archelaus," purporting to record a disputation between Mani, the founder of the Manichean heresy, and Archelaus, a Persian bishop, written about 320, embody the same teaching. Adoptionism long persisted in Spain, and it became the prevailing type of doctrine in Armenia. Conybeare thinks that even Gregory the Illuminator was Adoptionist, and that the Armenian churches ceased to be Adoptionist only when they came to be dominated by Greek influence.

For some centuries the Paulicians constituted the national Armenian form of Christianity that opposed the encroachments of the Greek church. At last they were driven by persecution into the position of a schismatic party, and for centuries the most bitter warfare was carried on between these and the established Church of the Eastern Empire. Apart from their faulty views of the person of Christ, most of the features in their teaching and practice that are from our point of view objectionable are due to the terrible persecution to which for ages they were subjected.

Several of the Iconoclastic Emperors were sympathetic with the Paulicians. Many thousands of them were settled in Thrace in the eighth and tenth centuries. Conybeare finds results of their influence in the Bogomiles, regarding whose doctrines and practices we have very little authentic information, and in the Cathari of the Middle Ages, who were as determined as the Paulicians in their hostility to the Romish church and all its distinctive teachings and ceremonies, in utterly repudiating and abominating infant baptism and insisting upon a return to apostolic Christianity.

He is disposed to minimize their dualistic tendencies. "Any and every doctrine based on St. John and St. Paul could," he says, "easily be misrepresented as Manichean; and, what is more, if we knew the Manicheans themselves as they really were, instead of having to trust to the reports of their enemies, we should probably find that they went no further in the direction of asceticism and monkery than did their persecutors." Like Keller, Conybeare goes somewhat further than, in my opinion, the materials available warrant, in his effort to establish the comparative soundness of the Cathari. Medieval Catholic writers distinguish carefully between these dualistic Christians and such parties as the Waldenses. The learned translator of "The Key of Truth" does not stop with the Cathari in his effort to trace the influence of the Paulicians. He thinks it altogether likely that Paulician Christianity permeated Moravia and Bohemia and even Western Europe, and that to them was due a large part of the evangelical life of the later Middle Ages. He concludes this part of his discussion as follows: "But it does seem probable that in at least two of the sects of the age of the Reformation we have a survival of the same ancient form of the Catholic church which the pages of the *Key* reveal to us. These two sects

are the Anabaptists and the Unitarians, afterwards called Socinians from their great teacher Socinus. From the former are derived the great Baptist churches of England and America, and also the Menonites of Germany. The arguments of the sixteenth-century Baptists against Pædo-baptism are the same as we have in the *Key*, and—what we might also expect—Adoptionist view of Christ, as a rule, went with them in the past; though the modern Baptists, in accepting the current doctrine of the Incarnation, have both obscured their origin and stultified their distinctive observances. From the first ages Adoptionist tenets have as naturally and as indissolubly been associated with adult baptism, as has infant baptism with the pneumatic Christology, according to which Jesus was from his mother's womb, and in his cradle filled with the Holy Spirit, a pre-existent Divine Being, Creator and Controller of the universe. The early writings of the Unitarian Baptists, however, display a clear recognition on their part that they were the remnants of the Adoptionist church of Paul, of Samosata, and of Photinus." This is established by an interesting quotation from Benedict Wiszowaty.

In reference to the matters touched upon in the present article the following remarks may be made:

1. The translator and editor of the *Key* lays undue stress on the Adoptionist views of the Paulicians. With these views he seems to be personally sympathetic, and he is inclined to think that they are in accord with the first three Gospels. In this interest he somewhat caricatures the orthodox view, as in the passage just quoted. The Paulicians, be it remembered, held to the supernatural birth of Christ. This point conceded, it would perhaps be sufficient to say that the humanity from the moment of conception was developed in complete and willing subjection to the divine, and that consciousness of deity on the part of Jesus was not complete until the baptism. The nature and the process of the union of the divine and the human in the person of Christ, both being held to have been present and complete from the conception, have always been matters of controversy.

2. Adult baptism, while it is certainly logically involved in Adoptionist doctrine, is so clearly the teaching of Christ himself that its practice is entirely independent of any particular form of Christology.

In my next article I will give some further extracts from the *Key*, with suitable comments. In my last "attributed" was printed "contributed" and "observance" was printed "service."

I HAVE known men of a naturally timid and sensitive disposition who have grown at moments lion-like in courage, and they would tell you that courage came to them in prayer. I have known one man who found himself face to face with a duty which was unexpected and from which he shrank with all his soul. I have known that such a one has prayed that the duty might not be pressed upon him, and yet that if it were he might be given strength to fulfill it. The duty still confronted him. In trembling and in much dismay he undertook it, and when the hour came it found him calm and equable in spirit, neither dismayed nor demoralized by fears.—W. Boyd Carpenter.

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

BY JOHN T. CHRISTIAN, D.D.

III.

On Acts 8:37, the baptism of the eunuch, Bishop Eliott remarks: "The Greek preposition might mean simply 'into' the water, but the universality of immersion in the practice of the early church supports the English version. The eunuch would lay aside his garments, descend chest deep into the water, and be plunged under it 'in the name of the Lord Jesus'—the only formula recognized in the Acts." (Com. vol. 2, p. 64.)

He also declares that the immersion of the jailer, Acts 16:33-34, was perfectly possible. His words are: "A public prison was likely enough to contain a bath or pool of some kind, where the former (immersion) would be feasible." (Eliott, Com., vol. 2, p. 100.)

Bishop Eliott further says: "Jewish ablutions . . . had nothing in common with the figurative act which portrayed through immersion the complete disappearance of the old nature, and by emerging again, the beginning of a totally new life." (Life of Christ, p. 110.)

The Rt. R. v. Randall Thomas Davidson, D.D., is Bishop of Winchester. He is a great favorite with the Queen and is said to owe his appointment to her influence. The Queen recently bestowed on him the distinguished honor "Prelate of the order of the Garter." The Bishop thanked me for my letter and referred me to some authorities already quoted. "As to the position of the Church of England in the matter," says he, "the Bishop thinks that it is sufficiently defined by the two rubrics in the Prayer Book, 'The Ministration of Public Baptism of Infants.'" "In answer to your last enquiry," the Bishop continues, "at least one important church in this Diocese possesses a font for the immersion of adults."

Dr. W. Boyd Carpenter, Bishop of Rippon, in "The Great Charter of Christ," p. 155, says: "The old heathen held his right arm aloft out of the baptismal water, refusing to consecrate to holier uses the arm which had struck down his foes, and which should do so again. He at least declined to pretend to accept Christ's complete sovereignty over him. But many baptized Christians keep up the show of faith in Christ, and yet break the law which Christ consecrated by His sanction."

This statement, of course, clearly points to the act of baptism by immersion.

The Rt. Rev. Charles John Eliott, D.D., Bishop of Gloucester, is well known to all. He writes: "Excuse a very busy man only answering question 4. The other questions you will be able to answer yourself through Prof. Thayer's edition of Grimm's Lexicon of the New Testament, and Bingham's Antiquities. As to question 4, the Church of England would not, I believe, refuse immersion if asked for." Without quoting Thayer and Bingham, I shall present the Bishop's own words as taken from his New Testament Commentary. On Matthew 8:1, he says: "The baptism was, as the name implied, an immersion, and commonly, though not necessarily, in running water." On the baptism of the Holy Spirit, Matt. 8:11, he says: "As heard and understood at the time, the baptism of the Holy Ghost would imply that the souls baptized would be plunged, as it were, in that creative and informing Spirit which was the source of hope and holiness and wisdom." And in the parallel passage, Acts 1:5, vol. 1, p. 2, he also says: "Now they were told that their spirits were to be as fully baptized, i. e., plunged into the power of the divine Spirit, as their bodies had been plunged into the waters of the Jordan."

In the passage Mark 7:1-4, which is largely used as a proof text for sprinkling, the washing of pots, etc., Bishop Eliott says: "The Greek verb differs from that of the previous verse, and implies the washing or immersion (the verb is that from which our word 'baptize' comes to us) of the whole body, as the former does of part. The idea on which the practice rested was not one of cleanliness or health, but of arrogant exclus-

iveness, fastening on the thought of ceremonial purity. They might have come, in the crowd of the market, into passing contact with a Gentile, and his touch was as defiling as a corpse. So, too, the washing of cups and the like was because they might have been touched by a heathen, and therefore impure lips."

The Rt. Rev. George Rodney Eden, D.D., Bishop of Wakefield, referred me to a long list of authorities. I shall quote such as have not been already given. For the meaning of the word he refers me to Sophocles Lexicon. Sophocles defines the word "to dip, to immerse, to sink." He then remarks: "There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

Singular enough the next two writers to whom the Bishop of Wakefield refers are the two well-known Baptists, D. B. Ford, Studies on the Baptismal Question, and T. J. Conant, Baptizein. Dr. Conant says: "From the preceding example it appears, that the ground idea expressed in this word is 'to put in or under the water, (or other penetrable substance), so as to entirely immerse or submerge;' that this act is always expressed in the literal application of the word, and is the basis of its metaphorical uses. This ground idea is expressed in English, in the various connections where the word occurs, by the terms (synonymous in this ground element) to immerse, immerge, submerge, to dip, to plunge, to imbath, to whelm."

The only authority that he suggests as favorable to "affusion" is "the Teaching of the Twelve Apostles." It is significant that the New Testament is not quoted as favorable to sprinkling. The Bishop calls my attention to the Baptistery in Oranbrook, Kent, "as a good example." The Rector of that church says that the baptistry was built in 1720. The Bishop concludes: "Our fonts are large enough for dipping infants and if adults demanded it, arrangements would be made for their immersion."

The Rev. John Percival, D.D., Bishop of Hereford, endorses the meaning of the word as laid down in Grimm which we have already seen (in Thayer) means to dip.

The Rt. Rev. John Wogan Festing, D.D., Bishop of St. Albans, refers me to Wall's History of Infant Baptism and to Dr. Gibson on the Thirty Nine Articles. Dr. Wall says: "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that, as one cannot but pity the weak endeavours of such Pedobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-Pedobaptists merely for their use of dipping."

And Dr. G. S. Gibson, whom the Bishop endorses, in the only place in which he refers to the act of baptism, quotes with approval the words of the late scholarly Bishop Lightfoot, which are as follows: "Baptism is the grave of the old man (Col. 2:12) and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. . . . This baptism is an image of his participation both in the death and in the resurrection of Christ." "It is obvious," the Bishop adds, "how much the dramatic impressions of baptism and its representative force is increased where immersion is the method employed." Vol. 2, p. 632, note.

The Rev. William Alexander, D.D., LL.D., D.C.L., Archbishop of Armagh, writes as follows:

JOHN T. CHRISTIAN, LL.D., London:

My Dear Sir:—I am not well and away from my books, so I will attempt to say but little.

I cannot produce offhand at what date sprinkling (or pouring) was substituted for immersion. I take it that the substitution came from our colder climate very much. Yet even the rubric in our Service for the Public Baptism of Infants supposes dipping to be the ordinary prac-

tice, and this must be the attitude of the Church of England and Ireland (theoretically) towards Baptism.

In my present See there is no Baptistery, but when my clergy have adults to baptize, I always instruct them to find out if immersion is desired and in that case to prepare a font or a laver, which is easily done, though not of stately structure. The symbolism of Rom. vi. is, of course, much more strikingly brought out by immersion.

Yours Most Truly,
WILLIAM, Armagh.

The Rt. Rev. J. O. Ryle, D.D., Bishop of Liverpool, writes: "I do not think there are any baptisteries in my Diocese, though I remember there were some in the county of Suffolk when I had a church there. If an adult person wishes to be baptized by immersion, the clergyman ought to make provision for it." In his book on Baptism, pp. 10, 11, Bishop Ryle has given us a clear statement of the attitude of the Church of England toward immersion. He says: "The Baptismal service expressly sanctions 'dipping' in the most plain terms. To say, as many Baptists do, that the Church of England is opposed to baptism by immersion is a melancholy proof of the ignorance in which many Dissenters live. Thousands, I am afraid, find fault with the Prayer-book without ever having examined its contents. If any one wishes to be baptized by 'dipping' in the Church of England, let him understand that the parish clergyman is just as ready to dip him as the Baptist and that 'immersion' may be had in Church as well as in Chapel."

The Right Rev. J. Wordsworth, D.D., who is a son of the distinguished poet of that name, referred me to the Greek Lexicons and to Wall on Infant Baptism which we have already quoted and found to be so favorable to immersion.

The Right Rev. B. F. Westcott, D.D., the distinguished author and scholar and Bishop of Durham, endorses the definition of Thayer in his lexicon that *baptizo* means to dip and says: "The mind of the Church of England is clearly expressed in the Rubrics of the Service; and there is, I think, a growing desire to restore immersion, especially in the case of adults. I am not aware that there is any permanent provision for the immersion of adults in this Diocese—most of the fonts are for the immersion of infants—but I have heard of temporary provisions being made."

The Right Rev. John Owen, D.D., Bishop of St. David's, writes: "I will only add that several churches of this Diocese have baptisteries and that adult candidates are baptized by immersion when they desire it." Not only in the Diocese of Bishop Owen but throughout Wales in many of the parish churches there are baptisteries. I know that in the important church of St. John, Cardiff, where Canon E. T. Thompson, M.A., D.D., is Vicar. This baptistry was erected when alterations were made in the church in 1892 at the request of the Vicar.

A CAUSE of depreciated value in goods which gives a merchant most regret is to have them "shop-worn." Without useful wear and tear, without profit in trade, without change in their intrinsic value, they become shop-worn and must be sold at any price. How many a useful talent is becoming shop-worn while opportunities for use are going by! Ability to sing, ability to teach, ability to lead meetings, to perform those thousand and one services which make up the sum of Christian experience, and lost sight of under the accumulated dust of unused opportunities. Can not we take stock, and find if there are not some of these goods on our shelves which can be dusted up and made of some value, not so great as though used sooner, but of more worth than if left in obscurity?—E.

When Julius Hare was dying in the rectory of Hurstmonceux, his last clear words are said to have been remarkable. As he lay there so feeble, they asked him how he would like to be removed. In a distinct voice, and with a look of indescribable brightness, he said, "Upward, upward."

SUNNY-SOULED CHRISTIANS.

BY REV. THEODORE L. CUYLER, D.D.

A true Christian has not only a right to be happy, he is commanded to be so. "Rejoice always," exclaims sunny-hearted old Paul—the hero who had not a roof of his own to cover him, and whose back was scarred by the lash of his persecutors—"and again I say rejoice!" The secret of his fortitude and perpetual cheerfulness was that Jesus Christ lived in the very depths of his soul. A perennial well spring was opened in the Apostolic soul when he was converted; the novelty of the first experience at Damascus passed away, but the deep, clear, living fountain of joy never ran dry.

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide; to-day they are happy, to-morrow they are in the dumps. When business thrives, they are great believers in Providence; when times become hard, and income falls off, their faith goes out like a candle under an air-pump. In revival seasons they can sing and pray and perhaps exhort with a glib tongue; when the surrounding atmosphere cools down, they are as lukewarm as ever. The reason is that they live on circumstances, and do not live on Christ.

Genuine spiritual joy is heaven-born. It is not the effervescence of animal spirits or exuberant health, nor does it depend on external conditions. There is a vast amount of wretchedness behind brown stone fronts, and a vast deal of genuine happiness under lowly roofs among those who wear coarse raiment, and eat their frugal meals off of pine tables. Some of the most miserable people in Greater New York are grumbling over their porcelain and silver, and lay their uneasy heads and sin-prieked hearts every night on couches of rosewood. During my long pastorate I loved to visit certain members of my flock who lived in such obscure quarters that the tax collector did not discover them. Their worldly assets were not worth assessing. They have very little of this world, but a great deal in the next; they take short views of this life, but long views of the life to come. They have the knack of setting open the windows of their souls for the Sun of Righteousness to stream in.

In the depths of a devout, praying and trustful heart Christ kindles a glow that cannot be drowned by pains of sickness, or storms of adversity, or even by the tears of bereavement. One of the most sunny Christians I ever knew was raised with the tortures of rheumatism that had distorted every limb. In the darkest hours Jesus can give triumphant "songs in the night." When Dr. Horace Bushnell was writing a letter of consolation to a brother who had met with a severe bereavement, he said, "Soften your grief by much thanksgiving." Gratitude for what Jesus has done for us sinners, for what He gives us every day, for what He has laid up in store for us in heaven, and for the solid assurance that we shall meet our loved ones there—such gratitude can pour its rays into our hearts, and put a new song into our mouths.

Is it possible for all of us who claim to be Christ's followers to live steadily in the bright sunshine of Christ's love? It must be possible; for the Master never bids us do what we cannot perform, or be what we cannot become. Sinless perfection may not be attainable in this world, or unalloyed happiness. But there is one thing which all of Christ's people can do, and that is to keep themselves in the atmosphere of His love.

"If ye keep my commandments ye shall abide in my love." That means obedience. "Building up yourselves on your most holy faith, keep yourselves in the love of God." That signifies godly character. "Praying in the Holy Spirit, keep yourselves in His love." That means that the wings of prayer can lift us into the sunshine of Christ's countenance. Then, dear friends, do you want to be happy? Do you want peace, power, fruitfulness, and to be a blessing to others? There is one sure way—and that is to live in the light-giving, warmth-giving sunshine of your Saviour's love.—The Evangelist.

THE BAPTISTS IN KENTUCKY IN CONFLICT WITH CAMPBELLISM.

BY HENRY P. AULICK.

Just previous to the beginning of the Campbellite heresy, the Baptist churches in Kentucky were in a very prosperous condition. In harmony they were fighting their common enemy. The increase in membership was rapid, and the growth in spirituality was encouraging. God had opened before them a wider field of usefulness, and was blessing them abundantly as they entered it. Judson and Rice had been converted at the same time, and baptized in India, whither they had gone as missionaries of the newly organized American Board of Commissioners for Foreign Missions. This necessitated a separation between them and the Board. The missionaries, therefore found themselves in a strange land "without denominational support or financial resources." They were advised to appeal to the English Baptists for support. But being Americans, they determined to appeal to the churches of their native land. Rice returned to America and made the appeal. Hitherto the foreign mission contributions of American Baptists had been given to the English Board. But now a larger work was offered them, the missionaries were on the field appealing for help. The Baptists of this country accepted them as their missionaries, and entered upon a conquest of foreign lands which is unparalleled in the history of missionary work.

Rice traveled extensively among the Kentucky Baptist churches. Great interest was awakened in the subject of missions, and the contributions to this cause were encouraging. Increased activity on the home field resulted from an earnest and holy study of the Word. The Lord blessed the Baptists just as soon as they attempted to bless others.

Such was the condition of the Baptist churches in Kentucky when the influence of Alexander Campbell began to be felt. Campbell was born in Ireland, Sept. 12, 1788. His father, Thomas Campbell, was a minister of the Secessionist Church in Scotland. Alexander's early years were spent in Scotland; he was educated in Glasgow for the Presbyterian ministry. When twenty-one years old he came to this country. His father had settled in Western Pennsylvania two years before his son's arrival. Alexander early broke with creeds and confessions of men. His faith in creeds and confessions of human device was considerably shaken while in Scotland. He seems to have had grave apprehensions that his father would not approve of his new theology, but was happily surprised to find that his father had reached substantially the same conclusions that he had reached. The father and son, together with the few who embraced their views, termed "an isolated congregation" which they called "The Christian Association."

The birth of Alexander's first son caused him to inquire earnestly into the subject of baptism. He could find no Scriptural authority for infant baptism, and he was satisfied with the firm belief that immersion was the only baptism known to the New Testament. As a consequence of this investigation he and his father and most of the members of the Christian Association were baptized by Rev. M. Luse, a Baptist minister. From Alexander's baptism, June 15, 1807, to the year 1820, he lived quietly at Buffalo, afterwards Bethany, Va. Here he founded a college, which has since been a prosperous institution of learning. In 1820 he began his public debates with the Presbyterians; a Secessionist Presbyterian, a Socialist and a Roman Catholic.

In the year 1823 he started a paper, *The Christian Baptist*, in which he preached a crusade against foreign missions, benevolent societies and the clergy. In his opposition to foreign missions he was joined by a few others by the names of the notorious Daniel Parker, to whom the anti-mission movement owes its origin, and by John Taylor. But by far the most powerful opposer of the movement was Mr. Campbell himself. He was unquestionably a brainy man, and with an eloquent tongue and a ready pen he urged his opposition. He characterized the foreign mission movement as "this moaned speculation," "this hireling scheme." His ridicule well nigh stopped all missionary operations in Virginia and Kentucky. His attack upon the clergy was even more bitter than upon the benevolent societies. In January, 1825, he wrote "The clergy have at present the greatest tyrants in every state, and at present they are, in every country in Europe, on the side of the oppressors of the people who trample on the rights of men." Upon the whole, he also wrote, "I do not think we will err very much in making it a general rule that every man who receives money for preaching the Gospel, or for sermons by the day, month or year, is a hireling in the language of truth and soberness." One more quotation must suffice: "It is the policy of clergymen to shut and obscure and pervert the Divine Word in order to carry on their gainful speculation." (Quotations from *Our Sponsor*.)

These assertions sound more like the utterances of the champion of infidelity than of a Christian minister. We should not at all be shocked to find these utterances in Voltaire, but to find them in a religious paper, bearing the significant name of *The Christian Baptist*, we are not only shocked, but chagrined.

His teaching in regard to many doctrines of the New Testament was heretical, according to the interpretation of the Baptists, and at the same time he himself was a member of a Baptist church. He taught that "baptism or immersion is a Christian ordinance, not a civil one, or rather, it is the money-making act of the

which the person is properly born again." In bold terms he declared that baptism actually washes away sin and is regeneration. In other words he makes baptism one of the necessary conditions which bring men to his God. This appeared very heretical to his brethren, who regarded baptism as an "outward profession of an inward possession," or the setting forth in symbol a previous death to sin and a resurrection to a new life.

Faith, Mr. Campbell taught, is only historical belief. "All the faith," said he "that men can have in Christ is historical." And again: "Faith is only an historical belief of facts stated in the Bible." That is to say, there is nothing more in faith than when we assent to the historical fact that George Washington lived. Saving faith goes far deeper than that; it touches the intellect, affections and will. The very mainspring of man's nature is influenced and controlled.

Campbell's views provoked considerable comment and criticism, especially among the members of the churches who were his disciples, and his doctrines, his brethren thought, if not checked, were destined to sap the life of the Baptist churches into which they had entered. Therefore, in 1827, he and his followers were excluded from the Baptist churches (see *Shaff-Herzog*, I, 377).

But the heresy which had taken deep root in the hearts of many Baptists. They seemed to grow more prolifically in Kentucky than any other state. This was due partially to Mr. Campbell's great influence as a champion debater. He had valiantly defended the significance of baptism against those who would degrade it to the mere sprinkling of a few drops of water on the head of the candidate. For this the Baptists owed him a debt of gratitude. They were willing to give him all the honor in their power. After one of his debates in Washington, Ky., he made a successful trip through the State, going as far south as Nashville, Tenn. He preached at the large towns on his route to immense audiences. He became so popular that many Baptists were willing to accept without investigation anything the great champion might say. But the moment that he began to speak of baptism afterwards "exceeding bitter." Many discreet men were inclined to treat lightly his heresy, thinking that the result would be as with "Judas of Galilee in the days of the enrollment," who "drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed." But also for their hope. The heresy was more deeply rooted than they knew. On Jan. 1, 1832, a union was formed between the Campbellites and the Christians, who split away from the Presbyterians during the revival of 1830-3. This union was formed at Lexington, Ky. With this additional strength, the Campbellites were able to play a more successful game in the Kentucky Baptist churches. Many of the most prosperous churches in the State were torn to pieces, and even associations were dissolved. At the time of the organization of the General Association in 1837, the adherents of Campbell numbered about 25,000 strong, and to-day they number more than 800,000.

This was a period of dissension and discord; but it was not altogether void of prosperity among the Baptists. The century opened with the greatest revival ever known in this country, and its influence was felt for many years. The infidelity of the preceding period was practically supplanted by a belief in God, and a noble and heroic baptismal struggle controversy the Lord raised up men to champion the cause of truth.

The most conspicuous figure among the Baptists of this period was the great Wm. Vaughan—1786-1877. Associated with him was Walter Warder, a man of unwavering integrity and noble and heroic character. He was born in Pennsylvania and brought up in Kentucky; his father having moved to the latter state when William was only three years old. Through the influence of the works of Voltaire and Paine, Vaughan became an avowed infidel. But after a few years he came to himself, and renounced the power of Satan as a father's house. Soon the father's kiss was imprinted on his forehead. Immediately after his conversion he began to preach, and from that time to his death William Vaughan was a recognized leader among the Baptists in Kentucky. He was a man of great intellectual power, possessing a reasoning faculty surpassed by few if any of his time. He detected the sophistries of Campbellism, and in a masterly but manly way exposed them. But for his influence and that of his intimate friend, Warder, the Baptist cause would have suffered an irreparable loss during this period. Mr. Campbell, ranking second in power to Walter Warder, and sought eagerly to win them to his views. He said to Mr. Vaughan: "If you and Walter Warder will join the Reformation, this whole country will go into it." But neither Vaughan nor Warder could be won to the support of anything so plainly contrary to the teaching of Scripture as the doctrine of Mr. Campbell. These two Baptist champions possessed the courage of Knox, the fidelity of Laddimer and the faith of Bunyan. When such men as these defend the truth, why need the Baptists fear the result. The Campbellite controversy was a bitter one from the beginning. Truly God led his people through deep waters, but just as he promised the waters did not overwhelm them. A remnant of the true and faithful were preserved from whom the light of God radiated, brightening and cheering the hearts of those who were cast down.

"Take the self-denial gaily and cheerfully; and let the Sunshine of thy gladness fall on dark things and bright alights, like the sunshine of the Almighty."—James Freeman Clark.

CHAIN OR LET LOOSE, WHICH?

BY REV. GEO. F. STANTON.

Several months ago, a restaurant in a certain city, formerly conducted on temperance principles, was admirably organized as a lion's den. It was obtained to sell intoxicating beverages. As an attraction to draw the attention, and, presumably the patronage of the public, a beautiful stuffed deer was placed in the window, and had it stood alone, might not have suggested any special comment. But through some strange influence, or, perhaps, an unrecognition sense of the eternal fitness of the selection, the display was completed by a ferocious wild cat clinging to the neck of the deer, with tenacious and cruel claws sunk deep into the flesh, and tearing at the white throat with its sharp fangs. Helpless and unhelped, the poor deer stood, the red streams of its life-blood staining its glossy coat, while the voracious and thirsty assailant sucked its fill from the lacerated throat.

For several weeks this display remained in the window, and I wondered that the proprietor did not discern the true yet fearful significance of the object-lesson he had placed before his patrons and the public. What could he have chosen that would more aptly represent the nature and result of the liquor saloon traffic, than that fierce, pitiless, rapacious beast, fattening upon the miseries and life-blood of its weak, defenseless victim.

In that deer I seemed to see the public woe, throttled and wasted by the heavy burden of pauperism and crime and insanity caused by the traffic in strong drink. I saw, also, the representation of individual prosperity, the hard-earned wages of daily toil, with power to bless homes, to lighten the burdens of the poor and suffering wives and mothers, and to educate and train children aright, clutched and snatched away with insatiate greed. I saw the young manhood, aye, and the womanhood of to-day, also caught in the fierce clutch of the same cruel and terrible monster. And not the noble and heroic, but the lofty aspirations, and the grand possibilities of exalted achievement, crushed and destroyed by the same relentless fangs. I saw the whole combination of honorable and useful business pursuit, assaulted and bleeding, weakened and depleted by the millions drawn into the coffers of the liquor traffic which, if turned into the channels of beneficent trade, would set every factory and workshop whirring and resounding with such a song of industry as we have never yet heard, and would through the marts of traffic, as they never yet have been. But not the proprietor, I think, better than he intends, to know the true nature and results of the saloon traffic in strong drink, by that wild-cat in its cruel and destructive work? And the cities of the Old Bay State are soon to be called upon to decide whether scores and hundreds of these fierce and fell destroyers shall be chained to the walls of these communities to ravage and desolate.—Watchman.

THE SENSE OF THE DIVINE MERCY.

The character of men is very clearly indicated by the things in which they glory. One man glories in millionarism, another still in his autocratic power. It is probable, however, that no man ever took pride in a more curious circumstance than the case of Tarsus Paul, who gloried in the fact that having been once a blasphemer, a persecutor, and "injurious," that is "rictous," he had finally secured forgiveness. Writing in reminiscent mood to Timothy, shortly before his own death at Rome, Paul summed up the whole of his past life in a few words, "I have done many things which I am ashamed to have mentioned, but I have obtained mercy. I was compassionate," said he, "I became an object of pity."

Once Paul of Tarsus had gloried in a far different line of things. He had been a big man in Jerusalem, an intense Hebrew, a devoted disciple, an ardent advocate, a prominent ecclesiastical factor. These he did not possess, a very great deal of the spirit of humility. The personal factor was prominent; divine things were treated with complacency. But after that vision on the Damascus road, all was changed, even to the very name of the man of Tarsus. Saul became Paul, and the fierce persecutor the adoring advocate of Jesus Christ. The man of Tarsus had never not only in point of theological insight but also in spirit. It was a humbled, a docile Paul, that rose from the dust outside the Damascus gates, and was led by the hand to the home of the venerable Ananias.

And ever after that Paul of Tarsus possessed a strange reason for rejoicing. In that he who had been an exceptional sinner, enjoyed an exceptional experience of the Divine compassion. Paul might still, after his conversion, have felt a natural pride in his theological attainments, for he was a learned Hebrew of the Hebrews. But he exulted more in his experience of the Divine compassion in Christ. The apostle might have prided himself on his classicism, and his familiarity with the secular culture of his times, the thought of the Greek and the action of the Roman. Dr. Orelli says, it is true, in his new book on Paul, that he grew up, although banished from Tarsus, one of the three university towns of ancient times, and in respect of the zeal of its inhabitants for education, ranked by Strabo ahead of Athens and Alexandria. Paul was not greatly acquainted with Grecian literature and philosophy, toward which the typical Hebrew would have felt a natural aversion. Dr. Compton sees in an incidental proof of this position

that in one of his quotations, "Evil communications corrupt good manners," from Menander, Paul, but schooled a phrase that was in everybody's mouth, and ever then "misses the metre." The data are really insufficient for a sure decision as to the extent of the apostle's classical attainments. But as a matter of sentiment, we like to think that there was at least one man among the apostles, of broad-cultured and world-wide view.

Yet, even if Paul was a Grecian classicist, this fact did not constitute, subsequent to his conversion, a ground for profound congratulation. Culture often conduces to self-satisfied views of self, but not so in Paul's case. He exulted in the thought not that he was cultured, but that he was compassionate. He did not say, "I obtained knowledge," but "I obtained mercy."

The Divine mercy in which Paul gloried, though he never for a moment felt anything but the keenest shame for the high-handed sins that afforded occasion for its exercise, the reverent boast of every true convert to the Christian faith. The two most remarkable facts in human history are these: First, that sin could ever have been, and second, that sin could ever have been forgiven. Sin is at once the thing least worthy of pity, and the most pitiable thing in the whole universe. All things that fallures in the world go wrong at all, mistakes, failures, frictions, worries, waste and want; law-breakings, political selfishness, social convulsions, diseases, disasters, tears and groans, and deaths, are direct or remote consequences of sin, and arising from it. Justice demands its sharp punishment; mercy pleads for the salvation of the sinner. There is an evident conflict with the soul of the Deity himself, which is only to be relieved when the Cross appears as the only possible way out of sin; and arising from that, the Almighty be both just and pitiful toward the repentant. The saving synthesis comes in by the via dolorosa, justice and mercy meet together in the suffering Christ.

It is evident, then, that the sense of the Divine mercy will be largely determined as to its extent, by the nature and degree of the sin. Unless the Spirit of God convince an individual soul of its sin, that soul will evince little interest in the doctrine of a Divine pity revealed in Christ. Where sin is treated as a mere infirmity or temporary stage in an upward, self-originating evolution, mercy will fade away into a myth and man, if he feel at all a need for pity, will take it out in compassionating himself. But again, a vivid sense of sin, a preelusive experience of the Divine mercy, correlated with sin by the Cross, is the proper consequent. Only God can deal successfully with the problem of evil. Apart from his saving light-bringing and life-giving power, the slave of sin and the dupe of sombre shadows.—N. Y. Observer.

The people of Dublin tell this story of a poor man who used to sweep the crossing of one of their principal streets: As he had swept the streets for years, he became a well-known character to the people who crossed and recrossed where he daily labored. He was weather-beaten and lily clad. A prominent lawyer in the city, in his practice, came across a certain legacy for whom no heirs were found. The name of the testator haunted his memory, and he went to a notary to him. He mentioned him because he himself "said that is a familiar name to me, but I cannot place it." At length it came to him—"that is the name of the old street-sweeper; I wonder if he could be of the same family?" He studied the case up and found that he was. He was a rich man, but he was a poor man. The facts of the case established, it became the duty of this lawyer to make known to the old man his good fortune. The old man was hard at work when he went to him. There, in the middle of the street, he told him his story, and the old man stood, broom in hand and mouth wide open in astonishment. The man, if he had carried in it his livelihood. But he dropped it in the middle of the street, and forgot it, and left it where the wheels of traffic would break it to pieces. Do you wonder at his treatment of the broom? He is a rich man now.

"Why should a rich man hold on to and carry around with him a broom? I would tell you my fellowmen, leaving the lower things of life for the higher things of Jesus Christ is only dropping the old broom because we have become rich with the riches of our God. There is nothing painful in that.—David Gregg.

TRIALS ARE the birthright of all the sons of Adam. They meet us somewhere in life's pathway. Never welcome visitors, but that does not make any difference in the length of their stay. We may bar the door and barricade the windows, but we cannot shut trials out of our homes or our hearts. It is an expense that must be met, and the persons may be avoided, unattractive occasions may be unattended, but there is no escaping trouble when it sets its face toward our dwelling. Like death it knows no respect of persons. The hut and the palace, the cabin and the court, the prince and the peasant, the good and the evil are all alike visited. He who has the will and upon the good, upon the just and upon the unjust.

SUNDAY-SCHOOL LESSON.

SUNDAY, JANUARY 1.

OUR LORD THE TRUE LIGHT.

John 1:1-14.

MOTTO TEXT—"In him was life, and the life was the light of men."—John 1:4.

"In the beginning was the Word."—Referring evidently to Genesis and the beginning of creation. The Word "was" then, showing the previous, eternal existence of the Lord. "And the word was with God."—The Greek preposition is not *meta*, with, but *pros*, towards. Godet says: "The form, apparently incorrect, by which John connects a preposition of movement (towards) with a verb of rest (was) signifies that this motion was His permanent state, that is to say His essence. This use of the preposition *pros* has evidently no meaning except as it is applied to a personal being." The second clause of this great verse declares the personality of the Word. "And the Word was God."—This eternal Person was one with God. John could not have set forth the divinity of our Lord in plainer words.

"The same was in the beginning with God."—In the beginning of creation, another reference to the first verse of Genesis. The Second Person in the Trinity is called the Word because it is He who makes the revelation of God, showing what God is. "All things were made by him."—John makes this statement more emphatic and shows there were no exceptions by the negative clause which follows. Genesis tells us God created all things. And by declaring that the Lord created them, John again asserts his Godhead.

"In him was life; and the life was the light of men."—All life came from Him, physical, intellectual, spiritual. And by means of this life which he communicated to men, beasts not having intelligence, they had light. What might not our race have accomplished if sin had never come into the world!

"And the light shineth in darkness and the darkness comprehended it not."—The darkness of sin brought upon the race by Adam's fall. The light shines on but the darkness cannot comprehend it. Only men's whose eyes have been enlightened by the Spirit can discern spiritual things.

"There was a man sent from God whose name was John."—John the Baptist, whose disciple John the apostle was and who directed him to the Lamb of God that taketh away the sins of the world." "The same came for a witness to bear witness unto the Light."—For the Lord was coming veiled in flesh and not in the glory which he had with the Father before the world was. "That all men through him might believe."—Through John the Baptist. All who heard his testimony could know that the Lord was the light of the world, and the bearer of their sins if they would repent and trust him.

"That was the true light which lighteth every man that cometh into the world."—The last clause belongs to "the light" and not to "every man"—it was the light that was coming into the world. And this light was for all men,

high or low, of all races on earth. Such is the universal nature of the Gospel. There is something pathetic in the tenth verse. He had created the world, he had never left it but had continued to rule it, yet so terrible was the darkness of sin that the world knew him not. Then he came nearer to them, taking upon himself the seed of Abraham, came to his own chosen people and his own temple, and his own received him not. They rejected and crucified him.

But God's purposes cannot be thwarted by men's sins. The Jews as a nation rejected the Lord, but he had a people nevertheless. The elect out of every nation received him as their stoning Saviour, and to them he gave the power not only to be the nation of God, but his children. Manifestly this inspired apostle did not believe in that pernicious error of which so much is said in these days, "the universal Fatherhood of God." God is the creator of all; he is the Father of those to whom the Lord has given power to become his children, even them which believe on his name.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—The past tense indicates that regeneration is the cause of faith, although they may be simultaneous in time. A man dead in trespasses and sins cannot believe with his heart till the Holy Spirit has quickened him. Those who are saved are saved because of God's will. "No man can come unto me except the Father which hath sent me draw him." Some commentators think John is referring especially to the claims of the Jews to be children of God because they were children of Abraham. Others that the reference is entirely to the natural birth as contrasted with the second birth by the will of God. The latter is certainly the prominent idea, and furnishes many lessons as regards the difference between the two births. It is one of the mysteries of human depravity that knowing the good which being children of God brings, and the awful hell from which it saves, men are content to go on year after year without seeking a Saviour.

"And the Word was made flesh."—He took not on himself the nature of angels; but he took on him the seed of Abraham. "He left the immaterial state of divine being to assume a body and to confine himself, like the creature, within the limits of time and space."—Godet. "And dwelt among us."—"Tabernaclled among us" the Greek is, showing the brief space of his abode in the flesh. But though he wore the veil of flesh, yet his glory, the glory of grace and truth, the very glory of God so shone through the flesh as to prove him the Only Begotten Son of God.

WHEN the Father would give men the light of the knowledge of his glory how does he proceed? To what does he turn men's eyes? Not to his mighty works: not to creation or providential wonders; not to geological or astronomical facts; not to data on which Paley and Bell, and other admirable writers build up their argument from design; not to the still greater wonder of mind, but to "the face of Jesus Christ," that face that was marred more than any man's; that endured the ruffian's blows; down which the blood drops trickled; that looked down on a mocking crowd from a'n ignominious cross.—John Hall.

"LIBERAL CHRISTIANITY."

There are certain societies and certain men in every society, that pretentiously entitle and advertise themselves as "liberal Christians," and their views and spirit as "Liberal Christianity," thus by implication stigmatizing others as illiberal.

The Christianity of the evangelical churches offers heaven on terms so easy that while the wages of sin is death, the gift of God is eternal life. It teaches that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It represents that the Holy Spirit is sent forth to affect all hearts; it provides abundant supports and consolations for all the duties, trials, and sorrows of life. It promises victory in the hour of death, and opens the doors of endless life and bliss to all mankind. The language of invitation is, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The terms in which it promises final reward are, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Could anything be conceived by man, or angel, or God Himself more liberal than this?

But because truth is truth and God is God, the Gospel speaks of a straight gate and a narrow way; it requires a renunciation of the vanities and the sins of the world, its vain pomp and glory, the pride of life, the lust of the eyes and the lust of the flesh. It speaks constantly of self-denial, the mortification of pride and of the lower nature. He who said, "Come unto me, all ye that labor and are heavy laden," also said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Its blessings are promised only to the penitent, none of them to those who hear, but to those who do the sayings of Christ. These teachings cannot be eliminated from the Gospel of Christ without making it the patron of unrighteousness.

That which calls itself "Liberal Christianity" is in reality the most illiberal of systems. It has no divine Saviour to offer to guilty man, it denies his deity and his atonement; it has no pardon for sinners, denying the place of pardon in the moral government of God. It has no regenerating Spirit to arouse the soul from sin and death. On this subject it is peculiarly vague and hesitating, referring men to general inspirations, nor has it unfailling consolations. Of a special Providence or of answered prayer it says little or nothing. Forced to a statement of its views, it defines prayer the reflex influence of meditation. The God that it worships is almost destitute of personality. Its system of morals is correct, but lifeless. Its basis of salvation is conformity to law.

Its general proposition is that man, "whether in brothels or on gibbets, is on his way to all that is good and true." The priests and teachers of Liberal Christianity display little of the spirit of the apostles. They have little, often nothing, to say of the Son of man's having "power on earth to forgive sins." Of the sublime truth that "the Son of man is come to seek and to save that which was lost;" of those words, "No man cometh unto

the Father, but by Me;" that "these things are hid from the wise and prudent;" and that "no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him," they make little use.

They are never heard exclaiming, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." They do not proclaim, "The word is nigh thee, even in thy month, and in thy hearts: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Nor do they burst forth in strains of holy joy as did St. Peter, with the assurance that the hearts of those to whom he wrote would respond to his own, exclaiming, "Whom having not seen, ye love; in whom, though now ye see Him not; yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Their "Gospel" is one that neither Christ nor his apostles knew. "Whoso is deceived thereby is not wise."—N. Y. Advocate.

OUR MISSISSIPPI LETTER.

Our state is now in great need of pastors. The following churches are vacant: Jackson, Durant, Water Valley, Holly Springs, West Point, Oxford, Natchez, Corinth and Clinton.

A former pastor in the state in expressing the desire for work in Tennessee and some other states, announced that he did not want work in Mississippi. I suppose this was on account of his fear of the return of yellow fever. We hope that the wise plans being inaugurated by our authorities will relieve us of this great scourge, but if not, it seems to me, if the Lord so directs, his servants ought to be willing to go anywhere in the discharge of duty, and trust Him to preserve life. If we feel that a certain people are soon to be cut down we should be more eager to give them the bread of life. Does not a pastor make a mistake when he seeks a field for his own interests regardless of the will of the Lord? Should we not ask the Lord to direct, and be willing to go where he leads? One of my deacons asked me what I would do if no church should call me. I answered: "I commit myself to God and look to Him to guide me, and if I am left without work, I take it that the Lord has no work for me to do."

The Chickasaw association, deferred on account of yellow fever, was held with my New Albany church last week. The weather was bad, but the delegates came and we had a profitable time.

Bro. Reeves, mayor of the town and deacon in our church, said the speech on missions by Rev. A. V. Rowe could not be excelled by any living man. R. A. Cooper, former pastor, preached by appointment of the body, the introductory sermon. It was able and earnestly delivered. Bro. Cooper is held in high esteem not only at New Albany, but throughout the bounds of the association. Rev. B. R. Hughey delivered his inimitable lecture, and turned over the \$20 received to the Ladies' Aid Society, on furnishing the new church. Rev. L. R. Burrows gladdened his many friends by

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla. "Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. H. BRANTLEY, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

dropping in the last day of the association.

Mrs. S. R. Lowrey, the widow of the late Gen. M. P. Lowrey, D. D., and the mother of Mrs. R. H. Graves, Canton, China, Dr. W. T. Lowrey, President Mississippi College, Prof. B. G. Lowrey, President of Blue Mountain Female College, and other distinguished descendants, died at her home here on the 2nd inst. She was the great wife and mother, who was the secret in greatness of the husband and children. A most devout christian, a model wife and mother, a benefactor to the sick, poor and needy—her praises can not be extravagant. Her life will be multiplied in the same life of fidelity and devotion of children and grandchildren.

At the present time it does not appear that our schools have been greatly injured by the yellow fever epidemic. Mississippi College, our state denominational school, opened with more than one hundred boarding pupils, and Dr. W. T. Lowrey, the new president, is greatly encouraged and hopes to bring the attendance up to 250 or 300 eventually. He has a strong faculty, and there is no doubt but that the people will show appreciation by a large patronage.

Blue Mountain Female College is enjoying the greatest prosperity known in her history for this stage of the session.

J. D. ANDERSON.

READ WHAT THE COURIER-JOURNAL HAS TO SAY.

In Bright New Quarters.

BAPTIST BOOK CONCERN HAS A LARGE LINK OF HOLIDAY GOODS AND BOOKS OF ALL KINDS.

The Baptist Book Concern and the *Western Recorder* have moved into new quarters at 642 Fourth avenue, nearly opposite the Custom-house. The interior of the store is fitted up elegantly with hardwood floors, modern book-cases and handsome show cases.

The Book Concern makes a specialty of supplies for churches and Sunday schools, and besides its own publications, has a full line of books issued by the American Baptist Publication Society, the Fleming H. Revell Co., the American Tract Society, the American Bible Society, the American Sunday School Union, A. H. Eiler & Co., Meyer & Brothers and a general line of standard publications.

Bibles for families, pulpit, preachers and teachers in large quantity and in great variety may be found in the stock, together with all kinds of stationery, office supplies and sundries.

The Baptist Book Concern has a large mail order department, and is prepared to furnish anything in the book line and substantial presents for the holidays at reasonable prices.

THE DIVINE AUTHORITY OF PAUL'S WRITINGS. BY MALLCOLM MACGREGOR, D.D.

This modest volume deserves more than a passing notice. I want to call attention to some of its merits. Dr. Henry McDonald furnishes a very well conceived introduction. Then the author proceeds to point out the need of the discussion. This is so well done that a reviewer finds nothing left to say. "Without the Scripture there can be no Christianity. Unless the authority of Scripture be firmly established, Christianity can have neither definiteness, power, nor stability." Apt and abundant quotations from the Scriptures are given to show the necessity of holding to their unimpeachable and perfect truth, which truth is clearly proved by their divine inspiration, together with their explicit, implied and oft repeated claims. Apart from this there can be no progress or assurance in the knowledge of divine things.

The importance of Paul's writings is shown, as well as the real animus of the sneering at Paul, even among those who claim to be essentially and eminently Christian. Inherited dislike, or even acquired, attempt to evade or explain away certain of his unwelcome teachings—such are often the causes of sneers.

The greatest need yet for this discussion arises from the fact that men, however few or many, adroitly and malignantly attempt to disprove as they think the divine inspiration and apostolic authority of Paul. "Prepossessions of rationalistic philosophy, the blinding influence of unscriptural customs, the warping force of adventurous love of novelty, overweening self-conceit, and headstrong self-will account very fully for most of this anti-Pauline drift." So the author shows that the rejectors of Paul in his day among the churches, were "the most unspiritual, pretentious, ambitious, designing, contentious, unscrupulous and troublesome among all who at that time professed the christian faith." Likewise their course was spiritually repudiated by the great majority in the christian communions. "Because of what was involved Paul overcame his natural timidity and boldly and powerfully defended his independent and divinely bestowed apostleship." "In the counsels of God these men doubted that we might be assured." The author then proceeds to examine the grounds on which we hold the divine authority of Paul's writings. These he finds to be four, each of which is treated in a chapter, making chapters II, III, IV and V of part one.

Chapter II gives an able and succinct discussion of the nature of the apostolic office. His definitions are clear and satisfactory. He shows that "the spoken or written words of an apostle must be regarded as of absolutely divine authority."

Chapter III discusses the genuineness of Paul's apostleship. This is shown even apart from Paul's own writings; but is especially proved by them. He saw the Lord, received from Him directly his commission and the revelation needed. He was not a whit behind the very chiefest of the apostles. Preached three years before he saw any of them and never did see any but Peter and James. Peter, as well as others, was convinced that Paul did not acknowledge allegiance or submission to him. Possessed all the authority and functions of the rest.

Chapter IV discusses the character of Paul's apostolic mission. All Paul's "native endowments, intellectual training, educational acquirements, social advantages, added to the spiritual endowments by direct revelation," but the more thoroughly fitted him for the peculiar work to which he was called as an apostle, and so established more firmly his apostolic authority. So he became at once the "Moses and the Joshua of the new dispensation."

Chapter V discusses the apostolicity of Paul's writings. The extension of christianity, the passing away of apostles, made it necessary that their oral teachings be written down for preservation. "The authority and impulse to write, the matter and form in the case of both prophets and apostles, were of divine origin." Paul's epistles form a sort of commentary on the Gospels and Acts, such as the needs of his day and work demanded. A few passages which are the objects of special attack are clearly expounded and proved to be authentic and inspired.

In part two the discussions of part one are brought to bear upon various and living practical questions. The bearing on early church history is briefly treated. Without Paul's writings we should be deprived of most that we know of this period.

Next, is treated the bearing on christian doctrine. Some of the doctrines are eminently characteristic of Paul, others receive fuller treatment from him than elsewhere.

The bearing on christian ethics shows that Paul gives fullness, elevation, applicability and force.

Questions of church order are greatly cleared up by Paul's writings. The sad effects of departure from these writings may be seen, not only among ecclesiastical organizations whose cumbersome machinery is in marked contrast to the well defined and by no means elaborate model of the New Testament, but even among Baptist churches in some parts of our own land.

The officers of the New Testament are clearly treated by Paul.

The question of woman's place and part in the christian church and work is clearly discussed. Dr. MacGregor stands squarely on Paul's plain teaching. In this, as one who knew whereof he spoke and who is held in high honor in our ranks, said to me, Dr. M. stands alone among Canadian Baptists. But Paul makes excellent company. Other eminent exegets among Baptists, as well as others are quoted, who take the same position. The question is well argued.

"The bearing on christian attainments" gives opportunity for another admirable treatment. Here, too, the author stands squarely with Paul against some prevalent and powerful pretensions of his, and our day.

Two review articles written some years ago are inserted as an appendix, giving further discussion of some questions in the body of the work.

The author's style is clear, his argument cumulative, his reasoning sound. To deny his premises is to reject the Bible, to accept them is to accept his conclusions.

The publishers have done their part well, and the small price, \$1.00, makes us hope that this book will be widely read, as it so richly deserves to be.

J. W. Loving, Campbellville, Ky., Dec. 12, 1898.

"Can Honor take away the grief of a wound? No." —Henry IV., Act III, Scene I. But God's Extract can take away the pain.

MEMORIZING SCRIPTURE.

If more attention were given in our Sunday-schools to this God-honored exercise, it would lead parents to take a deeper interest in the work of the school. A writer informs us that the most profitable hours he remembered, were those in which his mother heard him recite his Sunday-school lessons. Few teachers consider how much they would be strengthened by securing the co-operation of their parents in this matter. Look also at the great gain to a minister or teacher, who has given much attention to this exercise, he is never at a loss either in the pulpit or at the bed of the dying, for the appropriate passage.

Some of the most successful pastors and evangelists have been much helped by their ready and correct quotations of Scripture. John Chrysostom, one of the early Greek fathers, an eminently successful preacher of the Gospel in the third century, spent nearly two years in committing to memory the whole of the Scriptures. It is true that the work of the Sunday-school has never been prosecuted with greater zeal and untiring devotion than in our age. Never were there such varieties of "helps" suited to every degree of comprehension and adapted to every peculiarity of taste; but it may be a question worthy of the serious contemplation of parents and Sunday-school teachers. Are the children of the present time as familiar, as conversant, with Biblical truth as were those of former years? We think not. And is not this largely owing to the fact that the committing of Scripture to memory is not required as a rule, and that too much dependence is now placed upon lesson "slips" or "helps," and that in most Sunday-schools, especially in larger cities, the exercise so needful is almost totally abandoned. It may be urged there is little or no use in memorizing what the mind cannot understand. But if such reasons were applied and practised in secular schools, there would be little or no manifest progress. Is it not the memory of the child, the first faculty which is called into requisition? Here memorizing is the rule, not the exception.

At a convention of Sunday-school superintendents and teachers recently held in a large city it was asked: How many schools expected their scholars to learn the memory verses? Out of a large representation of teachers, less than six answered in the affirmative, while one superintendent said it was optional. True there are some honorable exceptions. Not long since I saw an account of a Sunday-school where one class of twenty young men have adopted a system of memorizing the whole lesson, and they are surprised to witness the increased interest in the teaching, and to realize the power of the truth when once it is fixed to the memory and the heart. A woman in Ottawa, a member of the First Baptist church, informed me that she attended the Sunday-school over twenty years ago, and in a few years committed to memory and recited to her teacher the whole of the Psalms of David, the book of Proverbs, the four Gospels and the epistle to the Ephesians, and added, that she had and does now enjoy much spiritual benefit from such a rich store of Divine truth while engaged in her daily household duties. Would that thousands of the rising generation could give the same testi-

mony. Yes, in all lawful spheres of life—in the commercial, professional, agricultural, political, military and especially the ministerial classes, how useful, how profitable is that memory, stored and sanctified by abundant passages of "Holy Writ." Every Christian, every church member, especially every Baptist church member, should have more of the Book of God on their hearts and memory than any other book, or all books combined. Why? Because this is our book of creed, our book of catechism, our confession of "Faith," our book of "Discipline," and of every Baptist Sunday-school scholar. It should be recited as Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." And as for the names and order of the books of the Bible, every child attending the Sunday-school should be as thoroughly drilled in them as day-school scholars are in the multiplication table.—Canadian Baptist.

— A TRUE BAPTIST. —

In the *Convention Sunday School Teacher* for December is an article by Dr. W. E. Hatcher, of Virginia, on the above subject. In the article referred to Dr. Hatcher has said some things for which I can see no good reason, nor of which any good results may come. He takes up: First, "A man who holds firmly to the Baptist doctrine." Why, what is wrong in that? The Doctor asks how can he be a Baptist and be a "kicker," and "refuse to submit to the majority rule?" I confess I can't see any logical relation between orthodox and "kicking," but if I had to be kicked by an orthodox kicker than one who was not orthodox.

The second is one "thoroughly versed in every article of Baptist faith," and "is doctrinally solid." Well, nobody certainly objects to that. But the Doctor asks, "How can he be a Baptist and hate his brother, and refuse to speak to him?"

I didn't know that being posted and solid in the Baptist faith was calculated to make one hate his brother. It may be so, and if so we certainly have some who don't hate their brethren.

The third is a man who "walks in the middle of the road." Isn't that right? Where should he walk? But he can "smell heresy"—"is a roaring, stormy Baptist." I would rather have a Baptist who can "smell heresy" than one who will teach heresy, and I like the "roaring, stormy" Baptist who keeps in the "middle of the road" much better than the "roaring stormy" Baptist who takes in both sides of the road.

The fourth "is a brother who has been in the church from his youth; his father before him was a Baptist; he went to a college and is educated to an unusual extent for his situation." Well, what of that? We believe in Baptist training and Baptist education. "But he isn't honest!"—"as for paying his debts he never thinks of it." "He lies, cheats, breaks promises, gets drunk." My, what Baptist training and education will do for a man. The Dr. then says an ideal Baptist is one "who accepts simply what Christ teaches, who imbibes Christ's spirit and lives according to Christ's law."

But I ask, Would not such an one "hold firmly the faith?" Would he not be "thoroughly versed in the articles of faith?"

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Would he not be "solid in doctrine?" Would he not "keep in the middle of the road?" Would not "Baptist training and education" help in this? Can you have "a true Baptist" without the foregoing? Then I ask where can there be any objection to these? Some may say, however, that "Dr. Hatcher was not objecting to these, but the things he set over against them." But I ask why did Dr. Hatcher set over against orthodox "kicking" and rebellion? Why did he set over against "solid in the doctrine," "hating his brother?" Why did he set over against the "middle of the road" brother "heresy smelling?" and over against "Baptist training and education," "lying, drinking, etc."

Whether Dr. Hatcher intended to leave the impression that the latter were the logical sequence of the former or not his article does that, and will create in the mind of the young a dislike for the very things which make "A true Baptist." They naturally feel that if to "hold firmly to the Baptist doctrine" means to be a "kicker" and "rebellious" person why we don't want to hold them very firmly. And if to be "solid in doctrine" means to "hate your brother" we don't want to be very "solid in doctrine," and if to "keep in the middle of the road" means one will "hunt heresy" and be a "roaring, stormy" fellow, then we will side track, and if the natural consequences of Baptist training and education are drunkenness, lying, stealing, etc., we don't want much of that.

Let me ask this question: Did anybody who read the article get the idea that Dr. Hatcher was trying to create in the minds of the people a taste and zeal for "orthodoxy," for "Baptist faith," for "solid doctrine," for "regularity," for "keeping in the middle of the road" or for "Baptist training and Baptist education?" Really was this the purpose which Dr. Hatcher had in writing the article? If not, then what was his purpose? Whatever may have been the purpose of Dr. Hatcher, I am sure it is not calculated to make one stronger in his views of Baptist faith and practice, and I don't think our Sunday-school literature should be used for such purposes.

Wm. D. Nowlin, Nicholasville, Ky.

MARRIED

At the Willard Hotel, Louisville, by Dr. T. T. Eaton, on Dec. 15th, W. P. Floyd, Esq., and Miss Sal-lie Harris, both of Shelby county. We extend congratulations.

THE FIRST SERMON.

"He held the lamp of truth that
So low that none could miss the
way!
And yet so high, to bring in sight
That picture fair—"The World's
Great Light."

That, gazing up—the lamp between—
The hand that held it scarce was
seen.

"He held the pitcher, stooping low,
To lips of little ones below;
These raised it to the weary saint,
And bade him drink, when sick and
faint!

They drank—the pitcher thus be-
tween—
The hand that held it scarce was
seen.

"He blew the trumpet soft and
clear,
That trembling sinners need not fear;
And then with louder note and bold,
To rouse the walls of Satan's hold!—
The trumpet coming thus between—
The hand that held it scarce was
seen.

"But when the Captain says, "Well
done,
Those good and faithful servant-
come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the
camp"—
The weary hands will then be seen,
Clasped in those pierced ones—
naught between." —Sel.

OUR PULPIT.

LIFE AND PARDON.

BY G. H. SPURGEON.

"And you, being dead in your sins
and the uncleanness of your flesh,
hath he quickened together with
him, having forgiven you all tres-
passes."—Colossians ii. 13.

In the text we have the con-
junction of two things—quickening
and forgiveness. We will
consider these things in connection
with each other. Their or-
der it may be difficult to lay
down: in the text they are de-
scribed as if they were the same
thing. Which comes first, the
impartation of the new life, or
the blotting out of sin? Is not
pardon first? Doth God pardon a
dead man! How can we give
the life which is the proof of
pardon to the man who is not
forgiven? On the other hand, if
a man has not spiritual life suf-
ficient to make him feel his guilt,
how can he cry for pardon? And
if it be unsought, how shall it
be received? A man may be spiri-
tually alive so as to be groaning
under the pollution and the burden
of sin, and yet he may not
have received by faith the remis-
sion of sins. In the order of
our experience, the reception of
life comes before the enjoyment
of pardon. We are made to live
spiritually, and so we are made
to repent, to confess, to believe,
and to receive forgiveness. First,
the life which sighs under sin,
and then the life which sings
concerning pardon. Misery is
first felt, and then mercy is re-
ceived.

Where were we when the Lord
first looked on us? Answer.—
We were dead according to the
sentence of the law. The Lord
had said, "In the day that thou
eatest thereof thou shalt surely
die!" and Adam did die the mo-
ment that he ate of the forbidden
fruit, and his posterity died in
him. What is death natural? It
is the separation of the body
from the soul, which is its
life. What is death spiritual?
It is the separation of the soul
from God, who is its life. It had
been the very life of Adam to be
united to God; and when he lost
his union of heart with God, his
spirit underwent a dreadful
death. This death is upon each
one of us by nature. Above this

comes in the dreadful fact, that
"He that believeth not is con-
demned already." The position
of every unbeliever is that of one
who is dead by law. As far as
the liberties, and privileges, and
enjoyments of heavenly things
are concerned, he is written
among the dead. His name is
registered among the condemned.
Yet, beloved, while we are under
the sentence of death, the Lord
comes to us in almighty grace,
and quickens us into newness of
life, forgiving us all trespasses.
Are you trembling because of
your condemned condition under
the law? Do you recognize the
tremendous truth that death is
the sure and righteous result of
sin? Then to you, even to you,
the life-giving, pardoning word
is sent in the preaching of the
everlasting gospel. Oh that you
may believe, and so escape from
condemnation!

These favored people were
dead through the action of their
sin. Sin stupefies and kills.
Where it reigns, the man is ut-
terly insensible to spiritual truth,
feeling, and action; he is dead to
everything that is holy in the
sight of God. He may have
been moral perceptions, but he
has no spiritual feelings. Men
differ widely as to their moral
qualities; all men are not alike
bad, especially when measured
in reference to their fellow-men;
some may even be excellent and
praiseworthy, viewed from that
standpoint. But to spiritual
things all men are alike dead.
Look at the multitude of our
hearers; to what purpose do we
preach to them? You may de-
clare the wrath of God against
the godless, but what do they
care? You may speak of Jesus'
love to the lost; how little it
affects them! Sin is not horri-
ble, and salvation is not precious,
to them. They may not contro-
vert your teaching; but they
have no sensible apprehension of
truth; it does not come home to
them as a matter of any conse-
quence. Let eternal things drift
as they may, they are perfectly
content so long as they can
answer those three questions—
"What shall we eat? what shall
we drink? and wherewith shall
we be clothed?" No higher
question troubles their earth-
bound minds. They may enter-
tain some liking towards theo-
logical study and Bible-teaching,
as a matter of education; but
they do not view the truths re-
vealed in scripture as matters of
overwhelming importance. They
trifle; they delay; they set on
one side the things which make
for their peace. Their religion
has no influence upon their
thoughts and actions; they are
dead. Sin has slain them. I
see them mingled with this great
congregation like corpses sitting
upright among the living. I look
out upon the masses of this vast
city and upon the innumerable
hosts of populous countries, and
I see a measureless cemetery, a
dread domain of death; a region
without life.

One point must be noticed
here, which makes this spiritual
death the more terrible; they are
dead, but yet responsible. If
men were literally dead, then
they were incapable of sin; but
the kind of death of which we
speak involves a responsibility
none the less, but all the greater.
If I say of a man that he is such
a liar that he cannot speak the
truth, do you therefore think
him blameless? No; but you
judge him to be all the more
worthy of condemnation because
he has lost the very sense which
discerns between a truth and a
lie. If we say of a certain man,
as he have had to do, "He is a

rogue ingrained; he is so tricky
that he cannot deal honestly, but
must always be cheating;" do
you therefore excuse his fraud,
and pity him? Far from it. His
inability is not physical, but
moral inability, and is the con-
sequence of his own persistence
in evil. The law is as much
binding upon the morally in-
capable as upon the most sancti-
fied in nature. If, through a
man's own perversity, he wills
to reject good and love evil, the
blame is with himself. He is
said to be dead in sin, not in the
sense that he is irresponsible,
but in the sense that he is so
evil that he will not keep the
law of God. O sinners, dead in
sin, you are not so dead as there-
by to be free from the guilt of
breaking God's command, and
rejecting Christ; but you heap
upon yourselves mountains of
guilt every day that you abide in
this condition.

The ungodly are so dead as to
be careless as to their state. In-
deed, all gracious things are de-
spised of them. Sometimes they
attend religious services; but
they get angry if the preacher
presses them too hard. I have
known them vow that they will
never hear the man again be-
cause he is so personal. Pray,
sirs, what is a preacher to be but
personal? If he shoots, is he to
have no target, and take no aim?
What is our very office and busi-
ness for, but to deal personally
with you about your sins? In
ungodly men there is an utter
recklessness as to their condition
before God. They know that
they may die, they know that if
they die they will be lost; but
they try to forget these facts.
The ostrich is said to bury its
head in the sand so as not to see
the hunter, and then to fancy
that it is safe. Thus do men
fancy that, by forgetting the
danger, they escape it. Some of
you have lived in carelessness
until grey hairs are on your head.
Will you still risk your souls?

Alas, there remains one more
point! Man may be described
as dead and becoming corrupt.
After a while the dead body
shows symptoms of decay: this
is vice in its beginning. Leave
the corpse where it is, and it will
become putrid, polluting the air,
and disgusting every sense of the
living. "Bury my dead out of
my sight," is the cry of the most
affectionate mother or wife. And
so it is with many ungodly men.
Some of them are restrained
from the grosser vices, just as
Egyptian bodies were, by spices,
preserved from rotteness. By
example, by instruction, by fear,
by surroundings, many are kept
from the more putrid sins, and
therefore are not so obnoxious to
society. Towards God they are
dead as ever; but towards man
they are no more objectionable
than the mummies in yonder
cases in the British Museum.
But this embalming of the dead
with spices of morality, has not
been carried out with hosts of
those around us. They rot above
ground; their blasphemies pol-
lute the air, their lewdness in-
fects our streets, their revelry
makes night hideous. The ten-
dency of dead flesh is towards
the corruption which shows itself
in loathsome actions. The mercy
is, that where even this has tak-
en place, where the foul worm of
vice has begun its awful work,
in drunkenness, in blasphemy, in
dishonesty, or in uncleanness of
life—even there the quickening
Spirit can come. As life came
to Lazarus, who had been dead
four days, so can spiritual life
come to those who have fallen
into the noisomeness of open
transgression. Leaving this pain-



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ful matter, let us be filled with
deep humility; for such were we
in days not long since; but let us
also be filled with hope for others;
for he who quickened us can
do the same for them.

II. And now, secondly, what
has been done in us? What hath
God wrought?

We have been quickened. To
tell you, exactly, how quickening
is worked in us, is quite beyond
my power. The Holy Spirit
comes to a man when he is dead
in sin, and he breathes into him
a new and mysterious life. We
do not know how we receive our
natural life: how the soul comes
into the body we know not. Do
you suppose that spiritual life in
its beginning will be less mysteri-
ous? Did not our Lord say,
"The wind bloweth where it list-
eth, and thou hearest the sound
thereof, but canst not tell whence
it cometh, and whither it goeth:
so is every one that is born of
the Spirit?" Thou knowest not
the way of the Spirit, nor how he
breathes eternal life. We know,
however, that as soon as life
comes, our first feeling is one of
pain and uneasiness. In the case
of persons who have been nearly
drowned, when they begin to re-
vive they experience very un-
pleasant sensations. Certainly
the parallel holds good in spiri-
tual things. Now, the man sees
sin to be an exceeding great evil.
He is startled by the discovery
of its foulness. He was told all
about it, and yet he knew nothing
about it; and yet he knew nothing
to purpose; but now sin be-
comes a load, a pain, a horror.
As dead, he felt no weight; but
as quickened, he groans beneath
a load. Now he begins to cry,
"O wretched man that I am!
who shall deliver me?" Now
the angels see him on his knees
in private. Behold, he prayeth!
"God be merciful to me a sin-
ner," is his hourly sigh. Now,
also, he begins to struggle against
his evil habits; he addicts him-
self to Bible reading, to praying,
and to hearing the word of God.

He is for a while desperately
earnest. Alas, he goes back to
his old sin! Yet he cannot rest;
again he seeks the Lord. With
some men a large part of their
early spiritual life has been tak-
en up with agonizing strivings
and painful endeavors to free
themselves from the chains of
sin. They have had to learn
their weakness by their failures;
but the grace of God has not
failed. Some, even for years
after their conviction by the
spirit of God, have had no com-
fortable sense of pardon, but very
much conflict with sin; yet, still,
the life of God has never been
utterly quenched within them.
Their struggles have proved that
the heavenly germ was alive,
and was painfully resisting the
forces of evil. Men themselves
act as if they tried to put out
the light which grace has kindled;
but they cannot affect their pur-
pose. When once they have
been disturbed in their nest, the
Lord has not allowed them to
settle down in it again. Their
once sweet sin has become bitter
as wormwood to them. We have
known men under conviction go
further into sin to drown their
convictions; just as a whale,
when harpooned, will dive into
the depths. But they come up
again, and again are wounded;
they cannot escape. In the bi-
ography of a man of God, who in
his early days was a terrible
drunkard, we find that, in strug-
gling against intoxication, he

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EDITORIAL.

There is, therefore, now no condemnation to them that are in Christ Jesus, the inspired apostle tells us. If no condemnation, there can of course be no punishment for those in Christ. Since condemnation must ever precede punishment, and punishment is inflicted because of condemnation, it follows that where there is no condemnation there can be no punishment. It is written also of Christians that they are "justified by faith," and that is a cardinal doctrine of evangelical theology. It was the great battle-cry of the Reformation. Obviously a man who is justified should not be punished. Punishment aims at guilt and belongs to one who is condemned. Since Christians are not condemned, they cannot be punished.

Yet Christians do suffer, and that, too, because of their sins, but they never suffer the penalty of their sins. That was borne for them by their Saviour, and on that account they are freed from condemnation. The sufferings Christians bear are disciplinary, and so are chastisement. While punishment aims at guilt, chastisement aims at correction. It is written, "My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." The chastisement is occasioned by our sins, and is aimed at the correction of our faults and the development of our characters. The suffering of Christians is often very grievous, but it is always chastisement and never punishment.

It is written again: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." This shows the purpose of the suffering of Christians. It works for them a far more exceeding and eternal weight of glory. This, of course, punishment could not do. No one is made better by punishment, else hell would be a saviour. If punishment improved character, then men would become good by going to hell. Punishment never benefits the guilty one. In our civil laws the ideas of punishment and of chastisement are often blended; as when a man is sent to the penitentiary. The very meaning of the word penitentiary shows this. A penitentiary is a place for penitents. In case of capital punishment, however, the idea of chastisement is eliminated, and pure punishment is inflicted. A sheriff does not hang a man for the man's benefit, but because of his guilt.

It is important to keep distinctly in mind the difference between punishment and chastisement. The one aims at guilt and the other at improvement. Christians bear chastisement, but they have no punishment, and can have none, forever, since there is "no condemnation to them," they are "justified by faith," and they "are not under the law, but under grace."

We have always liked the Baptist Standard, although we have not always had the happiness to agree with it. We fully appreciate its persistent and disinterested efforts to straighten us out and to keep us straight. In its last issue it devotes more than two columns to us, criticizing and commenting on our various

shortcomings. Among other things our genial contemporary says: "We are glad that the Recorder has so recently changed front, and that it now says that our secretaries and boards have never tried to conceal any facts that the denomination ought to know." Were we disposed to press matters we would challenge the Standard to point out any utterances of the Recorder to the contrary. The fact is, we have never charged or suspected any of our Boards with puruing a policy of concealment.

But we wish simply to call upon our amiable contemporary to give us an opportunity to congratulate it on a change of front in its policy toward those with whom it does not agree. In the very editorial in question, the Standard uses such choice expressions as these: "manifestly pandering to the annihilationists"; "with an air of Pharisaical self-righteousness"; "hermaphrodite"; "trucks"; "malcontents and soreheads"; "Our only fear is that the change is one of policy rather than principle"; "with a show of self-righteousness that would have been becoming in Mr. Pecksniff"; "misrepresenting and defaming"; "meretricious course of defamation"; "who do not wish information, but who make their demands as a predicate for, and a means of defamation," &c., &c.

Now this editorial stands alongside the editor's "Sunday Morning Thoughts." If it contains such expressions in such a place, we can imagine what it would have contained had it been in another part of the paper.

Now we respectfully suggest to our amiable and charitable contemporary to change front, and to bring the rest of the paper into harmony with the "Sunday Morning Thoughts." Evidently the editorial in question was not written at the same sitting with those pious reflections. Our esteemed contemporary kindly characterized as "rot" our statement that those in charge of denominational work must trust our people if they expect to be trusted.

For epithets commend us to the Baptist Standard; but we hope to see a change of front. Since the Standard has had so much to say as to how the Recorder ought to be conducted, perhaps it will take kindly to a suggestion as to the management of its own house. We venture to repeat the sentence that seems especially to have offended the Standard: "We are in favor of laying aside abuse and appealing to reason and to love."

It seemed to us at Lynchburg that the last meeting of the General Association in the nineteenth century ought to have been held at some central place, where we could gather more of the great Virginia brotherhood than ever before. But the body decided to go to Bristol. It is no longer, therefore, an open question, and to Bristol let us as many go as possibly can." - Religious Herald.

It gives us pleasure to relieve the Herald's mind with the information that the meeting of the Virginia General Association at Bristol in November, 1899, will not be the last meeting of that body in the nineteenth century, unless the Association shall dissolve before another regular meeting. The meeting in November, 1900, will be in the nineteenth century, which ends at midnight, December 31st, 1899. So that the last meeting can be held at "some central place," and we hope it will be the greatest and best meeting of that body during the century. We hope the meeting will be

held in some place of historic interest as well as in a central place.

The Educational Committee of the General Association held their first meeting in Georgetown on Monday and Tuesday of last week. There were present the Revs. W. H. Felix, J. W. Warner, C. G. Jones, W. D. Nowlin, J. W. Loving and T. T. Eaton, the last-named being chairman. The absence of the Revs. E. N. Dicken, I. M. Wise and H. C. Roberts was regretted. The Rev. J. W. Loving was made secretary.

It was fitting that the first visit should be paid to the oldest of our institutions. Heretofore the recommendations of the General Association have been simple expressions of good will; hereafter they will be the result of investigation, and so will be greatly increased in value. Our schools and colleges have had their representatives present urging the claims of their respective institutions to the support of the denomination; and the reports adopted were simply expressions of the wishes of these representatives. Now the reports will express the deliberate conviction of specially chosen brethren after careful investigation. The improvement is obvious.

The faculty at Georgetown gave the committee a most hearty welcome, and took the liveliest interest in their visit. Every facility for seeing the equipment and work of the College was furnished and the faculty were eager to show even more than the committee could take time to see.

The committee were greatly pleased with their investigations. It was manifest that a great deal of good work is being done at Georgetown. Dr. Yager is acting as president, until a president shall be chosen, and the work is going on most satisfactorily under his administration. The attendance is larger than ever before at this season, and a general enthusiasm prevails. The committee noted the various elements in the equipment, facilities and work of this noble old college, whose youthful vigor increases with its years, as well as the needs of the institution. Two needs were especially marked, viz., a new building for a dormitory and lecture rooms for the Preparatory Department, of which Prof. Pulliam is the efficient head, and increased funds for the benefit of the ministerial students. The report on this College which the committee will make to the General Association, will give the Baptists of Kentucky a new appreciation of this their oldest educational institution.

The committee hope to send at least three of their number to visit each Baptist school in the state. The object for which the committee exists is to have the Baptists of the state better informed in regard to the condition, work and needs of their schools, in order that the churches may be brought into closer and heartier sympathy with the schools, and that the schools may be brought to the highest practicable point of efficiency. The Baptists of Kentucky are amply able to furnish all that their schools need for their complete equipment and highest efficiency; and the schools in turn can render the denomination a service beyond what any one has yet dreamed.

Hear instruction, and be wise, and refuse it not.—The Bible.

The Gospel Advocate, replying to our recent comments on what it said of Edmund Jessop, thus declares its faith:

We do not believe baptism procures salvation, or that obedience procures faith; we believe that faith is the one condition of salvation, but it is faith perfected by obedience to God. We believe a faith that does not lead to obedience is a dead faith and cannot lead to salvation.

We congratulate the Advocate on coming so near the true position. We are agreeably surprised in finding the Advocate saying "we believe that faith is the one condition of salvation." What is added about faith's being "perfected by obedience to God," must not be interpreted as meaning that the obedience in any way procures the faith, since just before that the Advocate squarely says it does not believe "that obedience procures faith." We cheerfully agree that "a faith that does not lead to obedience is a dead faith." It is "twice dead, plucked up by the roots."

The Advocate had said before that the right baptism is "a baptism that saves, in which Christ is put on, in which the sins of the flesh are done away, and that is one and the same with the circumcision of the flesh." That language certainly makes baptism a condition of salvation.

But we must not go too fast. In this same editorial, a little further on, the Advocate calls on us to agree "that this is settled—that no writer * * * for sixteen centuries taught that men should be baptized because they are saved, but in order to appropriate the salvation provided in Christ Jesus for those who believe in him." Now, if baptism is "in order to appropriate salvation," then baptism must be a condition of salvation, and so "baptism procures salvation," the very thing the editor denies believing in the extract quoted. His period of sound views was very short. It did not last till he finished writing that editorial. He rose to the plane of saying "we do not believe baptism procures salvation," and "we believe faith is the one condition of salvation," but before he laid down his pen he relapsed into saying that baptism is "in order to appropriate salvation." We hope his sound views will return to him again and stay with him longer next time.

No, we cannot agree "that no writer, inspired or uninspired, for sixteen centuries taught that men should be baptized because they are saved, but in order to appropriate the salvation provided in Christ Jesus for those who believe in him."

Dr. CUYLER pays this well-deserved tribute to his friend, John Hall: "His one aim was to expound God's Word in simplicity and downright sincerity. He eschewed flowers on his pulpit and flowers in his sermons; and whoever went to hear John Hall was sure to hear the Gospel. One of the lessons of his successful career is that a man does not need great genius to do a great work, provided that he concentrates and consecrates every faculty that he possesses to the single purpose to make known Jesus Christ and him crucified."

Dr. AUGUSTUS JESSOP, an English Episcopalian, says: "Scholars and historians are becoming more and more agreed in the belief that Episcopacy, as we understand the word, can not be traced further back than the beginning of the second century."

Editorial Varieties

Mirabile dicta. A paper in Germany has suspended not for the lack of subscribers or of money, but for the lack of writers.

It is not creditable to our country that the American occupation of Havana should be marked by the opening of a multitude of drinking saloons.

At the instance of the Romish hierarchy, the Austrian government has forbidden the British and Foreign Bible Society to sell any more Bibles in Austria.

In 1868, Missionary Mellick went into a destitute region in Northwestern Canada, where he found one church with fifteen members. Now there are ten Baptist churches in that region with some 600 members. Faithful work tells everywhere.

A man asked his wife: "Suppose, my dear, I was one of those husbands who come down late to breakfast and then complain if the coffee is cold?" She promptly replied: "I would make it hot for you." He is still wondering whether she meant the coffee.

In 1887, sixty-one years ago, a law was passed in Spain giving life pensions to the nuns in certain convents. Every one of those pensions continues, not a death having been reported among those nuns during that sixty-one year. We never heard of such vitality before.

Dr. Parkhurst calls for "the establishment of a morning daily that shall tell the truth," in New York City. The chief of the newspaper men's business would be gone if they were required to stick to the truth. Some of them show their genius by inventing and by twisting events.

The new names are coming in freely. One brother last week reported twenty-six new subscribers he had secured for the Recorder, and he says he found but one man who made any sort of objection to the paper and that was the paper's too positive in the expression of its convictions.

A brief visit of the writer to Brandenburg showed the strong hold the Rev. J. P. Jenkins has on the people there. They are very loth to give him up to Franklin-street. They hope, however, soon to have a worthy successor. Brandenburg is a good town. It was the home of Dr. D. Dowden whose remains sleep there. He was one of our strongest and best preachers.

We were shocked and grieved by the sudden death of Dr. George W. Burton of this city, who died on Monday night after an illness of only four days. From our earliest childhood we knew the name. They are very loth to give him up to Franklin-street. They hope, however, soon to have a worthy successor. Brandenburg is a good town. It was the home of Dr. D. Dowden whose remains sleep there. He was one of our strongest and best preachers.

The Rev. H. H. Carroll, Jr., of Texas, has decided to take some studies in the Seminary and he will reach Louisville in a few days. He has served as Chaplain of the First Texas Cavalry, which has just been mustered out of service. He has been singularly successful in evangelistic work, and he is a young man of most brilliant promise. He will do him a cordial welcome. He will do some ministerial work in connection with his studies. Happy the church that secures him.

Prof. McGarvey, in the Christian Standard, approves of our suggestion that some orthodox men be invited to deliver some lectures at the University of Chicago, but he does not think the suggestion will be adopted. He thus describes the standpoint at the University: "Chicago University is in favor of free speech, and this means free speech on only one side of critical questions. If a man speaks in favor of orthodox belief in the Bible, his is not free speech; it is the speech of bondage." That seems to be just the state of it.

The writer attended the New Era Institute at Lexington last week, delivering the first lecture. He never had more enthusiastic hearers, though he has spoken to much larger assemblies. Nobody in Lexington seemed to know about the Institute, and the local interest had not been worked up. During the three days, however, the interest steadily grew. Good work is being done in these institutes for the colored brethren, and the only drawback has been that the attendance was not so large as it should be. Many of them have not understood what it all meant. As they come to understand, they become enlisted.

At the beginning of this century there were thirty-one million people speaking French—now there are fifty-one million. There were twenty million speaking Russian—now there are twenty-five million. There were thirty million speaking German—now there are seventy-five million. There were twenty-six million speaking Spanish—now there are forty-two million. There were twenty million speaking English—now there are one hundred and eleven million. The French have increased over sixty per cent; the Russians and Germans two hundred and fifty per cent; the Spanish over sixty per cent; while the English speaking people have increased over five hundred and fifty per cent. This English speaking race is not, as some theologians say, the seed of the universal empire.

SPECIAL OFFER.

We will send the WESTERN RECORDER to new subscribers for three months, beginning Jan. 1st, for half-price, or 25 cents. All intelligent Baptists are interested in Baptist history, and recently special interest has been aroused in regard to our history in England in the early part of the 17th century. Everybody wishes, or ought to wish, the real facts brought out. Dr. J. T. Christian spent three months in England during the past summer and fall, devoting his time to getting at the facts of Baptist history during that period. He made many interesting "finds," and gathered much valuable material. He has prepared a series of articles setting forth the results of his investigations, and we will begin the publication of these articles with the commencement of the new year. When the series is finished the results will be summed up and their value estimated by Drs. A. H. Newman and Jesse B. Thomas, two recognized masters in church history. Every Baptist ought to read this series of articles along with the estimates of them by Drs. Newman and Thomas, and ought to preserve them.

To give these articles the widest publicity, we offer the Recorder three months to new subscribers for 25 cents each. If you have some friends, dear reader, who are not now getting the paper, and whom you would like to have read these articles, send us their addresses with 25 cents for each one, and they will get the paper until the 1st of April. Beyond that time the rate remains, of course, at \$2.00 a year.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st. - Pastor Eaton preached. Two received by letter. Sunday school Christmas entertainment Friday night.

Broadway - Pastor Jones preached at both hours.

Chestnut-street. - Pastor Weaver preached at both hours. Sunday was his birth-day.

East - Pastor Christian preached in the morning, and Bro. A. N. Whittinghill at night. Arrangements made to close the year without debt. McFerran Memorial - Pastor Eager preached in the morning and Bro. C. B. Edwards at night.

Twenty-second and Walnut - Pastor Hunt preached in the morning and Bro. F. W. Taylor at night. Two received by letter and one under watch-care.

Franklin-st. - No report. German - No report.

Highlands - Pastor Dawes preached as usual. Held the Sunday-school teachers are men.

Logan-st. - No report. Parkland - Pastor Gordon preached as usual.

Portland-avenue - Pastor Shelton preached as usual.

Southgate-st. - Bro. J. W. Warder preached in the morning and Pastor McFarland at night. Bro. Lane was ordained deacon. Three joined by letter.

Third-ave. - No report. Twenty-sixth and Market - Bro. E. M. O. Draklin preached in the morning and Pastor Thompson at night.

One received by letter, one for baptism and three baptized.

Clifton - Pastor Foster preached in the morning and Bro. S. T. Williams at night. Two joined by letter. This was Pastor Foster's first Sunday in his new field.

East Mead - Pastor Whittinghill preached in the morning. One received by letter and one baptized. Bro. T. M. Baxter preached at night.

Bro. J. P. Jenkins conducted the devotional exercises at the Pastors' Conference. He closed his work at Shepherdsville Sunday. He begins at Franklin-street the first of January. Bro'n. Eaton and Thompson presented outlines of sermons which were discussed. The former was on the unpardonable sin and the latter on Christ as the end of the law.

THE STATE.

Pastor J. A. Bennett writes: "We began a meeting with Pleasant Grove church, Daviess county, on Monday night after second Sunday night in November. The meeting continued 10 days. The interest was good from the first service to the final benediction. There was prayer throughout the whole series a deep spiritual work manifest. The work was quiet, thorough, and delightful in every particular; especially was it a season of great rejoicing to our Sunday-school workers, who witnessed the conversion of many of their objects of prayer and instruction. There were 3 received by letter and 25 approved for baptism. It was my happy privilege on Thursday, Nov. 23, to break the ice and bury 24 of them with their Lord in baptism. Considering the smallness of the territory, limited material, etc.—this is a wonderful showing. The means God used here were a devoted and earnest membership and a preacher who preached God's Word simply, plainly, lovingly, and therefore effectively. Bro. T. M. Morton, of Centertown, Ky., did the preaching. Our hearts are filled with praise to God, and to Him we give all the glory."

Bro. S. O. Mitchell writes: "I have just closed a three week's meeting with pastor Wm. Huey, of Carrollton, with an address by the church, the Bishop Huey is one of the Lord's own—a royal-hearted yoke-fellow. His people are of the best and love their leader. The church was revived and strengthened spiritually. There is the promise of many others being added to the fold as the result of the meeting."

Bro. J. U. Wells writes: "I just closed a meeting at Cave Hill church in which I assisted Bro. Charley Boles. Bro. Boles did most of the preaching, as I had to go to Louisville during the meeting; after my return I did the preaching every night. Bro. L. Gibson, the pastor of the church, was deprived of assisting but little in the meeting by sickness in his family. The church was much revived, 26 conversions and 15 additions to the church. The Methodists rejoice in the work that was done in fitting memorial for them. Prof. Riggs came over and made up a singing-school, which was badly needed. We also organized a young men's prayer-meeting, and it looks like there has been quite a reformation in the Cave Hill vicinity."

Bro. Wm. Lunaford, of Virginia, who has of late been preaching at Knoxville, supplied the pulpit there on Sunday last, morning and night. The weather was not unpropitious, and a fine congregation greeted the minister. Bro. Lunaford will return to fill that pulpit the first Sunday in January next. The Kinnison people have been supplied to his heart. He says he is not authorized to speak on the other side of the question.

Pastor E. T. Cody of Georgetown, has been aided in a protracted meeting by Pastor F. W. Eberhardt of Paris. The meeting resulted in 22 additions, of which seven were by experience and baptism. The church was greatly revived.

Elder J. W. Lynch of Danville, goes to Wake Forest, N. C. His successor has not yet been secured.

Pastor J. T. Hall writes: "I have just closed a two weeks' meeting with Pleasant Hill church in Taylor county which resulted in 19 additions to the church, 15 by experience and 4 received. This is the 15th meeting with said church which have all been attended with good success, the Lord helping, evening and blessing our united efforts."

Pastor J. A. Kirtley writes: "We closed a meeting of two weeks continuance with the Bellfairsburg church on last Sunday. During the revival meeting, Pastor W. F. Williams, of Harrodsburg was with us, and preached the pure doctrine

of the gospel, with great acceptance to the church and congregation. Our meeting was interrupted considerably by the bad weather and particularly at the close. We should have baptized on Sunday but for the unfavorable weather. The baptisms will take place on the third Sunday, if the Lord will."

Pastor T. J. Ratcliff writes from Fordsville: "I began my work here about three months ago, having been called to serve this church two Sundays in each month. A thankful index that the good Lord has been so gracious as to place me here to live and shepherd such a noble band of Christian people. Our church is in a very prosperous condition. Had a successful revival of three weeks duration in which was ably assisted 4 days and nights by Bro. A. F. Gordon of Louisville. We will complete our parsonage in the near future. My people here showed their appreciation of their pastor by presenting him and family with a nice box of staples and other presents Thanksgiving. My people here that will make every sacrifice to aid their pastor in his labors and may the Lord's blessings continue with us."

Pastor Trotter of Bardstown called in our office. We are glad to hear of his successful work.

Pastor W. K. Penrod writes from Paducah, where his labors are being richly blessed: "We have just remodeled the interior of our church at a cost of about five thousand dollars, and it is a thing of beauty and a joy forever. There is not a prettier or more comfortable auditorium in the State. The Baptist church at Philadelphia, preached the opening sermon. Since my coming here over one hundred have been added to the church, a debt of two thousand dollars paid, Sunday-school room renovated, parsonage repaired, at an expense of nine hundred dollars. And now we have remodeled the interior of our auditorium making it one of the most comfortable and beautiful rooms in the state." When the spring opens they will renovate the outside of their handsome house of worship. The church is greatly prospering.

Pastor E. W. Coakly writes from Habitt: "I have just returned from Monroe City, Mo., where I assisted the pastor of the First Baptist church, Elder J. H. Riffe, in a revival meeting. There were nine additions to the church, and one hundred people seemed pleased with the meeting. Bro. Riffe is a Kentuckian and he reflects great credit to his dear old state. He is doing a noble work in Monroe City and the people are appreciating it. Our work at Bethabara is growing in interest, of an more and more impressed with the importance of having more than "once a month" preaching in our churches. Since we began last June, having preaching here two Sundays in the month the growth has been wonderful. The Sunday-school took on new life; our contributions to missions began to increase; we shouldered new responsibilities and all seems happier now than when we began. Bethabara is a grand church, and if she could only be developed to the extent of her ability she would do just twice as much as she is doing. Southampton has also taken a step forward. Last Saturday they extended to their pastor a hearty indefinite call. I am glad they have adopted the Scriptural plan in this respect, and that our churches are untold injury. This is a good church and able to do great things for the Master. May God help her to rise, appreciate and shoulder the responsibility which her ability lays upon her. We are to begin a series of meetings with White Sulphur Springs on the 24th inst. Bro. J. J. Porter of Jerseyville, Ill., is to assist us. Bro. Porter was with this church once before in a meeting and the people are delighted that he has consented to help us again. We hope to be able to report things which the Lord has done for us in this meeting."

OTHER STATES.

Pastor E. B. Miller of Arkadelphia, Ark., is in the midst of a protracted meeting. He is assisted by Pastor C. W. Daniels of Pine Bluff.

The Mission Board of Arkansas Baptist Convention met in Little Rock, Dec. 18th and planned for a vigorous year's mission work. The meeting was well attended and great enthusiasm prevailed.

It is estimated that 75,000 visitors will be in Hot Springs, Ark., during the coming season. Pastor J. H. Riffe writes from Monroe City, Mo.: "We recently borrowed from 'old Kentucky' to help us in a meeting Elder E. W. Coakly—a brother beloved in your state.

Advertisement for THE MODERN ENAMELINE POLISH PASTE, CAKE OR LIQUID. A Brilliant Polish without Labor Dust or Odor. J. L. PRESCOTT & CO., NEW YORK.

We closed on the night of the 7th inst., a meeting of 18 days, with our church strengthened and 9 accessions, 7 by faith and baptism, one by letter, and one under watch-care. Bro. Coakly told "the old, old story" with much earnestness and plainness. Having known and labored much with Bro. Coakly in Kentucky, Florida and Alabama, my wife and I were delighted to have him with us in our Missouri home and church. Perhaps some of your readers will like an occasional bit of news from this part of "the vineyard," and so when I get time I'll try to tell something of what "the Lord hath done for us." (God bless the grand old River in its mission and widen its circulation.) It cheers our home every week, and is a great help to us in our work."

Pastor F. P. Turner writes: "The First Baptist church of Harrisburg, Ill., of which I have the honor of being pastor is now in the midst of a special series of meetings. Eld. J. N. Ford of Fulton, Mo., is here doing the preaching. Two have professed faith in Christ, two have joined the church, others are inquiring the way of life and the whole town seemed moved this morning. We are working, praying and hoping for great results. The Baptist church at Goleadon, Ill., has just closed a most successful revival, conducted by Bro. B. F. Rodman, state missionary for the Southern division of Illinois. Bro. J. W. Bevelle aided him. There were twenty-seven additions to the church. This is the revival season of the year in Illinois."

John H. Mills, of Thomaspville, N. C., died Thursday Dec. 15th 1908. He was the great pioneer of orphanage work in North Carolina. He was the superintendent of Oxford, N. C. Orphan Asylum for years and the first manager of the North Carolina Baptist Orphanage. He was a man of great state and great heart power. His name is a household word in North Carolina. The state mourns his loss.

Rev. J. W. Kramer has resigned Brooklyn church, Wilmington, N. C.

Rev. J. O. Willett goes to Missouri to do Evangelistic work. We wish him great success.

The Holden church, Mo., has set apart its new house for the worship of God.

Elder T. B. Hill was summoned home last week by the sad death of his father at Virginia, Va. A telegram came to him about noon Dec. 15th, announcing the serious illness of his father, and in the evening a telegram came announcing his death. We tender our condolence to the bereaved family.

DEAR RECORDER:—It would take me a long time to tell you how much I enjoy the WESTERN RECORDER. My clippings from its columns during the last ten years would make a small book. Bro. McCormick built so wisely and solidly during the six years he labored in this field, that so far I find no changes to make. I hope, by the help of the Lord, to take up the work where he laid it down. The outlook is very hopeful here. We are baptized again. I came again, our candidate ready. I am greatly crowded with work now, but hope soon to give you some notes from the field. God bless you richly.

Yours, J. G. CHASTAIN.

Morelia, Mexico.

DEAR RECORDER:—I have so far recovered from my paralysis as to be able to write to you with my left hand. I want some of my friends in Kentucky to help me out with a bit of folk-lore. You doubtless remember the old-time ditty: "My ole home diled in Tenises, And sent his jawbone back to me, Jawbone kin dance, jawbone kin sing, Jawbone kin play mose anyting. O jaw, me lu hoo, O jaw me lu hoo!" I cannot find a person in Washington who ever saw a negro play on a jawbone. There is not one in the vast collections of musical instruments in the National Museum. I am not quite sure, but am inclined to believe that the affair is not African, but Indian. At any rate, I want a jawbone that has seen service to hang up in

the museum. The kind that Samson played on will not do. It must be ole hoss. I can ever sincerely yours, O. T. MASON.

WEST VIRGINIA MEETINGS.

On the 13th of November, it was my privilege and pleasure to begin a series of meetings with the First Baptist church of Middlebourne, West Virginia, which continued with unabated interest for three weeks with excellent results. The Rev. Chas. T. Ankrom is pastor and is a young man of sound conviction and firmness. I do not think that it has ever been my pleasure to preach to people who showed more interest in the gospel, many of them coming from a distance of from two to eight miles in the country. Middlebourne is the county seat of Tyler county, one of the best counties in the state, and is also located in the famous oil section of the state. There is much wealth and the characteristic oil excitement is always at the high-water mark, yet the people hear the gospel gladly.

At the close of the Middlebourne meeting I went to Broden's Station, where we had an excellent interest which was cut short in consequence of an attack of grippe which caused me to be confined to my room for several days. As soon as I was able to travel I came home where after a week's rest, I feel ready for my next engagement.

WM. J. HOLTZBLAW.

THE Executive Board of Low Run Association finds itself without funds to pay the amounts due to District Missions for salaries (to the ministers in charge of the Baptist mission churches in and about Louisville). There is not at the present time a dollar in the treasurer's hands which can be paid to this account. All funds now on hand belong to the State, Foreign and Home Mission Boards. The salaries now due amount to as follows:

Table with 2 columns: Month and Amount. October \$87.80, November 91.35, Total \$179.15. To which may be added December 1.36, Total \$279.30.

We ask the churches to try to come to the rescue with as little delay as possible.

R. W. TAYLOR, Pres., I. T. WOODSON, Treas., J. HENRY BURNETT, Sec.

Low Rates to New Orleans, La., Dec. 27th-30th.

ACCOUNT SOUTHERN EDUCATIONAL ASS'N. In account of the Annual Meeting of the Southern Educational Association, to be held in the Crescent City, December 27th to 30th, 1908, the Southern Railway will sell round-trip tickets from stations on its line in Kentucky to New Orleans at rate of one fare for the round-trip, plus \$2.00. The Southern Railway offers splendid train service and fast time. For information, maps, time-cards, sleeping-car berths, etc., call on your nearest agent, or Wm. H. Taylor, Asst. Gen. Pass. Agent, Louisville, Ky.

Advertisement for Baptist Book Concern, 642 Fourth Ave., Louisville. Send us your subscriptions. We take subscriptions, paper, or magazine, published. Yours for more business. Baptist Book Concern, 642 Fourth Ave., Louisville.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

HIS SIXTH BIRTHDAY.

BY GEORGINA E. BILLINGS.

He has given up his cradle and his little... He has hidden all his dolls behind the door; He must have a rocking horse...

TAKEN ON APPROVAL.

BY MARION P. VANDER VEER.

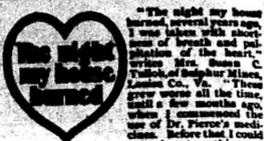
[Concluded from last week.]

"Not homesick, Helen! Can I do something?" "Cousin Ellnor, I didn't understand about the bath. You will think it strange, but I never saw one before, and I don't know what to do."

with a desire for a game of backgammon or checkers, never called interesting items from the papers nor unexpectedly came across apropos poems; and, worse than this in the eyes of his sensitive parents, never giving up claims as to the desirability of impossible to get to the desired point before Willie could.

list of friends preparatory to the giving of a bicycle to... "I suppose I shall have to stick in that piece of putty, or Mrs. Packard and Will would cross me off their list."

Having dispatched her letter, Mrs. Packard, with regret in her heart, but determination on her lip, went up to Helen's room. The latter was standing at her bureau, and as her feet were crossed, held out a liberty cap to Nina.



"The night my house burned several years ago, I was taken with shortness of breath and palpitation of the heart..." Dr. Pierce's Favorite Prescription is a medicine for the blood, liver, lungs, and nerves...



WHY Periodicals -not -let -us -fill -your -orders -for -Sunday-school -Supplies -or -the -of -either -Society? -It -will -cost -you -no -more. -Others -are -doing -it. LUTHERY BOOK CONCERN, 642 Fourth Avenue, LOUISVILLE, KENTUCKY.

Advertisements and notices on the right margin of the page.

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We have given 20,000 Teachers' Bibles as premiums. They are not cheaply gotten up books printed on worn-out plates. For \$2.50 you get a large-type Bible and the Western Recorder for one year; or, for \$3.00, you may have the same Bible, but in smaller type. In answer to the question, How can you afford to give such elegant, self-pronouncing, flexible-back teachers' Bibles with all Bible helps and the Western Recorder for the money, my answer is we buy one thousand and sometimes more at a time, discount our bills and give subscribers the benefit. Index 50 cents extra on either Bible. Satisfaction guaranteed. Money refunded if you are not pleased when you see your premium. Send all orders to the Western Recorder, 642 Fourth Avenue, Louisville, Ky. H.

LOUISIANA BAPTIST CONVENTION.

On December 7th and 8th, as the trains rolled into the pretty city of Monroe (called the Parlor City because of its beauty), the Baptist hosts could be seen gathering in a godly number.

At 10 a. m., December 8th, quite a number of brethren had come together in the First Baptist church of Monroe, and took part in an informal ministers' and laymen's meeting. The addresses discussed were important, and while there were no studied essays nor well prepared addresses; still the speeches delivered were helpful and stimulative.

At 4 p. m., Dec. 8th, the fiftieth annual session of the Louisiana Baptist Convention was called together by Vice President Dr. J. R. Edwards, of Easton. A committee on credentials was appointed and then, after a few announcements, the convention adjourned until 7 p. m. Promptly at 7 p. m. the large congregation of delegates and good people of Monroe were called to order by the gavel of Dr. Edwards. Rev. M. E. Weaver, the young and able pastor of the Lake Charles First Baptist church, preached the convention sermon, after which the committee on credentials made their report, and the convention was then duly organized by electing Dr. J. R. Edwards, of Easton, President; Rev. A. M. Vardeman, Secretary; Rev. A. B. Miller and J. N. H. Wharton, Vice Presidents; W. H. Williams, of Shreveport, Treasurer. The following brethren responded to the invitation to seats as visitors to the convention: Dr. A. J. Barton, of the Foreign Mission Board, Dr. W. C. Golden, of the Sunday school, Dr. J. B. Searcy, of the Baptist, Miss. and B. J. Robert, of the Dallas Branch, American Baptist Publication Society, Dr. W. O. Carver, of the Louisville Baptist Theological Seminary.

SECOND DAY.

After devotional exercises, the report on Sunday schools was read by E. Miller, and fully discussed by the brethren.

Brother Golden, representing the Sunday School Board, made a very able and characteristic speech. \$25,000 had gone into

the denominational life through this board by contributions of cash, Bibles and other literature, and this board has projected a business equal in value to \$300,000 for the denomination.

A little friction was introduced into the further discussion of this report by Rev. J. S. Thomas, of the chapel on Evangel, who persisted in trying to divert attention of the brethren from the recommendations of the Sunday School Board of the report to the literature and publications of the American Baptist Publication Society.

The committee on nominations, read by Judge J. T. Watkins, recommended the same officers for our Executive State Board, Alexandria the place and Thursday night before the third Sunday in July as the time.

At 7 p. m. the report of the Foreign Mission Board was read by O. W. Tomkies and ably discussed by Dr. Barton. Indeed it was a telling speech and was blessed of God to the good of all hearts.

Dr. Carver was then allowed to represent the Seminary. He made a sound, straightforward speech for the Seminary, and won for himself a good name.

A collection for the students' fund was taken. Amount, \$205.

THIRD DAY.

After devotional exercises the report on education was read by J. T. Moore. The only new feature developed in this report was that the two colleges, Keachie and Mt. Lebanon, wished to be taken under direct control of the convention. Following the expressed recommendation of the report, a committee of seven was appointed to report at our next session.

A collection was taken for the debt on ministerial education to the amount of about \$425—more than enough to cover all indebtedness on this work.

The report on state missions, read by J. S. Campbell, was good and strong. A debt of something over \$2,300 rests over our state board.

Dr. J. S. Felix introduced a resolution looking to the liquidation of this debt.

The report on Home Missions, read by Dr. A. B. Miller, of New Orleans, was encouraging, and ably discussed by Dr. Miller, E. C. Ware and others.

The report on publications endorsed the Chronicle, Foreign Mission Journal, Home Field, etc.

On Saturday night of the third day the convention adjourned, a harmonious and satisfactory session.

CONVENTION NOTES.

Dr. J. S. Felix, of the First church of Shreveport, endeared himself to the convention by his able speeches, enthusiasm and self-sacrificing spirit. Thrice are you welcome into our state, Dr. Felix! We need your strong mind, loving christian heart and strong body.

Dr. J. B. Searcy, the genial editor of the Baptist, was all smiles, and brought us fraternal greetings from our sister state.

The First church of New Orleans is to be congratulated upon having secured the able and efficient services of Dr. A. B. Miller. Ever and anon, he would enliven things with a little pleasantry, and wake us all up. Brothers Miller and Jameson were our fun and pun makers.

The convention appointed a committee of three who are to report at the next session, in reference to a Baptist Orphanage. A new departure, but greatly needed.

There were about eighty delegates, besides the visitors, in the convention.

We were given a cordial reception by the church and good people of Monroe, and their hospitality greatly enjoyed.

Pastor G. T. Kincannon proved himself a master of ceremonies, and everything moved on without any jar or complaint. Of course he could not help the snow that fell with the arrival of the delegates, but he provided plenty of good fires. Brother Kincannon, we all fell in love with you and your people, and your hospitality is only excelled by your invitation to meet with you again.

Dr. J. R. Edwards made us a most impartial and firm presiding officer. He is a man amongst men.

A magnificent crop of lay brethren—not quantity, but quality—were in our convention, Judges J. T. Boone, J. T. Watkins, Lawyers, L. E. Thomas, E. B. Herndon, Bankers C. O. Bynum, G. W. Botton. Five business men, W. H. Williams, R. L. Proffit, — Carter, J. H. Prescott, Prof. J. W. Carter, Dr. J. M. Barius.

Louisiana also has a fine body of preachers, but they are all so good I will not mention names.

I found that nearly every one in attendance on the convention is a friend to the Recorder, and has proved his faith by his works.

Fraternally,
Ernest Millar.
Minden, La., Dec. 12, 1898.

THE DEATH OF REV. B. F. TAYLOR.

The subject of this sketch fell asleep in Jesus, at his home in Harrodsburg Dec. 14. For some time he was an invalid, and his death was not unexpected. He was a native of Western Tennessee, and during the war between the States he enlisted as a private soldier in the Union army, and though very young, he rose to the rank of Major in his regiment. After the war he settled in Mercer county, and married the daughter of Rev. Strother Cook, of precious memory.

During a protracted meeting at Mt. Moriah Baptist church in November, 1873, in which it was my pleasure to assist Pastor Cook, there was a memorable awakening, there being about sixty conversions, and among the number was Brother B. F. Taylor. Soon he was called into the ministry and for twenty-six years he was a successful minister of the gospel of peace and joy. He succeeded his father-in-law to the pastorate of Mt. Moriah church, which position he honorably and affectionately held as long as he lived. He was pastor during the time at Perryville, Shaw's Run, Mt. Freedom, Hebron, and other churches. Wherever he labored the cause of Christ prospered. During his ministry he was instrumental in the conversion of about three thousand souls, and baptized into the fellowship of the churches he served as pastor about one thousand. He was popular with the masses, and they heard him gladly and delighted to honor him.

He often served as moderator of South District Association, and he was prominent in all denominational affairs in his section. Frequently tempting calls came from other states, but he chose to live and labor among those who knew him best. Long will his zealous labors be cherished in the hearts of not only those he tenderly and lovingly

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Speiden's Church Treasurer's Record Book, the best to be had; for 100 names, \$1.50; 200 names, \$2.00; 300 names, \$2.50; 400 names, \$3.00; 500 names, \$3.50. Names entered only once during the year.

Eiler's Sunday-school Record \$1. and other good ones at 35c, 50c, 60c, 75c and \$1. We carry a complete line.

Collection Envelopes, linen, for Sunday-schools, per dozen 85 cents; another grade at 50c per dozen.

Class Books, per dozen, 50 cents, 75 cents and \$1.50, all good and run one year each.

For Christmas Presents

Calendars from 10c to \$1.00.

Box paper and Envelopes from 15c to \$1.00.

Children's books from 15c to \$1.50.

"What is Worth While" Series, fancy white bindings, 35 cents each.

Nice gift books from 25 cents to \$2.50.

Wedding Bells, white binding, \$1.00.

Wedding Souvenir Books in white from 50c to \$2.

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.

Christmas Cards, 5c and 10c each.

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led to the Savior, but of all who knew him. Truly it can be said of him he lived for others. His wife survives him. To her is the consolation that she was I stay and comfort through life. He leaves as a legacy two children after his own heart, and only those who knew him well can estimate how much that means to the church and the world. They are John S. Taylor, a young min-

ister of rare promise, and Mrs. Cordie Curry, a lady of great influence for the cause of Christ.
W. P. HARVEY.

Low Rates for Christmas.

VIA THE SOUTHERN RAILWAY.

On account of the holidays, the Southern Railway will sell round-trip tickets between all stations in Kentucky at low rates. Tickets will be sold on Dec. 24, 25, 26, 27, 28 and 29. Tickets will be valid until Jan. 1, 1899. Good to return until Jan. 1, 1899. Call on your nearest agent who will give you full particulars as to rates. J. W. H. LAYTON, Asst. Gen. Pass. Agent, Louisville, Ky.

VIRGINIA NOTES.

The State Mission Board at the annual meeting in November appropriated \$18,000 to state missions. This is something like \$2,000 more than put into state mission work last year.

The outlook in the Old Dominion for Baptists is bright and full of promise. Our churches are manned by able and consecrated ministers who are aggressive, missionary and evangelical. Many of our pulpits are filled by young men fresh from the schools, and as far as we know they are doing a good work.

At Bluefield, W. Va., we have a happy combination, a model pastor, Rev. W. W. Hamilton, and a model church. The trite expression, "like priest, like people," is no more true than like people, like priest.

Rev. W. L. Ball, the newly elected pastor at Princeton and Athens, W. Va., is entering upon his work as a true under-shepherd, and he has already thrown missionary life into the churches by exercising the members along missionary lines. We may preach and teach missions, but until pastors exercise the members in doing missions, but little will be accomplished.

Rev. W. C. Foster leaves Tazewell, Va., and goes to Bristol, Va., to edit a Baptist weekly. Bro. Foster has been publishing a monthly, The Southwest Baptist, for a year. He goes to Bristol to make it a weekly.

Tazewell, Pocahontas and Honaker, Va., and Elkhorn and Mayberry, W. Va., are all looking for pastors. Whoever the Lord sends here will find plenty to do, and will be expected to make things move or move himself.

The writer begins his seventh year as pastor of Bramwell Baptist church. We have had thirteen good additions within the past two months. At night, on Thanksgiving day, we had a regular revival. The night preceding, as an introduction to this service, the members and friends, without invitation or warning, made their way to the pastor's home with baskets and boxes filled with the necessities of life, and to this good day we feel the effects of their coming.

If any are inquisitive enough to ask why we write Virginia notes from West Virginia, we can satisfy all such curiosity by saying that the churches in this neck of West Virginia are in the Virginia associations.

Very fraternally,
D. A. RAMSEY.

Freeman, W. Va.

REBELLION IN ILLINOIS.

DEAR BRO. EATON:

I always read with interest what you write. I know of no man safer to read after than yourself. Your editorial criticisms of the official action and utterances of Governor Tanner of Illinois is rather strong, if my memory serve me correctly. I read an account of the troubles in Illinois about one month ago while traveling on a train. I have not seen an account of the matter since. If I am correct in what I remember to have read in a daily paper of Nashville, you are certainly unjust toward Gov. Tanner when you say: "If the Governor of Illinois may prevent one law-abiding citizen of Alabama from settling in Illinois, then he may prevent any citizens of any other State from settling there."

1. At the time referred to in your editorial, the laborers in the mines at Pana, Ill., were on a strike for higher wages.

2. The owners of the mines imported from Alabama a carload of negroes to supersede the laborers then on a strike.

3. These negroes did not come as free and law-abiding citizens of Alabama, but were brought like a load of cattle locked up and in charge of an armed force ready to shoot among the striking miners who were citizens of Illinois.

4. Under these circumstances Governor Tanner issued an order that no negro should be allowed to enter Pana.

5. It was against this sort of a "wholesale importation of foreigners," which would only aggravate existing troubles and bring bloodshed, that the Governor of Illinois said he would not "tolerate."

6. It was not law-abiding citizens, white or colored, from Alabama or any other state, that he threatened to "meet at the line and shoot to pieces with Gatling guns," but what he called a "mob, such as was taken into Virden."

7. Governor Tanner, in the same address, disclosed that any law-abiding citizen of any state was welcome to become a law-abiding citizen of the State of Illinois.

If I am correct in these statements, the State of Illinois is not in "Rebellion Against the United States," neither has Governor Tanner "erected a wall around the State of Illinois" or "jeopardized the rights of any law-abiding citizen of the United States." If I am incorrect, I am willing to be corrected.

JOHN T. OAKLEY,
Henderson X Roads, Tenn., Nov. 31.

A GRACIOUS MEETING.

The greatest protracted meeting ever held with the Glenville Baptist church closed Dec. 7th. The interest was fine at the outset, and increased rapidly until the close. The church and community will feel the influence of this meeting for many years. The following are the results: 51 additions, 41 conversions, 36 by experience and baptism. The church endeavored to secure assistance, but failed, so the meeting was conducted by the church and pastor.

There were several conversions from the Paedobaptist belief. One young lady from the Catholic church who had been a member twelve years. At the close the church expressed in a very substantial way their appreciation of their pastor's labors. Also called him another year without opposition.

May the good Lord continue to bless this people. For this great meeting we give God the glory.

T. J. RATCLIFF,
Fordville, Ky., Dec. 18, 1908.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. W. J. GRENEY & CO., Props., Toledo, O. We, the undersigned, have known F. 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. W. A. RAY, Wholesale Druggists, Toledo, O. WALTERS, KEESER & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 50 cents per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 17.

Cattle—The market on Monday was firm on prime butcher steers and heifers. Bulls were lower, while the canner trade was dull. The market raised dull during the remainder of the week.

Calves—Market dull, calves weak selling at \$22.50; common hinds hard to dispose of. Sheep—Receipts fairly heavy; quality of the offerings fair. On Monday best hewens sold at 25c, medium at \$2.25, light

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.

\$1.34 For Ladies' nice Black Satine Petticoats, very full, made with a deep ruffle over which are narrow ruffles.

\$1.98 For Ladies' Black Italian Satin Petticoats, lovely quality, made with a 12-inch ruffle, lined through with canton cloth.

\$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.

Lamps.

The lowest prices ever put on these stylish, decorated Lamps; a beautiful lot to select from, if you come early, for they won't last long.

SOME STRIKING BARGAINS IN Black Dress Goods.

25c For extra quality Black Figured Mohair, 40 inches wide, for waists especially; regular value 40c.

50c For extra quality Black, All-wool, Silk-finish Henrietta, 38 inches wide; real value 65c.

60c For a superior Black Storm Serge, 60 inches wide; a quality that is worth at least 75 cents a yard.

85c For Beautiful Empress Poplin, 46 inches wide, for coat suits, the most satisfactory fabric; worth \$1.10.

Eiderdown

For Baby Cloaks, Dressing Sacques, etc. in fancy stripes, all pretty patterns, 20c 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 will 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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shippers at \$2 1/2, pigs at \$1 1/2 and roughs at \$1 1/2. Tuesday, the market advanced so, while on Wednesday there was another advance of 5/100c. On Thursday the market opened at a decline of 6/100c, continuing unsteady during remainder of week.

Sheep and Lambs—The market ruled steady on all grades except common and medium lambs, which were very dull and hard to dispose of.

CATTLE.

Extra good export steers, 1,200 lbs. and up - \$4 00/50
Light shipping, 1,200 to 1,500 lbs. - \$3 50/50
Best butchers - \$3 25/50
Fair to good butchers - \$3 00/50
Common to medium butchers - \$2 75/50
Thin, rough steers, poor cows and sealwags - \$1 50/50
Good to extra oxen - \$2 50/50
Common to medium oxen - \$2 25/50
Feeders - \$2 00/50
Heifers - \$1 75/50
Bulls - \$1 50/50
Veal Calves - \$1 25/50
Milk cows—Choice - \$3 00/50
Fair to good - \$2 50/50

HOGS.

Choice packing and butchers, 225 to 250 lbs. - \$5 00
Fair to good packing, 225 to 250 lb - \$4 50
Good to extra light, 225 to 250 lbs. - \$4 25
Pig choice, 120 to 150 lbs. - \$3 75
Pig choice, 150 to 200 lbs. - \$3 50
Pigs, 80 to 120 lbs. - \$3 25
Roughs, 120 to 200 lbs. - \$2 75/50

SHEEP AND LAMBS.

Good to extra shipping sheep - \$3 00/50
Fair to good - \$2 75/50
Common to medium - \$2 50/50

Sticks - \$1 50/50
Ships and sealwags, per head - \$2 00/50
Extra Spring lambs - \$4 00/50
Best butcher lambs - \$4 75/50
Fair to good butcher lambs - \$3 50/50
Tail-ends - \$1 00/50

LEAF TOBACCO.

Report for week ending Dec. 17.

SALES WITH COMPARISONS.

Following were the sales for the week and year to December 17, with comparisons:

Table with columns: Week, Year, Sales. Data for 1908, 1907, 1906.

SALES.

Table with columns: 1908, 1907, 1906. Total sales of new crop, Sales new crop to date, original inspection.

REJECTIONS.

Table with columns: 1908, 1907, 1906. Rejections this week, Percentages of rejections in certain grades.

RECEIPTS.

Table with columns: 1908, 1907, 1906. Receipts this week, Receipts Jan. 1 to date.

BURLY—1908 CROP.

Table with columns: Red, Colory. Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf.

Table with columns: 1908, 1907, 1906. Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

DAKE—1907 CROP.

Table with columns: Red, Colory. Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Common lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

BURLY—1906 CROP.

Table with columns: Red, Colory. Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf.

DAKE—1905 CROP.

Table with columns: Red, Colory. Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf.

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 "Has stood the test of more than 100 years' use among all classes, and for purity and honest weight is unequalled."
 Costs less than ONE CENT a Cup.
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Manly's Choice (words)	10c	By Mail
Manly's Choice (music)	15c	15c
Harold's Hymnal (words)	40c	50c
Harold's Hymnal (music)	50c	60c
Harold's Hymnal (musical)	75c	85c
Harold's Hymnal and Old (music)	85c	95c
Harold's Hymnal (musical)	95c	105c
Harold's Hymnal (musical)	110c	120c
Harold's Hymnal (musical)	120c	130c
Harold's Hymnal (musical)	130c	140c
Harold's Hymnal (musical)	140c	150c
Harold's Hymnal (musical)	150c	160c

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THE BELL COMPANY
 1000 N. 1st St., Louisville, Ky.

THE FARM
 KENTUCKY TRADE ITEMS.

Wm. Warfield, of Fayette, recently sold a long yearling Short-horn heifer for \$350.

John Pedigo, of Glasgow, bought recently 22 mules at an average of \$65.

The 648 horses sold at the Woodward & Shanklin sale in Lexington averaged \$192.

The Savings reports a dull Court at Harrodsburg last week, with only about 25 cattle on the market.

There were 300 cattle at Paris Court day, and all not sold, says the News. Thirty-one 750-lb. cattle sold at \$3.85, and twelve yearling cattle at \$3.70 per cwt.

Ninty loads of tobacco were sold publicly at Owensboro last week, breaking the sales record for one day.

The Agricultural Department estimates the crops of corn and oats for 1898 as worth \$93,000,000 more than the same crops for 1897.

G. E. Black bought of various parties 30 big cattle at 4 and 4 1/2c. J. W. Bales bought of Basil Hackett 47 export cattle at \$4.55.—Richmond Register.

About 1,000 cattle at Winchester on Court day. Best price 4 1/2c for a small lot of extra feeders of 1,000 pounds weight; heifers, 8 to 3 1/2c.

J. D. Noel, buyer for Liggett & Myers, has purchased in this county so far this season over 22,000 pounds of tobacco, paying from 6 to 8 cents.—Mt. Sterling Sentinel-Democrat.

Sales of five cotton mules bought in Pulaski at \$60 and 23 harness horses bought in Mercer at an average of \$75 are noted in the Democrat.

Thomas McClintock, of Millersburg, bought 25 mules in the county last week, paying \$80 to \$100 for good ones, and \$40 to \$50 for inferior animals.—Bourbon News.

Messrs. Bainbridge and Hardin bought about 50,000 pounds of tobacco last week for which they paid from 6 1/2 to 8c. from the ground.—Owen News.

Cleaver & Mackin sold to Nicoll & Thomas, of Lexington, one New York saddle horse for \$225. W. C. Rogers sold to same party one fancy gelding for \$300.—Lebanon Enterprise.

Local dealers are offering \$1.85 for corn delivered, but farmers are not in a hurry to sell at that figure. Anderson & Spillman bought of W. E. McAfee 1,000 bushels of wheat at fifty cents, but it was not in first-class condition.

WINTER PROTECTION OF SMALL FRUITS.

In quite a long experience in berry-culture, I have found mulching the plants necessary to the best success. A strawberry bed that is well mulched is usually much more profitable. The plants do not heave out because of the ground freezing and thawing during the winter. The mulch helps to keep the weeds from growing, keeps the ground from baking, retains moisture in time of drouth, and it may make the difference between success and failure.

For mulching the strawberry, I have sometimes used stable manure; but it contains so many weed seeds that I shall not use it this fall, unless it comes from my stable. The horse-manure which I have obtained at the livery stable and hotels has seeded the beds with grass and sorrel. I have always noticed that wherever I have used this manure for mulching in the summer between rows of plants, the grass always grew up thickly in a short time. It requires constant cultivation and weeding to keep the strawberry beds clean that are mulched with such manure, and greatly increases the cost of growing the berries.

One plan that I have sometimes practiced, is to gather large quantities of forest leaves. In my village the streets are lined with maple trees, and when the leaves fall the people are glad to have them raked from their lawns and taken away. Last fall my man spent several days drawing leaves. By using a hay-rack and a lot of large bran-sacks, we could draw large loads. We also sometimes go to the woods, two miles away, and draw leaves; we stored a large quantity in the barn, and used them for bedding the horse, cow and pig, also for littering the floor of the henery, and the manure and leaves were drawn out during the winter and applied as a mulch to the strawberry bed and other small fruits. Where we used the manure from our own animals that were bedded with leaves, there were much fewer weeds than where we spread the manure that was purchased. The difficulty in applying the leaves directly to the strawberry-bed, is that the wind will blow them off the plants. This can usually be avoided by putting the leaves in large piles on the beds, covering them with boards to keep them in place, then just before the beginning of the first snowstorm, distributing the leaves over the plants, and letting the snow fall on them.

WORTH KNOWING.

A good cheese may be known by its firm, yet mellow, touch.

When ice is difficult to obtain, milk and butter lowered into a well will be much improved in keeping.

The newest idea is to filter milk. This is done through sand, and is practiced in several European cities.

A few hours spent in draining a low spot may allow a field to be worked sooner than it could have been undrained.

When the account is footed up the family cow will usually be found to be a money-maker; but there is one important point which decides this question, and it must not be lost sight of—this is the kind of a cow.

A cow will give about so much milk in a year, no matter what time she comes in, and she should be bred so as to produce milk during the whole of the season of best prices.

When the soil is stirred early in the day it dries out before night, but if cultivated later in the day the moist ground attracts more moisture from the air and adds to the supply available for the crop. In a dry season work in the garden should not be done until after 4 o'clock in the afternoon.

There is no department of modern farming to which there is so much difficulty in making converts as in the rationing of live stock. Attention cannot be fixed so intently upon the composition of food and adapting it to the end for which the animal is kept.

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that the plan is worth a trial, for it certainly is the most economical one. One way to grow the mulch in the strawberry bed is to cultivate between the rows, some time before September, and in the space sow oats and Canada peas. These will make considerable growth before cold weather, so as to afford a winter protection for the plants. Some have recommended growing cow peas on a separate piece of ground for mulching the strawberries. The vines make such a large growth that a small plot affords a large quantity of mulching material.

For the raspberry, blackberry, grape and currant plantations the plan now practiced by some of the leading growers is to sow crimson clover as a catch crop between the rows in August or September. If the clover winters well it makes quite a large growth in the early summer of the next year; then it can be mown and placed around the plants for a mulch to retain moisture. After the fruit is picked, the ground between the rows is plowed and cultivated and again sown to crimson clover or rye, if it is found that the clover does not endure the winter. The growing of crimson clover in this way supplies the soil with valuable plant food, and is the cheapest way to maintain its fertility. In my locality last year, because of a drouth in fruiting time, the raspberries that were not mulched to retain moisture were almost a failure. The subject of mulching the small fruits for a winter protection and for conserving the moisture in summer is of great importance to the grower, and should receive timely consideration.—W. H. JENKINS in Country Gentleman.



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 time and almost every soap-using woman will come to the use of Pearline. The soap-using habit is strong. After all these years some women can't put it aside without doubting and trembling. But when a woman once wakes up to the fact that she needs and deserves the very best household help, then the arguments in favor of Pearline prove stronger than any soap habit. There's ease, economy, quickness, health and safety in Pearline washing and cleaning.
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Items of Interest. NEWS THE WORLD OVER.

The Examiner mentions a well-known fact: "To grow plants in a furnace-heated house is rather a difficult thing to accomplish successfully, owing principally to the lack of moisture in the air."

The Russians are working at Port Arthur in China with the greatest activity. The work on the harbor and the arsenals goes on night and day.

M. Noel has published the statistics for the French army. Among these is that of mortality of the officers. In France this mortality was five in a thousand in a year.

The Outlook, of New York City, does not believe that President McKinley will justify all his past record as an ardent protectionist.

Lord Salisbury's last speech, in which he expresses his opinion in regard to the United States becoming an Asiatic power, effectually kills the ugly rumour that there has been a bargain secretly made with King to establish the "open door" in the Philippines in return for England's friendship in the war with Spain.

The Eastern Republicans, at least many of their leading men and papers, are opposing expansion even more earnestly than are the Southern Democrats.

Major McCormick, who has been serving in the Philippines and who is the Republican candidate for Judge in Pennsylvania, says of the Philippines: "When to other evils you add leprosy, which exists here to a large extent, small pox, now broken out in the army and other diseases of the blood, which are found here in the most violent forms and are widespread, you can understand the unanimous desire of the United States troops to let this country go to the Demos or Filippinos or the devil, it doesn't matter much which."

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The verdict of manslaughter has been given by the coroner's jury against the two remarkable "Chloroform Scientists" who were responsible for the death of Harold Frederic. The patient was delirious or unconscious, and in no condition to maintain his right to a physician. As English law still counts for something, the conclusion will be watched with interest.

One needs to pinch one's self often these days to see if one is awake or dreaming. It has been supposed that the North was unanimous in its palatable opposition to slavery. In the United States, even the many Southern men, even a large majority of them, now also oppose it.

Last year Boston expended \$100,000 for the support of drunkenness in houses of correction. The money happens ought to have that amount added to their taxes. It is not fair that other people should be called on to pay for their work.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge no extra word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

VAN ARSDALE

The subject of this sketch, Mrs. Kate Van Arsdale, was a noble woman in deed. She may be that she had her equal, but it is certain that she had few, if any, superiors. She had a kind word and smile for every one. Although a young woman, only 37 years of age, yet, strange to say, all the colored people loved "Miss Kate" and many of them attended her funerals as they often do an aged sister who lived and favored them in time of slavery. She was one of the most willing souls to lend a helping hand to the needy and to cheer up or soothe an aching heart.

Mrs. VanArsdale was taken suddenly from us by heart disease, during the night of Nov. 2, 1898, and was found dead on the morning of Dec. 1, 1898. This, of course, was a terrible shock to her family and friends. She was an earnest worker for the Orphan's Home at Louisville and a lover of the Redeemer. Her husband, Walter VanArsdale, "that good man," whom it was a sad privilege to write, preceded her to that better land a little more than seven years ago, having died the same month in the year, Nov. 6, 1891. She has been a devoted member of the Baptist church since she was fourteen years of age. Always ready to cheer up her pastor and aid in the Sunday-school work, her infant class missed her for the first time this morning, and, oh, how they missed her! But if they will follow her example and teaching, they will meet her where no farewell tear is shed. Sister VanArsdale leaves two children to mourn her absence—Kary, a B. young man in his twenty-second year who lived with her, and Mrs. Mable Bridwell of Bardston. Two brothers and one sister mourn her absence with the children. Dr. Perry Foreman of Peak's Mill, Ky., and Ernest B. Foreman of Eastwood, Ky., Mr. VanArsdale's brothers, and lived most of her life in Spencer Co. and died a member of the Baptist church at this place. Yes, Kate is dead and may children, relatives and friends, be prepared when the summons comes to meet her in that better land where parting is no more. Rich Creek, Ky., Nov. 4, 1898. T. M. D.

ASHER

Passed his eternal rest on the morning of November 24th, at his late residence in Warren county, Charles Asher, in the 90th year of his age. Mr. Asher was born in Culpeper, Virginia, Oct. 11th, 1809, where he attended school and acquired a good English education. After leaving school, he became a clerk in the store of Thomas G. Thompson of that place, remaining in their employ about seven years, at the end of which time he removed to Columbus, Miss., where he engaged in the same business for two years, at the expiration of which time he left for Mobile, Ala., where he obtained a clerkship with the firm of Bowen & Green, which he continued to hold up to the time of his removal to Bowling Green in the year 1869 or 1870. Soon after his arrival at this place, his future brother-in-law, Mr. Zachariah Smith, then doing the largest dry goods business in Bowling Green, aware of Mr. Asher's large experience and excellent business qualifications in this line, offered him the situation of head clerk in his establishment, which he continued to hold until March, 1884, when he purchased a farm about five miles from Bowling Green, on which he continued to reside up to the day of his death. While in the employ of Mr. Smith, Mr. Asher joined the Baptist church at Bowling Green, of which Rev. J. M. Pendleton was pastor, by whom he was baptized and who afterwards officiated at his marriage to Miss Mary J. Smith, sister of his employer, May 2, 1864. On Mr. Asher's removal to his farm, he withdrew his membership from the Bowling Green church and united with the Providence church near his home, of which he remained a consistent, worthy and leading member as long as he lived and extending over a period of fifty years. During all these years no one connected with the church took a deeper interest in its advancement and prosperity than he. He was more regular and constant in attendance on its services and no one contributed more cheerfully and abundantly to the support of its ministers. On the election of Mr. Lincoln, Mr. Asher received the appointment of Postmaster at Bowling Green and was re-appointed to that office in 1871. During the holding of these two terms of office, he became temporarily a resident of that place, returning to his farm at their expiration, where he continued to reside as long as he lived, except a sojourn at Onippper during the last days of his aged and feeble years, which place he visited in 1874 at the ripe old age of 64 years. In all the several relations of life, whether as husband, neighbor, friend, citizen or public official, Mr. Asher conscientiously and thoroughly discharged the duties and obligations that devolved upon him.

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It takes a great many lives, in a great many different ways and places, to make a world. It takes many phases and alterations of work and holiday, week day and Sabbath, sad and bright, calm and intense—much mixing even of spiritual and natural—to make a single living.—A. D. T. Whitney. GUARD against the beginnings of evil. The leak in the dyke which a child might stop at first, soon becomes a flood gate, which thousands of strong men cannot close. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses: 317 West Jefferson St. Works: 15th to 16th on Maple St., Louisville, Ky. MONUMENTS. ORDER anything in the book or stationery line from the Baptist Book Concern, 45 Fourth Avenue, Louisville, Ky.

ROYAL BAKING POWDER
 Make the food more delicious and wholesome

NORTH CAROLINA BAPTIST STATE CONVENTION.

The convention met in its sixty-eighth annual session with the Memorial church at Greenville, the place of its birth. The introductory sermon was preached by Pastor W. S. Penick, of Elizabeth City. Pastor R. H. Marsh was re-elected President, and Secretary J. E. White was also re-elected. Among the visiting brethren were Prof. Sampey, Secretaries Frost, Willingham and Flippo, of the Publication Society; College Presidents Jas. Nelson, and C. F. James, of Virginia; Editors A. E. Dickinson, of the *Religious Herald*, and R. W. Weaver, of the *Seminary Magazine*; Pastor J. F. Love, of Virginia, and Thos. Needham.

The important action of the convention was the reception of the Western North Carolina Baptist Convention, thus uniting the work in the whole state under one organization. This union will open a great door of opportunities, and "expansion" will be the watchword for next year.

There were 11,500 baptisms last year, and the total membership at present is about 108,000. The amounts contributed to various objects were as follows:

- State Missions, \$16,582.01;
- Foreign Missions, \$8,785.20;
- Home Missions, \$5,453.93;
- Education, \$13,116.43;
- Orphanage, \$11,958.02;
- Ministerial Relief, \$918.06;
- Students' Aid Fund, \$500.80;
- Baptist Book Store, \$8,414.70;
- Sunday Schools and Colportage, \$203.39;
- Church Extension on Mission Fields, \$5,279.35;
- Church Extension, other than Mission Fields, \$75,000;
- Pastors' Salaries, \$122,508;
- Incidental Church Expenses, \$15,030;
- Contributions for Mission Purposes, \$29,062;
- Sunday School Expenses, \$7,182.80;
- Grand total, \$324,959.40.

Items of Interest.
 NEWS THE WORLD OVER.

Sir William Jenner, a most distinguished physician and the Queen's physician-in-ordinary, has died at the age of 85. He was the first who proved the difference between typhus and typhoid fever. Gen. William DeLoay, who distinguished himself in the war and was made Brigadier-General for gallantry on the field, died, aged 70. William Black, the novelist, is also among the number who have died this week.

The Empress Dowager of China, on the 16th, granted an audience to the wives of the foreign Ambassadors. She was seated at a table decorated with apples and chrysanthemums, with the Emperor at her left hand. She presented each lady with a ring of gold and pearl and entertained them at luncheon.

Col. W. J. Bryan resigned his colonelcy in order to go to Washington City and fight imperialism. His enemies are making much of the fact that he resigned when his regiment was on the point of starting out of the United States, but no one who knows him believes that had anything to do with his resignation. He has made a formal declaration of his political platform, and in it he drops the silver issue altogether.

The Supreme Court of Ohio has handed down a decision in regard to the refusal of the Standard Oil Company to produce their books in a suit in a lower court. The Company is ordered to produce the books.

A Court of Inquiry has been investigating the abandonment of the raised Spanish steamer, the Maria Theresa, which was abandoned during a storm and afterwards drifted to Gas Island. The Court decided that nothing wrong was done and dropped the inquiry.

James Beatty, the Grimsen veteran known to all the British army as "Whip and Spurs," has died in England. He served the only gun of his battery which was saved in the battle of Inverness. When the gun was surrounded by the enemy he cried out, "Whip and spurs, boys; whip and spurs and we will save the gun." A hand to hand struggle followed, in which he was twice wounded, but he saved the gun.

One of the great furniture makers of Grand Rapids, Mich., has been to Mississippi to secure hard wood for his business. He said that the freight on the raw material and the injury to the furniture in sending it South was such a loss the furniture establishments would be forced to move South before many years. If some of the great factories come, the others must needs follow as the greater cheapness of the material would make those who remained unable to compete.

A plan is on foot in St. Louis to substitute faster steamboats on the Mississippi. Instead of boats going twelve miles an hour up stream to have those which will go from fifteen to eighteen. The boats are to be of light draft thus enabling them to run when the water is at its lowest. The plan contemplates seven boats.

A watchman lost his life in the fire at the J. F. Squire and Co.'s works in Cambridge, Mass. The company has assumed the responsibility for the support and education of his children. A few more such companies would lower the number of strikes in the land.

The officers of the line in the 71st kept silent as long as they were in the United States service. But after they were mustered out, they have sent to the papers, over their own signatures, charges against the Colonel, Lieut. Colonel and Major of the regiment. The officers charge them with cowardice in the fight before Seattle, that they stayed in the rear and gave no orders, and each captain had to fight on his own hook. The Colonel denied the charges, but resigned; the others refused to resign, although the enlisted men refuse to serve under them in the state militia.

Later news confirms the report that one of the mines in the Altin gold district in the Yukon is an active volcano. Dr. Kinross, who has returned from that region, says it is the second of four peaks, all 10,000 feet high, about fifty miles south of Lake Klondike. Smoke began issuing from it in the early part of October, and the flames shot up four to five hundred feet. The drift of several inches upon the miners on several creeks near by. The light is sufficient to enable the men to work at night.

The English navy, according to the conditions which are now being made, was in a very bad state in 1886. At a recent ban-

quet, Admiral Sir W. Kennedy said at that date "he had the honor to command a fine old ship—to look at it—but he was bound to say she was rotten to the core." Upon his reporting this fact, he "was appointed to another splendid ship. That ship unfortunately could not steer." Yet in 1886 the English bragged as much about their navy as they do now. Can it be possible it is in a similar state to-day?

HAVING advertised in the WESTERN RECORDER every week for over 30 years, J. Bacon & Sons are no strangers to our subscribers, and it is not surprising that they have the largest Mail Order Department in the South. Our old subscribers have tested their reliability and promptness in filling orders, but we take pleasure in calling the attention of our new subscribers to this firm.

When in the city it would pay you to visit the various departments of this immense store. You will find everything just as represented, whether Dry Goods, Notions, Carpets, Curtains, Portiers, or Toys for the children. This is headquarters for Santa Claus, and children crowd this department for days before Christmas. For years the Christmas window display has been the finest we ever saw. This year it surpasses, if possible, any previous year. Thousands go to admire and stay to buy. Don't fail to give yourselves and your children this treat; but if you can't come to the city, order by mail, not only your Christmas presents, but what you need throughout the year.

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 Our Catalogue for 1886 and 1887 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 25 pages comprises the three parts in one.
 Address C. F. Barnes & Co., Jewelers and Opticians, 204-206 W. Market, Louisville. Kindly mention this paper.

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 at our new store. We are not a regular ten-cent store, but offer you any of the following articles at 10 cents just to get acquainted with you and have you learn more of us. The articles below are not a lot of shop-worn goods, but are "sparking" new.
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 A Darvise or a Darling
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 Watson in Wood—Winding
 Book Straps
 Eye Slits
 Carbon Paper—two sheets
 Tissue Paper—twelve sheets
 An Indelible Pencil.
Baptist Book Concern, 642 Fourth Ave., Louisville, Ky.

Every institution working under the convention seems to be doing well. Wake Forest College has 290 students enrolled, and her graduates take high rank everywhere.
 The attendance upon the convention was not as large as usual. This was due to the place of meeting being in the extreme east. The next session will meet with the First church in Ashville, the extreme west. The *Baptist Recorder* has purchased the *Western North Carolina Baptist*, and will circulate upon its enlarged field of usefulness at once. Our convention is harmonious and united in work, and will do its greatest work the incoming year.
 CHAS. A. G. THOMAS.

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 Trouble you? If so we surely can help you. Our Optical Department is in charge of a skillful refractometer who has had years of experience. Difficult and complicated cases a specialty. Eyes examined free of charge. Write for our illustrated catalogue of Spectacles and Eyeglasses which gives instructions for ordering by mail, sent free upon request. Watches, Jewelry, Spectacles and Eyeglasses repaired.
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